Apart, however, from moral and spiritual ends, what is the primary object, the all-engrossing nature, of deaf-mute instruction? "It is to restore the deaf-mute to himself, to his friends, and to society." It is to put him in possession of verbal language, as the means of social intercourse and the key to every department of knowledge. This is the specific end and aim of all our labors. "To educate the deaf-mute is to give him language, and to give him language is to educate him." More particularly, it is to give him *colloquial language*, the vernacular of childhood, the phraseology of the home-circle, the play-ground, the school room, and the street; that command, in short, of a child's English which will enable him to ask or answer common questions, to read a simple story, to write an intelligible letter in a natural way, and, in general, communicate freely with those around him.

This the hearing child, whether blind or sighted, the rudest and most untutored city Arab on the streets of Belfast, can do without the help of teacher or school. In fact, he can use language better, more freely, more intelligibly, than our most advanced pupils after years of training.

Our work may be said to end where that of the common-school teacher begins. When we have brought the mute up to the point at which the speaking child starts on his educational course, we have accomplished the most important and difficult part of the work.

The speaking child starts with a practical mastery of his mother tongue equal to the needs of his daily experience, with faculties developed through the stimulus of social converse, and the thousand-fold influences of speech applied in constant association with the endless variety of perceptions, ideas, feelings, events, and circumstances that make up the round of daily life.

This mastery of language and this intellectual development is the grand aim and the crowning test of deaf-mute instruction. Teachers and systems are efficient just in proportion as this end is attained. No matter what else may be done, if this be not done the work is a comparative failure. No amount of mere information, no amount of *cram* in natural history, geography, English history, or even biblical knowledge, will atone or compensate for failure here. And the reason is obvious. Language is the primal necessity, the one thing needful, of the deaf-mute. Without it he must ever be a social outcast, an

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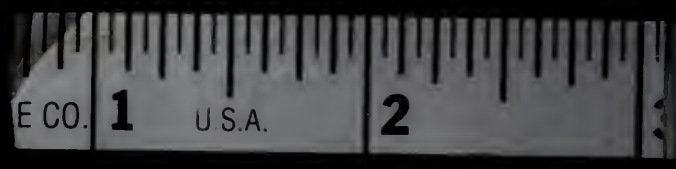
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AMERICAN ANNALS

OF THE

DEAF AND DUMB,

EDITED BY

EDWARD ALLEN FAY,

UNDER THE DIRECTION OF

E. M. GALLAUDET, OF WASHINGTON, I. L. PEET, OF NEW YORK, T. MACINTIRE, OF MICHIGAN, G. O. FAY, OF OHIO, AND HARRIET B. ROGERS, OF MASSACHUSETTS,

Executive Committee of the Convention.

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AMERICAN ANNALS

OF THE

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VOL. XXV., NO. 1.

JANUARY, 1880.

THE SIGN-LANGUAGE OF THE NORTH AMERICAN INDIANS.

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[THIS article is extracted from a valuable and interesting paper read before the American Association for the Advancement of Science at their annual meeting at Saratoga last summer. Col. Mallery is now engaged in the preparation of a work in which the same subject will be more fully treated, and would be glad to receive from the readers of the *Annals* any suggestions with reference to the sign-language of deaf-mutes which may be of service in the way of comparison. He would especially like to ascertain, as far as possible, the natural signs that have been invented and used by *uneducated* deaf-mutes in their intercourse with their families and friends. The editor of the *Annals* has found, on inquiry, that one of the teachers in the Columbia Institution and several of the students in the National College remember some of the signs thus employed. This is doubtless the case with other deaf-mute teachers and pupils also. Appended to Col. Mallery's paper will be found a condensed list of the headings under which he has collated signs of the North American Indians, and which he hopes will be suggestive to such deaf-mutes as can recall the signs used by them before their instruction. Printed forms and outlines prepared to diminish the labor of description and illustration will be furnished on request to the above address.—ED. ANNALS.]

THE power of the visible gesture relative to and its influence upon the words of oral speech are perhaps, though with the qualification hereafter indicated, in inverse proportion to the general culture, but do not bear that or any constant proportion to the development of the several languages with which gesture is associated. They are affected more by the sociological conditions of the speakers than by the degree of excellence of

their tongue. The statement is frequently made that gesture is yet to some highly-advanced languages a necessary modifying factor, and that only when a language has become so artificial as to be completely expressible in written signs—indeed, has been remodelled through their long familiar use—can the bodily signs be wholly dispensed with. The story has been told by travellers in many parts of the world that various languages cannot be clearly understood in the dark by their possessors, using their mother tongue between themselves. The evidence for this anywhere is suspicious, and when it is, as it often has been, asserted about some of the tribes of North American Indians, it is absolutely false, and must be attributed to the error of travellers, who, ignorant of the dialect, never see the natives except when trying to make themselves understood by their visitors, or perhaps when they are guarding against being overheard by others. In fact, individuals of those American tribes specially instanced in these reports as unable to converse without gesture, often, in their domestic *abandon*, wrap themselves up in robes or blankets, with only breathing holes before the nose, so that no part of the body is seen, and chatter away for hours, telling long stories. If in daylight they thus voluntarily deprive themselves of the possibility of making signs, it is clear that their preference for talks around the fire at night is explicable by very natural reasons without the one attributed. The inference, once carelessly made from the free use of gesture by some of the Numa stock, that their tongue was too meagre for use without signs, is refuted by the now ascertained fact that their vocabulary is remarkably copious and their parts of speech highly differentiated.

The true distinction is that where people speaking precisely the same dialect are not numerous, and are thrown into constant contact on equal terms with others of differing dialects and languages, gesture is necessarily resorted to for converse with the latter, and remains as a habit or accomplishment among themselves; while large bodies enjoying a common speech, and either isolated from foreigners, or, when in contact with them, so dominant as to compel the learning and adoption of their own tongue, become impassive in its delivery. The undemonstrative English, long insular, and now rulers when spread over continents, may be compared with the wildly-gesticulating Italians dwelling in a maze of dialects, and subject for centuries

either to foreign rule or to the influx of strangers on whom they depended. The difference in what is vaguely styled temperament does not wholly explain this contrast. As the number of dialects in any district decreases so will the gestures, though doubtless there is also influence from the fact, not merely that a language has been reduced to and modified by writing, but that people who are accustomed generally to read and write, as are the English and Germans, will after a time think and talk as they write, and without the accompaniments still persistent among Hindus, Arabs, and the less literate Europeans.

An instance is shown of the discontinuance of gesture-speech with no development in the native language of the gesturers, but from the invention for intercommunication of one used in common. The Kalapuyas of Southern Oregon until recently used a sign-language, but have gradually adopted for foreign intercourse the composite tongue, commonly called the Tsinuk or Chinook jargon, that arose for trade purposes on the Columbia river before the advent of Europeans, founded on the Tsinuk, Tsihali, Nutka, etc., but now enriched by English and French terms, and have nearly forgotten their old signs. The prevalence of this mongrel speech, originating in the same causes that produced the pigeon-English or *lingua-franca* of the Orient, explains the marked scantness of sign-language among the Oregonian tribes.

The assertion has been made by many writers, and is currently repeated by Indian traders and army officers, that all the tribes of North America have had and still use a *common* and *identical* sign-language of ancient origin, in which they can communicate freely without oral assistance. The truth of this remarkable statement, contradicting some canons of evolution, can only be tested by careful comparison of lists or sign vocabularies, taken at widely different times and places. For this purpose lists have been collated by the writer, taken in different parts of the country, at several dates from the last century to the last month, comprising together more than eight hundred signs, many of them, however, being mere variants or synonyms for the same object or quality.

The result of the collation and analysis thus far made is, that the alleged existence of *one* universal and absolute sign-language is, in its terms of general assertion, one of the many popular errors prevailing about our aborigines. In many instances

there is an entire discrepancy between the signs made by different bodies of Indians; and if any of these are regarded as determinate, or even widely conventional, and used without further devices, they will fail in conveying the desired impression to any one unskilled in gesture as an art, who had not formed the same precise conception, or been instructed in the arbitrary motion. Very few of the limited number of gestures that are found in current use are in their origin conventional, but are only portions, more or less elaborate, of obvious natural pantomime, and those proving to convey most successfully the several ideas became the most widely adopted. Sometimes signs, doubtless once air-pictures of the most striking outline of an object, or of the most characteristic features of an action, have in time become abbreviated, and to some extent conventionalized, among members of the same tribe and its immediate neighbors, and have not become common to them with other tribes simply because the form of abbreviation has been peculiar. In other cases, with the same conception and attempted characterization, another, yet equally appropriate, delineation has been selected, and when both of the differing delineations have been abbreviated the diversity is vastly increased. The original conception, being independent, has necessarily also varied, because all objects have several characteristics, and what struck one set of people as the most distinctive of these would not always so impress another. From these reasons we cannot expect, without trouble, to understand the etymology of all the signs, being less rich in ancillary material than were even the old philologists, who guessed at Latin and Greek derivations before they were assisted by Sanscrit and other Aryan roots.

It must be noted that in the study and analysis of all written descriptions of Indian signs there is danger lest the civilized understanding of the original conception may be mistaken or forced. The liability to error is increased from the fact that some of the collections are not taken directly from the Indians themselves, but are given as obtained at second-hand from white traders, trappers, and interpreters, who, through misconception in the beginning and their own introduction or modification of gestures, have produced a jargon in the sign as well as in the oral intercourse. If an Indian finds that his interlocutor insists upon understanding and using a certain sign in a particular

manner, it is within the very nature, tentative and elastic, of the gesture art—both performers being on an equality—that he should adopt the one that seems to be intelligible or that is pressed upon him, as with much greater difficulty he has learned and adopted many foreign terms used with whites but never with his own race. Thus there is now, and perhaps always has been, what may be called a *lingua-franca* in the sign vocabulary.

The *attempt to convey meaning by signs is*, however, *universal* among the Indians of the plains and those still comparatively unchanged by civilization, as is its successful execution in a cultivated art, which consists in actually pointing out objects in sight, not only for designation, but for application and predication, and in suggesting others to the mind by action and the airy forms produced by action. It is very noticeable that the Indian signs are characterized by motion rather than by position, and that the motions are large and free, seldom minute.

In no other part of the world has there been spread over so vast a space so small a number of individuals divided by so many linguistic and dialectic boundaries. Many wholly distinct tongues have for a long indefinite time been confined to a few scores of speakers, verbally incomprehensible to all others on the face of the earth who did not, from some rarely operating motive, laboriously acquire their language. Even when the American race, so styled, flourished in the greatest population of which we have any evidence, the immense number of languages and dialects still preserved, or known by early recorded fragments to have once existed, so subdivided it that but the dwellers in a very few villages could talk together with ease, and all were interdistributed among unresponsive vernaculars, each to the other being bar-bar-ous in every meaning of the term. It is, however, noticeable that the three great families of Iroquois, Algonkin, and Muskoki, when met by their first visitors, do not appear to have often impressed the latter with their reliance upon a gesture code to the same extent as has always been reported of those now and formerly found farther inland. Among these families there were more people dwelling near together in sociological communities, of the same speech, though with dialectic peculiarities, than became known later in the later West, and not being nomadic, their intercourse with strange tribes was less individual and conversational.

The use of gesture signs, continued, if not originating, in necessity for communication with the outer world, became entribally convenient from the habits of hunters, the main occupation of all savages, depending largely upon stealthy approach to game, and from the sole form of their military tactics — to surprise an enemy. In the still expanse of virgin forests, and especially in the boundless solitudes of the great plains, a slight sound can be heard over a vast area, that of the human voice being from its rarity the most startling, so that it is now, as it probably has been for centuries, a common precaution for members of a hunting or war party not to speak together when on such expeditions, communicating exclusively by signs. The acquired habit exhibits itself not only in formal oratory, but in impassioned conversation.

This domestic as well as foreign exercise for generations in the gesture-language has naturally produced great skill both in expression and reception, so as to be measurably independent of any prior mutual understanding, or what in a system of signals is called preconcert. Two accomplished army signalists can, after sufficient trial, communicate without either of them learning the code practised by the other, one being mutually devised for the occasion, and those specially designed for secrecy are often deciphered. So, if any one of the more approximately conventional signs is not quickly comprehended, an Indian skilled in the principle of signs resorts to another expression of his flexible art, perhaps reproducing the gesture unabbreviated and made more graphic, perhaps presenting either the same or another conception or quality of the same object or idea by an original portraiture. The same tribe has, indeed, in some instances, as appears by the collected lists, a choice already furnished by tradition or importation, or both together, of several signs for the same thought-object. Thus there are produced synonyms as well as dialects in the sign-language.

The general result is that two intelligent mimes seldom fail of mutual understanding, their attention being exclusively directed to express thoughts by the means of comprehension and reply equally possessed by both without the mental confusion of conventional sounds only intelligible to one. The Indians who have been shown over the civilized East have, also, several times succeeded in holding intercourse, by means of their in-

vention and application of principles in what may be called the voiceless mother utterance, with white deaf-mutes, who surely have no semiotic code more nearly connected with that attributed to the plain-roamers than is derived from their common humanity. On one of the most interesting of these occasions,* at the Pennsylvania Institution for the Deaf and Dumb in 1873, it was remarked that the signs of the deaf-mutes were much more readily understood by the Indians than were theirs by the deaf-mutes, and that the latter greatly excelled in pantomimic effect. This need not be surprising when it is considered that what is to the Indian a mere adjunct or accomplishment is to the deaf-mute the natural mode of utterance, and that there is still greater freedom from the trammel of translating words into action — instead of acting the ideas themselves—when, the sound of words being unknown, they remain still as they originated, but another kind of sign, even after the art of reading is acquired, and do not become entities as with us.

Some examples have been selected of diverse conceptions and executions for the same object or thought.

Chief. Four distinct signs.

1. Forefinger of right hand extended, passed perpendicularly downward, then turned upward in a right line as high as the head. "Rising above others."

2. With forefinger of right hand, of which the other fingers are closed, pointing up, back to forehead, describe the flight of an arrow shot up and turning down again, allowing the hand to drop, the finger pointing down until about the middle of the body. Same idea of superior height expressed conversely. Almost the same sign, the hand however being moved downward rapidly and the gesture preceded by touching the lower lip with the index, the French deaf-mutes use for "command," "order."

3. Begin with sign for man; then the forefinger of right hand points forward and downward, followed by a curved motion forward, outward, and downward. "He who sits still and commands others."

4. Raise the index of right hand, which is held upright; turn the index in a circle and lower it a little to the earth. "He

* See the *Annals*, vol. xix, p. 48.

who is in the centre of surrounding inferiors." The air picture reminds of the royal sceptre with its sphere.

Day. Five signs.

1. Pass the index-finger pointing along the vault of heaven from east to west. Our deaf-mutes use the same sign.

2. Same motion with whole right hand.

3. Same motion with forefinger of right hand crooked, followed by both hands slightly spread out and elevated to a point in front of and considerably above the head, then brought down in a semicircle to a level below the shoulder, ending with outspread palms upward. This, probably, is the opening out of the day from above, after the risen sun.

4. Simply make a circle with the forefingers of both hands. The round disk.

5. Both hands flat, backs before breast and separated. The French deaf-mutes fold the hands upon each other and the breast, then raise them, palms inward, to beyond each side of the head.

To-day, this day, has two widely discrepant signs in, at least, appearance. In one, the nose is touched with the index tip, followed by a motion of the fist toward the ground,—perhaps including the idea of now, here. In the other, both hands are extended, palms outward, and swept slowly forward and to each side. This may combine the idea of *now* with *openness*, the first part of it resembling the general deaf-mute sign for "here" or "now."

Death, dead. Four signs.

1. Right hand, fingers front at height of stomach, then, with a sort of flop, throw the hand over with the palm up, finger pointing a little to the right and front, hand held horizontal. "Upset, keeled over."

2. Left hand flattened and held, back upward, thumb inward, in front of and a few inches from the breast, right hand slightly clasped, forefinger more extended than the others, and passed suddenly under the left hand, the latter being at the same time gently moved toward the breast. "Gone under."

3. Hold the left hand flat against the face, back outward; then pass the right hand, held in the same manner, under the left, striking and touching it lightly. The same idea of under or burial, quite differently executed.

4. Throw the forefinger from the perpendicular into a horizontal position toward the earth with the back downward.

The French deaf-mute conception is that of gently falling or sinking, the right index falling from the height of the right shoulder upon the left forefinger, toward which the head is inclined.

Kill. In one sign the hands are held with the edges upward, and the right strikes the left transversely, as in the act of chopping. This seems to convey particularly the notion of a stroke with a tomahawk or war-club. Another sign: Smite the sinister palm earthward with the dexter fist sharply. Another: Strike out with the dexter fist toward the ground. A fourth: Pass the right under the left forefinger—"make go under." The threat, "I will kill you," appears in one case as directing the right hand toward the offender, and springing the finger from the thumb as in the act of sprinkling water, the idea being perhaps causing blood to flow, or perhaps sputtering away the life, though this part of the sign is nearly the same as that sometimes used for the discharge of a gun or arrow.

Fear, coward.

1. Both hands, with fingers turned inwards opposite the lower ribs, then brought upwards with a tremulous motion, as if to represent the common idea of the heart rising up to the throat.

2. Head stooped down, and arm thrown up quickly as if to protect it.

3. Fingers and thumb of right hand, which droops downward, closed to a point to represent a heart, violently and repeatedly beaten against the left breast just over the heart to imitate palpitation.

The French deaf-mutes, besides beating the heart, add a nervous backward shrinking with both hands. Our deaf-mutes omit the beating of the heart, except for excessive terror.

4. Point forward several times with the index, followed by the remaining fingers, each time drawing the index back as if impossible to keep the man to the front.

Woman has four signs; one expressing the mammæ, one indicating shortness as compared with man, and the two most common severally indicating the longer hair or more flowing dress. The deaf-mutes generally mark the line of the bonnet-string down the cheek.

Quantity, many, much. Six wholly distinct executions and several conceptions.

1. The flat of the right hand patting the back of the left several times, proportioned in number to the quantity. Simple repetition.

2. Clutching at the air several times with both hands. Same idea of repetition, more objective.

3. Hands and arms passed curvilinearly outward and downward as if forming a large globe, then hands closed and elevated as if something were grasped in each, and held up as high as the face.

4. Hands held scoop-fashion, palms toward each other, about two feet apart, at the height of the lower ribs, finger-ends downward; then with a diving motion, as if scooping up small articles from a sack or barrel, bring the hands nearly together, fingers closed, as if holding a number of the small objects in each hand, and up again to the height of the breast.

5. Both hands closed, brought up in a curved motion toward each other to the level of the neck. Idea of fulness.

6. Move the two open hands toward each other, and slightly upward; the action of forming or delineating a *heap*.

I, myself, first personal pronoun.

Represented in some tribes by motions of the right hand upon the breast, the hand sometimes clenched and struck repeatedly on the breast,—or the fingers, or the index alone, placed upon it. Others touch the nose tip with the index, or lay it upon the ridge of the nose, the end resting between the eyes.

Some deaf-mutes push the forefinger against the pit of the stomach, others against the breast, and others point it to the neck for this personality.

Yes, affirmative, it is so.

One of the signs is somewhat like "Truth," but the forefinger proceeds straight forward from the breast instead of the mouth, and when at the end of its course it seems gently to strike something, as if the subject were at an end; no further discussion, "'nuff said," as is the vulgar phrase of agreement.

Others wave both hands straight forward from the face, which may be compared with the forward nod common over most of the world for assent, but the New Zealanders elevate the head and chin, and the Turks shake it like our negative.

With others, again, the right hand is elevated to the level and in front of the shoulder, the two first fingers somewhat extended,

thumb resting against the middle finger, and then a sudden motion in a curve forward and downward. As this corresponds nearly with the sign made for "sit" by the same tribes, its conception may be that of resting upon or settling a question.

Good. Five diverse signs.

1. The hand held horizontally, back upward, describes with the arm a horizontal curve outward.

2. Simple horizontal movement of the right hand from the breast. These signs may convey the suggestion of level—no difficulty—and are nearly identical with one of those for "content," "glad." The first of them is like our motion of benediction.

3. With the right hand, palm down, fingers to the left, thumb touching the breast, move the hand straight to the front and slightly upward.

4. Wave the right hand from the mouth, extending the thumb from the index and closing the other three fingers.

5. The right hand, fingers pointing to the left, on a level with mouth, thumb inward, suddenly moved with curve outward, so as to present the palm to the person addressed.

These last signs appear to be connected with a pleasant taste in the mouth, as is the sign of the French and our deaf-mutes, waving thence the hand, back upward, with fingers straight and joined, in a forward and downward curve. The same gesture with hand sidewise is theirs and ours for general assent—"very well!"

Understand, know, is very variously expressed by manipulations in which the nose, ear, chin, and mouth are selected as objective points, all the motions being appropriate. *Think* or *guess* is also diversely indicated. Sometimes the forefinger is simply drawn across the breast from left to right. Again, the right fist is held with the thumb between the eyes and propelled front and downward. We, for show of thought, rest the forefinger on the forehead. There is also a less intelligible sign in which the right hand, fingers and thumb loosely closed, index extended crooked, is dipped over toward and suddenly forward from the right shoulder. All the gestures of deaf-mutes relating to intelligence are connected with the forehead.

Animals are expressed pantomimically by some characteristic of their motion or form, and the Indian mimographers

generally seem to have hit upon the same sign for each animal, but to this rule there are marked exceptions in the *deer* and the *dog*. For the *deer* five signs are noted:

1. Right hand extended upward by the right ear, with a quick puff from the mouth—perhaps in allusion to the fleet escape on hearing noise.

2. Make several passes with the hand before the face.

3. Forefinger of right hand extended vertically, back toward breast, then turned from side to side to imitate the motion of the animal when walking at leisure.

4. Both hands, fingers irregularly outspread at the sides of the head, to imitate the outspread horns. This sign is made by our deaf-mutes.

5. Same position, confined to the thumb and two first fingers of each hand.

For *dog*, one of the signs gives the two forefingers slightly opened, drawn horizontally across the breast from left to right. This would not be intelligible without knowledge of the fact that before the introduction of the horse, and even yet, the dog has been used to draw the tent-poles in moving camp, and the sign represents the trail. Indians less nomadic, who built more substantial lodges, and to whom the material for poles was less precious than on the plains, would not perhaps have comprehended this sign, and the more general one is the palm lowered as if to stroke gently in a line conforming to the animal's head and neck. It is abbreviated by simply lowering the hand to the usual height of the wolfish aboriginal breed, and suggests *the* animal *par excellence* domesticated by the Indians and made a companion. The French and American deaf-mutes more specifically express the dog by snapping the fingers and then patting the thigh, or by patting the knee and imitating barking with the lips.

Among the signs that are found generally current and nearly identical may be noted that for *horse*, made by the fore and middle finger of the right hand, placed by some astraddle of the left index, and by others of the edge of the left hand, the animal being considered at first as only serviceable for riding and not for draft. The French deaf-mutes add to the straddling of the index the motion of a trot. Our deaf-mutes indicate the ears, followed by straddling the left hand by the fore and middle fingers of the right.

Same, similar, which is made not only among all our tribes, but by those all over the world, and by deaf-mutes, by extending the two forefingers together side by side, backs upward, sometimes moved together slightly forward. When held at rest in this position, *companion* and the tie of fellowship, what in days of chivalry was styled "brothers in arms," can be indicated, and, as a derivative also, *husband*. The French and American deaf-mutes use this sign, preceded by one showing the sex, for brother or sister.

An opposition to this is given, though not generally reported, for *he*, or *another person*, by placing one straight forefinger over the other, nearly touching, and then separated with a moderately rapid motion. The deaf-mutes for "he" point the thumb over the right shoulder.

The principal motion for *admiration, wonder*, consists in placing the right hand before the mouth, which is open, or supposed so to be—a gesture seemingly involuntary with us.

The general sign for *sun*, when it is given as distinguished from *day*—made by forming a circle with the thumb and forefinger raised to the east or along the track of the orb—is often abbreviated by simply crooking the elevated forefinger into an arc of a circle, which would more naturally be interpreted as the crescent moon. It appears that some tribes that retain the full descriptive circle for the sun do form a distinguishing crescent for the moon, but with the thumb and forefinger, and for greater discrimination precede it with the sign for *night*, which, with some occasional additions, is the crossing of both horizontally outspread palms, right above left, in front of the body, the conception being covering, shade, and consequent obscurity. With a slight differentiation, *darkness* is presented, and with another, *forget, forgotten*, that is, darkness in the memory.

While several conceptions and delineations have been mentioned for "good," those most common for *bad* consist mainly in smartly throwing out the dexter fingers as if sprinkling water, or snapping all the fingers from the thumb. This may be compared with the deaf-mute sign of flipping an imaginary object between the thumb-nail and the forefinger, denoting something small or contemptible. The motion of snapping a finger either on or from the thumb in disdain is not only of large modern prevalence in civilization, but is at least as an-

cient as the contemporary statue of Sardanapalus at Anchiale. Another less forcible but equally suggestive gesture for *bad* is closing the hand and then opening while lowering it, as if dropping out the contents; "not worth keeping." The deaf-mutes preserve the connection of bad and taste by brushing from the side of the mouth.

Inquiry, question,—What? Which? When?

This is generally denoted by the right hand held upward, palm upward, and directed toward the person interrogated, and rotated two or three times edgewise. When this motion is made, as among some tribes, with the thumb near the face, it might be mistaken for the derisive, vulgar gesture called "taking a sight," descending to our small boys from antiquity; but the separate motion of the fingers in the latter is more nearly correlated with the Indian sign for *fool.* The same rotation upon the wrist, with the index and middle finger diverged over the heart, means specifically *uncertainty, indecision,* "more than one heart for a purpose," and a variant of it appears in one of the signs for "*I don't know.*"

The Indian sign for "inquiry" is far superior to that of the French deaf-mutes, which is the part of the French shrug with the hunched shoulders omitted.

Fool, foolish. The prevailing gesture is a finger pointed to the forehead and rotated circularly—"rattle-brained." The only variance is where the sign for "man" is followed by shaking the fingers held downward, without reference to the head—the idea of looseness simply. French deaf-mutes shake the hands above the head after touching it with the index.

No, negative. The right hand—though in the beginning of the sign held in various positions—is generally either waved before the face, (which is the sign of our deaf-mutes for emphatic negative,) as if refusing to accept the idea or statement presented, or pushed sidewise to the right from either the breast or face, as if dismissing it or setting it aside. This may be compared with our shaking of the head in denial; but that gesture is not so universal in the Old World as is popularly supposed, for the ancient Greeks, followed by the modern Turks and rustic Italians, threw the head back, instead of shaking it, for *No.*

Lie, falsehood, is almost universally expressed by some figurative variation on the generic theme of a forked or double

tongue—"two different stories"—in which the two first fingers of the right hand separate from the mouth. *Truth, true,* is naturally contradistinguished by the use of a single finger, the index, pointing straight from the mouth forward and sometimes upward—"One tongue: speech straight to the front; no talk behind a man." Sometimes, however, the breast is the initial point, as in the French deaf-mute sign for "sincere." The deaf-mutes also gesture "truth" by moving one finger straight from the lips—"straight-forward speaking"—but distinguish "lie" by moving the finger to one side—"sideways speaking."

Offspring or descendant, child in filial relation—not simply as young humanity—is generally denoted by a slightly varied dumb show of issuance from the loins, the line traced sometimes showing a close diagnosis of parturition. The sign, with additions, means father, mother, grandparent, but its expurgated form among the French deaf-mutes means parentage generically.

Possession, mine, my property. The essential of this common sign is clenching the right hand held at the level of the head and moving it gently forward, clearly the grasping and display of property. None of the deaf-mute signs to express "possession, ownership," known to me, resemble this or are as graphic. Our deaf-mutes press an imaginary object to the breast with the right hand.

Steal. The prevalent delineation is by holding the left arm horizontally across the body and seizing from under the left fist an imaginary object with the right hand, implying concealment and the transportation that forms part of the legal definition of larceny. This sign is also made by our deaf-mutes. Sometimes the fingers of the right hand are hooked, as if grabbing or tearing. The specialty of horse-theft is indicated by the pantomime of cutting a lariat.

Trade, barter, exchange, is very commonly denoted by a sign, the root of which is the movement of the two flat hands or the two forefingers past each other, so that one takes the place before held by the other, the exact conceit of exchange. Our deaf-mutes use the same gesture with the hands closed. An invitation to a general or systematic barter or trade, as distinct from one transaction, is expressed by repeated taps or the use of more fingers. The rough resemblance of this sign to that for "cutting" has occasioned mistakes as to its origin.

It is reported by Captain Burton as the conception of one smart trader cutting into the profits of another—"diamond cut diamond." The trade-sign is, on the plains, often used to express the *white man*—vocally named Shwop—a legacy from the traders, who were the first Caucasians met. Generally, however, the gesture for *white man* is by designating the hat, or head-covering of civilization. This the French deaf-mutes apply to all *men*, as distinct from women.

A FEW signs have been selected that are not remarkable either for general or limited acceptance, but are of interest from special conception or peculiar figuration.

The relation of *brothers*, *sisters*, and of brother and sister, children of the same mother, is signified by putting the two first finger tips into the mouth, denoting the nourishment taken from the same breast. One of the signs for *child* or infant is to place the thumb and fingers of the right hand against the lips, then drawing them away and bringing the right hand against the left fore-arm as if holding an infant. The Cistercian monks, vowed to silence, and the Egyptian hieroglyphers, notably in the designation of Horus, their dawn-god, used the finger in or on the lips for child. It has, however, been conjectured in the last instance that the gesture implied, not the mode of taking nourishment, but inability to speak—*in-fans*. An uninstructed deaf-mute, as related by Mr. Denison of the Columbia Institution, invented to express "sister" first the sign for "female," made by the half-closed hands with the ends of fingers touching the breasts, followed by the index in the mouth.

Destroyed, all gone, no more.

The hands held horizontal and the palms rubbed together two or three times circularly; the right hand is then carried off from the other in a short horizontal curve. "Rubbed out." This resembles the Edinburgh and our deaf-mute sign for "forgive" or "clemency," the rubbing out of offence.

Done, finished. The hands placed edges up and down, parallel to each other, right hand outward, which is drawn back as if cutting something. An *end* left after cutting is suggested; perhaps our colloquial "cut short." The French and our deaf-mutes give a cutting motion downward, with the right hand at a right angle to the left.

Glad, pleased, content. Wave the open hand outward from

the breast, to express heart at ease—"bosom's lord sits lightly on its throne." Another gesture, perhaps noting a higher degree of happiness, is to raise the right hand from the breast in serpentine curves to above the head. "Heart beats high."

Dissatisfaction, discontent, is naturally contrasted by holding the index transversely before the heart, and rotating the wrist several times, indicating disturbance of the organ, which our aborigines, like modern Europeans, poetically regard as the seat of the affections and emotions, not selecting the liver or stomach as other peoples have done with greater physiological reason.

To *hide, conceal,* is graphically portrayed by placing the right hand inside the clothing of the left breast, or covering the right hand, fingers hooked, by the left, which is flat, palm downward, and held near the body. The same gestures mean "*secret.*"

Peace, or *friendship,* is sometimes shown by placing the tips of the two first fingers of the right hand against the mouth and elevated upward and outward to mimic the expulsion of smoke—"we two smoke together." It is also often rendered by the joined right and left hands, the fingers being sometimes interlocked, and sometimes simply by hooking the two forefingers together. Our deaf-mutes interlock the forefingers for "friendship," clasp the hands, right uppermost, for "marriage," and make the last sign, repeated with the left hand uppermost, for "peace." The idea of union or linking is obvious. It is, however, noticeable, that while this ceremonial gesture is common and ancient, the practice of shaking hands on meeting, now the annoying etiquette of the Indians in their intercourse with whites, was never used by them between each other, and is clearly a foreign importation. Their fancy for affectionate greeting was in giving a pleasant bodily sensation by rubbing each other's breasts, arms, and stomachs. Our senseless and inconvenient custom of shaking hands is, indeed, by no means general throughout the world, and in the extent to which it prevails in the United States, is disgracefully exceptional.

The profession of *peace, coupled with invitation,* is often made from a distance by the acted spreading of a real or imaginary robe or blanket—"come and sit down."

The sign for *stone* has an archæological significance—the right fist being struck repeatedly upon the left palm, as would be instinctive when a stone was the only hammer.

Prisoner is a graphic picture. The forefinger and thumb of the left hand are held in the form of a semicircle opening toward and near the breast, and the right forefinger, representing the prisoner, is placed upright within the curve and passed from one side to another, in order to show that it is not permitted to pass out.

Soft is ingeniously expressed by first striking the open left hand several times with the back of the right, and then striking with the right the back of the left, restoring the supposed yielding substance to its former shape.

Without further multiplying examples, the conclusion is presented that the gesture-signs among our Indians show no uniformity in detail, the variety in expression among them and in their comparison with those of deaf-mutes and transatlantic mimes being in itself of psychological interest. The art is not a mere semaphoric repetition of arbitrary motions, but is founded upon principles that can be readily applied by travellers and officials so as to give them much independence of professional interpreters, a class dangerously deceitful and tricky. They thus would accomplish for themselves the desire of the Prince of Pontus, who begged of Nero an accomplished pantomimist to interpret among his many-tongued subjects. While thus of practical value, our native semiotics may help the archæologist in his study of picture-writing, the sole form of aboriginal records, for it was but one more step to fasten upon bark or skins the evanescent air-pictures that still in pigments preserve their skeleton outline, and in their ideography approached the rudiments of a phonetic alphabet.

While the gesture utterance presents no other part of grammar to the philologist besides syntax, or the grouping and sequence of its ideographic pictures, the arrangement of signs when in connected succession affords an interesting comparison with the early syntax of vocal language, and the analysis of their original conceptions, studied together with the holophrastic roots in the speech of the gestures, may aid to ascertain some relation between concrete ideas and words. Thomas Aquinas said, "*Nomina debent naturis rerum congruere;*" and, surely, gestures being founded wholly on *nature*, with even yet slight artificial corruption, may explain the origin of another nearly contemporaneous device of expression,—the visual onom-

atopeia illustrate the oral. It is probable that in the pristine days when the sounds of the only words yet formed had close connection with objects and the ideas directly derived from them, signs were as much more copious for communication than speech, as the sight embraces more, and more distinct, characteristics of objects than does the sense of hearing.

[The purpose of the following list of words is explained in the note at the beginning of Col. Mallery's paper. The asterisk prefixed to some of the words indicates those for which the signs made by uneducated deaf-mutes are specially desired. For brevity in description, "hand" may be used for "right hand," when that one alone is employed in any particular gesture. In cases where the conception or origin of any sign is not obvious, if it can be ascertained or suggested, a note of that added to the description would be highly acceptable.—Ed. Annals.]

*Above.
Add, To: more.
Admiration.
Anger.
Autumn, fall.
Battle.
* Before.
*Beginning; commencement.
*Behind.
*Below; under.
Big.
Black.
Blue.
Brave.
Break, broken.
Bring to me: or to us.
Broad.
Brother.
Chief.
—— war.
Child; baby, infant.
—— offspring.
Clear.
Clothing; buffalo-robe or skin.
—— woollen blanket.
Cold; it is cold.
Come; arrive: coming.
—— come back.
—— come here.
Companion.
*Comparison; more, most.
Content.
*Cross: sulky.
Daughter.
Day.
—— to-day.
—— to-morrow.
—— yesterday.
Dead; death.
*Destroyed, ruined.
Earth, ground.
End, done.
Enough.
Equal.
Exchange.
Far.
Fear.
—— a coward; cowardice.
Female, applied to animals.
Fight.
Fire, flame.
Flat.
Flour.
Fly, To.
Fool, foolish.
Forest.
Forget; forgotten.
Found; discovered.
Friend.
Full, as a box or sack.
*Future, to come (in time.)
Gap, cañon.
*Generous.
Girl.
Give, to me or to us.
Glad.
Go; go away.
God.
Good.
*Gone; departed.
*—— lost, spent.
Grandmother.
Grass.
*Gray.
Great.
Green.
*Grief, sorrow.
Hair.
Halt!
*Halt; a stopping place.
Hard.
He; another person; they.
Hear, heard.
Heavy.
*Here.
Hide; to conceal; secret.
High; as a hill.
*Honest.
Hunting, for game.
Husband.
I; personal pronoun.
Ice.
*Imprudent, rash.
*In; within.
Indecision, doubt.

Kill, killing.
Kind.
Know, To.
—— I know.
—— I do not know.
Large, great in extent.
—— in quantity.
*Leaves, of a tree.
Lie, falsehood.
Lie down.
Light, daylight.
—— in weight.
Lightning.
Listen, To.
Little; small in quantity.
—— in size.
Lodge; tepee, wigwam.
—— Entering a.
Long, in extent of surface.
—— in lapse of time.
Look! See!
Look, To.
Love, affection.
Male, applied to animals.
Man.
Many.
Marching, travelling.
*Medicine-man, Shaman.
Medicine in Indian sense.
Mine; my property.
Moon, month.
Morning.
Mother.
Mountain.
Much.
Near.
Night.
No, negative.
None; I have none.
Nothing.
Now.
Number; quantity.
Obtain.
Old.
Opposite.
Out; outward; without (in position.)
Parent.
*Past; over, (in time.)
Patience.
Peace.
Poor, lean.
*—— indigent.
Prayer.
Pretty; handsome.
Prisoner.
—— to take.
Property; possession; have; belong.
*Prudent, cautious.
Question; inquiry; what?
Red.
Repeat, often.
Retreat; return through fear.
River.
Run; running.
Same, similar.
Search, to seek for.
See, To; seeing.
Seen.
*Shame; ashamed.
*Short, in extent.
*—— in time.
Sick, ill.
Sing.
Sister.
Sit down.
Sleep.
Slow.
Small.
Snow.
Soft.
Son.
Sour.
Speak, To.
*Spring, (season.)
*Stingy.
Storm.
Strong, strength.
*Submission.
*Summer.
Sun.
Sunrise.
Sunset.
Surprise.
Surrender.
Sweet.
Swift.
Talk, conversation.
Taste.
Think.
Thunder.
Time of day; hour.
*—— a long time.
*—— a short time.
Tired, weary.
Told me, A person.
Trade, barter, buy.
*Tree.
True, It is.
Truth.
Understand.
Understand, Do not.
*Village, Indian.
*—— White man's.
Water.
When?
Whence?
Where?
White.
White man; American.
Wicked; bad heart.
Wide, in extent.
Wife.
*Winter.
*Wise; respected for wisdom.
*Wish; desire for.
Without; deprivation.
Woman; squaw.
Wonder.
Year.
*Yellow.
Yes, affirmation.
You.

THE NATURAL METHOD.—III.*

BY D. GREENBERGER, NEW YORK.

The account of Mr. Arnold's school, which is to be found in the preceding article of this series, deserves the most careful consideration of every deaf-mute teacher in the land. That in the Institution under his charge the pupils of the middle and higher classes never employ signs in or out of school, but use language to the same extent and with the same degree of fluency as hearing children, cannot reasonably be doubted, because the reports to this effect come from various sources, all of which are perfectly trustworthy. The subject, therefore, claims more than a passing notice in the *Annals*. The fact that the majority of the readers of this periodical are following the sign-method, whereas Mr. Arnold is an articulation teacher, should not alter the case. For whatever differences of opinion there may exist between the respective adherents of the two rival systems in every other regard, all agree in one point, namely, that the principal object to be aimed at in the education of a deaf-mute is to secure to him a correct knowledge of the vernacular of his country. And if there is anything that ought to cause us to sympathize with each other in the most heartfelt manner, it is the great difficulty which we all experience in carrying out that object. Besides, the instruction in language, whether written or spoken, is so entirely independent of the question of articulation, that it can be carried on after essentially the same principles by practical teachers of any school. Therefore, any advancement which is made in this particular branch of our labor benefits all of us.

Examining the causes which lead to Mr. Arnold's success, we find two facts standing out in most conspicuous prominence. First, he has excellent teachers; and, second, he has an excellent system. Probably none will be surprised to hear that Mr. Arnold is fortunate enough to have excellent teachers. How could it be otherwise? What school can be successful without good teachers? What will the best system of instruction avail us unless we have competent and, above all, faithful teachers? I, for one, do not believe that any method of teaching could be contrived which, "like well-devised machinery, does not de-

* Continued from vol. xxiv, page 38.

pend for its results upon dexterity in the operator." On the contrary, I feel confident that an intelligent, faithful, and conscientious teacher will always produce better results than one who lacks these qualities, be the system in use what it may. Mr. Arnold is described as an honest, zealous worker, in spite of his three-score years and more, and his assistants, particularly two of them, who are ladies, are spoken of by critics with the greatest respect and admiration. Their devotion to duty seems to be unbounded. We are told that it almost seems as if they would consider it criminal to allow a pupil to use signs when the idea can be conveyed in words; to hear him mispronounce a word and not correct his articulation; or to let him misconstruct a sentence and not point out his mistake. They are constantly with their pupils. They accompany them in their regular walks, superintend their plays, and eat with them at the same table, thus being ever on hand and ready to help them in their attempts at using spoken language. It is therefore not to be wondered at that these deaf-mutes learn to use speech as fluently as persons possessing all their faculties. They are surrounded by such circumstances that their deafness does not hinder them from acquiring language by imitation in the same natural manner in which hearing children learn it.

It is rather a significant fact that the Institution in question, which is now considered the best of its kind in Europe, should owe its success chiefly to the labors of ladies. Until recently almost all European schools steadfastly rejected the services of the weaker sex as teachers of the deaf. Mr. Arnold was one of a very small number who made an exception to the general rule, the two ladies previously referred to having been with him about twelve years. As late as 1873, when my former principal, Mr. Joel Deutsch, of Vienna, learned that at the Institution of which I then took charge ladies were employed as teachers, he at once addressed a long letter to me, stating his anxiety about my future success, and setting forth numerous reasons why ladies should not be employed as teachers in general, and in articulation schools in particular. He has since modified his views on the subject. At last accounts there were three ladies among his teachers.

The principal features of Mr. Arnold's system are: Limitation of the use of signs within the narrowest possible bounds; direct association of words with the real objects, actions, etc.,

which they signify; and practical application of speech to the greatest possible extent. He does not exclude signs altogether. He employs them with beginners. But he is of the opinion that their use should not be tolerated after the pupils have been in school one year. He does not employ pictures in the early stages of the instruction, as many of us do. Nothing but objects in reality or good models, of which he has a large collection, are used in teaching the meaning of words. It is astonishing how painstaking he and his teachers are in carrying out this principle. They will march the whole class into the garden, the field, the street, etc., to point out some object that cannot conveniently be brought into the school-room, and to teach its name. Mr. Jörgensen tells us in his report, of which mention was made heretofore, that one day the word "currants" occurred in a language-lesson. None of the pupils knowing what it meant, the teacher said: "After school we shall all go to the shop to buy some currants." That same afternoon Mr. Jörgensen actually met the whole class going to the shop, where one of the children had to make the purchase, while the teacher was carefully listening to his conversation with the shopkeeper. "Indeed, a practical method of teaching language to deaf-mutes," says Mr. Jörgensen.

The principles underlying this method are by no means new. They have been advocated by teachers of this and other countries from time immemorial. But Mr. Arnold has been better able to practice what he preaches than many others. As previously stated, it has been his good fortune to be able to offer to his pupils almost the same facilities for acquiring language by rote and through imitation which hearing children enjoy at their own homes in the midst of their own families. In fact, the Institution at Riehen is but a family on a larger scale. Mr. Arnold and his able assistants instruct their pupils in the same manner in which fathers and mothers teach their little hearing children to speak. No wonder that all his scholars master the language so completely that they can communicate without the use of signs.

It is obvious that the natural method cannot be carried out to such full extent in large institutions. Mr. Arnold's pupils learn more language out of school than we can teach ours in school. But the plan may be adopted with private pupils and in small schools like his,—which, by the by, numbers about

fifty pupils,—where the means are ample, so that competent attendants and supervisors can be employed who will persistently speak to the pupils outside of school hours, and compel them to communicate with each other by means of spoken or written language, according to the system in use. In large institutions we can hardly offer our pupils such ample opportunities to practice language out of school. It is, therefore, of vital importance that we should try our utmost to increase the number of such opportunities during school hours, and frame our language lessons accordingly. The object lessons, which were treated at length in the first article of this series, will prove of great aid in this regard. They may be continued with profit for the first four years of the course.

The programme should also comprise a regular system of conversational exercises. The beginning might be made with a number of simple questions and colloquial phrases, such as are most commonly used in ordinary conversation. For instance: What is your name? How old are you? How many brothers and sisters have you? Where do you live? How do you do? I am glad to see you. What day is this? What kind of a day is this? How do you like this kind of weather? What time is it? What month is this? You are a good boy. I am pleased with you. You said your lesson well. You made a mistake. You must write more carefully. I do not understand what you say.—At first, such colloquial phrases must necessarily be made the subject of special lessons and committed to memory, but as soon as one is mastered it should at once be practically applied by teachers and pupils at every possible opportunity.

Perhaps, at the beginning of the third school year, or sooner if circumstances are favorable, the following kind of conversational exercises may be commenced. One of the scholars is required to step before the class and relate some incident that occurred in or out of school. The others have to ask him questions about the subject which he related. Thus discussions are started into which the children usually enter with delight and enthusiasm. They like to talk about their little affairs, and are glad to learn the proper words and phrases for the ideas which they are eager to express. The following is a specimen of these exercises. In print it gives but a faint idea of what they really are. In order fully to appreciate their value,

one must see the bright, animated faces of the little ones while they are discussing some subject in which they are interested.

John. Yesterday afternoon my sister came to see me.

James. Were you glad to see her?

John. Indeed I was.

Henry. How long since you had seen her?

John. About three months.

Charles. Where does your sister live?

John. She lives at my home.

William. Where is your home?

John. In Albany.

Albert. How far is Albany from here?

John. About one hundred and fifty miles.

Lilly. Did your sister come here by rail?

John. No; she came by boat.

Mary. How long is she going to remain here?

John. She is going back to-night.

Fanny. Did she bring you something?

John. Yes; she brought me a cake.

Daniel. What kind of a cake was it?

John. A fruit cake.

Lizzie. Did she buy it?

John. No; my mother made it.

These discourses may form part of the regular language lessons for five or six school years. While in the elementary classes such simple topics as the foregoing will be introduced, the pupils of the higher grades will discuss the more important events of the day, questions of politics, etc., etc. We seldom find any difficulty in drawing out the pupils during these lessons. Usually every one of them is anxious to say something. They will sometimes chat away for half an hour or longer on one and the same subject, without getting tired of it. Occasionally the teacher may put in a question to turn the conversation on a particular point. But, as a rule, the questions should be asked by the pupils, because in their other lessons they are seldom or never called upon to construct interrogative phrases, and consequently remain awkward in the use of this form of expression from want of practice.

Besides discussions of actual occurrences, the following kind of conversational exercises will also prove useful. Take one of Prang's pictures representing a shoe-store, for instance, show-

ing a customer, the salesman, shelves, boxes, etc Ask one of the pupils what he would say if he were the customer entering the store, and require another to imagine himself to be the salesman and answer the questions. Thus the following dialogue may be formed with the aid of the teacher:

Customer. I wish to get a pair of boots.

Salesman. What kind of boots do you want?

C. Heavy ones for the winter.

S. What size do you wear?

C. Number six.

S. Here is a pair of nice boots, your size. Please try them on.

C. They are too large.

S. Try this pair.

C. These are right. What is the price of them?

S. Six dollars.

C. Here is the money.

S. Thanks.

Many reading-lessons furnish material for little dialogues of this kind. Here is a specimen:

*"One summer's morning, as Charles was going to school, he met a man by the public-house who had oranges to sell. The man wished to stop and get his breakfast, and asked Charles if he would hold his horse while he went into the house."

By questioning the pupils what they think the man said to the boy and what the latter replied, the following dialogue may be formed:

Man. Will you hold my horse while I go into the house?

Boy. I would like to, but I am afraid I shall be late at school.

Man. When does your school begin?

Boy. At nine o'clock.

Man. It is only half-past eight now.

Boy. How long are you going to stay in the house?

Man. About fifteen minutes.

Boy. Then I will hold him for you.

Man. If you will take good care of him, I will give you two oranges when I come back.

Boy. All right.

Through these conversational exercises, object lessons, etc., a mute of average intelligence entering the institution at the

* McGuffey's Third Reader, p. 136.

age of seven or eight will at the end of his fourth year in school have acquired a vocabulary which, like the language that the hearing child possesses on entering school, may serve as a basis for the further development of speech, and may be used as a means of instruction in the common English branches. Afterwards, any simple school-reader, geography, history, grammar, etc., placed in his hand, will afford ample material for his further advancement in the use of language.

At some future time I may attempt to demonstrate, in another series of articles, how the principles of object teaching may be applied throughout the entire course, and particularly in the instruction in geography, history, and arithmetic. In this series I intended to offer a few suggestions as to the means of imparting to our deaf-mute beginners that amount of knowledge of persons and things which hearing children have on entering school, and the language to express it. If we wish to impart that knowledge to our pupils after the plan of nature, we must exclude all school books from our lowest classes. The little hearing child does not learn language from books. It is contrary to the course of nature to present a word in print to a child before it has conceived the idea which that word is intended to convey. It seems anything but natural to call a little child from the fresh field and garden, where he has been frolicking among flowers, and require him to take up a book and study a language lesson containing such words as *snow* and *ice*, for instance. The natural way of teaching him language is to speak to him about that of which his mind and heart are full at the time being, as mothers do with their little children.

THE SEMI-CENTENNIAL HISTORY OF THE OHIO INSTITUTION.

BY G. O. FAY, M. A., COLUMBUS, O.

[At the celebration of the semi-centennial anniversary of the establishment of the Ohio Institution, by its alumni, of which an account was given in the last number of the *Annals*, (page 252,) Mr. G. O. Fay, the Superintendent of the Institution, delivered the following address, which he had taken pains to make a trustworthy historical document. Some of the facts contained in the address have been given in substance in the histories of the Institution published in previous volumes of the *Annals;* but as these portions of the narrative could not be omitted without destroying the continuity of the whole, and as they are presented here with a difference of detail in most respects, it seems best to give our readers the benefit of the address in full. —Ed. Annals.]

Five times in fifty years the Trustees of the Institution have invited its graduates to re-enter its doors. First in 1853 to meet their venerated Superintendent of a quarter of a century, H. N. Hubbell, then retired; again in 1870 at the completion of this present edifice; also in 1872 and in 1875; and now, in 1879, especially to commemorate what is to you the fiftieth anniversary of its opening.

As we look upon the Institution of to-day, annually discharging its graduating classes, upon the completion of a course of study as extensive as that pursued in the public schools; receiving as regularly as many and more volunteer recruits, to be carried up through a system of instruction carefully elaborated and tested at every point; furnished with a corps of officers, skilful and experienced, many of them selected from its own graduates; overflowing with children, robust, wide-awake, contented, and happy; in occupation of a structure the most extensive and complete in the world, completely equipped and cheerfully sustained from year to year by the people of Ohio,—it is difficult to realize the anxieties of its birth, the slenderness of its early days, the steps of its progress and the characteristic points of its history.

Consider the Ohio of fifty years ago. Its population was less than a million. Cincinnati, the metropolis of the Northwest, and of all cities west of the Alleghanies second to New Orleans alone, had but twenty-five thousand inhabitants. Chillicothe, Zanesville, Dayton, Steubenville, Columbus, were towns of about three thousand. Cleveland had a population of one

thousand and seventy-six, and was considered "a growing place." Toledo was as yet unnamed. Springfield, Circleville, Xenia, Lebanon, Hamilton, Portsmouth, Marietta, Lancaster, Newark, Mt. Vernon, Wooster, Mansfield, New Lisbon, had about one thousand each. Yellow Springs was the most popular watering-place of Ohio, and indeed of the West. Not an institution for the care of the insane or the training of unfortunate children was supported by the State. But few pikes had been turned, much less a railroad built. Only since 1825 had a tax of any kind been laid for purposes of education.

What wonder that the education of the deaf and dumb had as yet been overlooked? How wonderful, rather, and how creditable, that along with the construction of pikes, State and National, canals, bridges, and railways, and the accustoming of the public mind to the support of public schools, the education of the deaf and dumb should have been taken up by our resolute forefathers so early and solved so thoroughly. But four institutions existed in the country, and they of insignificant dimensions. The earliest, at Hartford, Conn., dated back only to 1817, and in that age of slow travel, dear postage, and scanty newspapers, information concerning it or any new enterprise could extend but slowly and not far away.

The germinating principle that was to develop an institution when needed was really contained in the Constitution of 1802, which said: "Religion, morality and knowledge being essentially necessary to good government and the happiness of mankind, schools and the means of instruction shall forever be encouraged by legislative provision, not inconsistent with the rights of conscience." This grand purpose, after fifty years of trial, was reasserted in the Constitution of 1851, which also says, "Institutions for the benefit of the insane, blind, and deaf and dumb shall always be fostered and supported by the State." This sentiment and purpose, reinforced by the humane and religious character of our people, was the real rock upon which the Institution for the Deaf and Dumb, possessing characteristics peculiar to itself, was first established, and upon which it has since arisen and been sustained.

The influences active in its origin were these: A citizen of Cincinnati, Burt by name, had sent his mute son to the American Asylum at Hartford at his own expense, 1818–'22. A citizen of Stark county, Josiah Price, had also unsuccessfully solicited

State aid to send his son to the same school in 1819–'20. Another Buckeye boy had been sent by his parents to the Philadelphia school in 1821. In 1821 a few citizens of Cincinnati formed themselves into an association "for establishing a school for the instruction of the deaf and dumb in this part of the Western country." Rev. James Chute was sent to Hartford in July to acquire the art, and was there supported until the next winter, when application was made to the General Assembly for incorporation and pecuniary assistance. The institution contemplated was to be named "The Western Asylum for the Education of the Deaf and Dumb," and was to be located at Cincinnati. The request was refused from the sectional character of the location, and Mr. Chute's connection with the enterprise ceased.

Early in 1822 Governor Trimble received a letter from the directors of the Pennsylvania Institution, established in 1820, describing the facilities possessed by them, and inviting the General Assembly to send pupils to Philadelphia upon the same terms charged to citizens of their own State. The results of a recent census of Pennsylvania were recited as evidence that mutes were more numerous than the public were aware. The invitation was not accepted, but at the session of 1822–'23 an act was passed requiring "the listers of the several townships in each county of the State, at the time of taking the enumeration of white persons, to ascertain the number of the deaf and dumb, of all ages, and to return said lists to the clerk of common pleas of said county," with a statement of their pecuniary condition. No returns were made in Athens and Hamilton counties. Four hundred and twenty-eight were returned, however, 288 under twenty years of age. Seventy-two were reported as "in good circumstances," 66 as "in middling circumstances," 279 as "poor," and the condition of 11 was unreported. Plainly, material existed for a school of at least one hundred, and it was equally plain that but little dependence for its support could be placed upon the tuition fees of parents and guardians.

Four years afterward, in his message to the General Assembly, Governor Morrow, at the suggestion of Rev. James Hoge, D. D. of Columbus, said: "I would call your attention to a subject interesting to the feelings of the benevolent and humane. It is to a provision for the establishing of an asylum for the edu-

cation of the deaf and dumb persons of this State. Measures were taken some years since to ascertain the number of persons within this State in this unfortunate condition. The result of the enumeration is not now before me, and cannot be here stated.

"According to the reports of the institutions now in operation, such persons may be estimated at one for every two thousand of the population. The number, then, is, and from increasing population will continue to be, sufficient for a large school. Should an establishment of this kind be authorized by the Legislature, and endowments, only to the extent that the present means of the State would justify, be granted, aid to the funds from the voluntary contributions of a benevolent community may be calculated on; also from the United States, Congress having already granted to institutions of this kind, in Connecticut and Kentucky, each a township of land."

Dr. Hoge also drew up and obtained the signatures of a large number of prominent citizens to an elaborate memorial addressed to the General Assembly, urging immediate action.

In the General Assembly, House of Representatives, December 8, 1826, upon motion of Mr. Doan, of Pickaway, the following resolution was adopted:

"That so much of the Governor's message as relates to the establishment of an asylum for the education of the deaf and dumb persons in this State be referred to a select committee of three members, with leave to report thereon by bill or otherwise;" and Messrs. Doan, Woodmansee of Butler, and Gunckle of Montgomery, were appointed said committee.

On the 23d of the same month Mr. Higgins, of Butler, offered the following resolution: "That the committee on so much of the Governor's message as relates to deaf and dumb persons be instructed to report a bill for the establishment of an asylum for the education of the deaf and dumb."

On the 27th the bill was reported and read the first time, and had its second reading on the next day.

On the 9th of January, 1827, the bill passed through the committee of the whole, and finally passed its third reading with little or no opposition.

It was otherwise in its passage through the Senate. After passing through the committee of the whole, the bill was recommitted to Messrs. Silliman of Muskingum, Currier of Wash-

ington and Athens, and Lee of Coshocton and Tuscarawas. Mr. Silliman reported back the bill, and recommended its postponement till the first Monday of December next. The report was not agreed to, and the bill was laid on the table. It was subsequently taken up, referred to another select committee, consisting of Messrs. Pendleton of Hamilton, Foos of Franklin, and Daugherty of Champaign and Clark, who recommended its passage. The report was then agreed to, and the bill was read a third time and passed, January 30, 1827.

By the provisions of this act a Board of Trustees was to be appointed by the Governor, with the usual corporate powers, to hold property whose annual income should not exceed $30,000. They were also permitted to draw $100 per annum from the "Literary Fund" for the support of one indigent pupil from each of the nine judicial districts of the State. The term of such free education was limited to three years, and the Governor was to be *ex officio* President of the Board. This first Board, appointed as above, completed its organization in July, and consisted of Governor Allen Trimble, President *ex officio;* Rev. James Hoge, D. D., Secretary, and Gustavus Swan, Esq., Treasurer, both of Franklin county; Thomas Ewing, Esq., of Fairfield county; Rev. William Graham, of Ross county; Rev. William Burton, of Pickaway county; John H. James, Esq., of Champaign county; Thomas D. Webb, Esq., of Trumbull county, and Samson Mason, Esq., of Clark county. Their task was to organize the first of the now large circle of the so-called Benevolent Institutions of Ohio.

Earlier in the year another school had sprung up at Tallmadge, now in Summit county, Ohio. Mr. Colonel Smith, a mute educated at Hartford, Conn., who had taken up his residence there, found three mute sisters, Bradley by name, living in the village, and, upon inquiry, other mutes were found living in neighboring townships. At a meeting of citizens, held March 19, 1827, a resolution was adopted "to make an attempt to establish a school or asylum for the deaf and dumb." Rev. John Keys, Deacon Elizur Wright, Dr. Philo Wright, Mr. Garry Treat, and Mr. Alfred Fenn were constituted a committee, with full powers. This committee arranged for a school term of six months, tuition to be $6, and Mr. Smith teacher. The school opened in May at the house of Mr. Alpha Wright. The next year, 1828, it was held at the house of Dr. Amos C.

Wright, and $100 was received as a gratuity from the State. The same amount was voted by the General Assembly for the year 1829, "should the school at Columbus not go into active operation." The money remained in the treasury undrawn, and it is presumed that the school had been closed. Eleven pupils were enrolled in this Tallmadge school, which, in the language of the committee, "if public sentiment and benevolence shall justify, is intended to become a permanent institution."

The State Board at Columbus, upon deliberation, ascertained that the training of a suitable instructor must first be undertaken, and at its suggestion $376.66 was appropriated for the purpose by the General Assembly of 1827–'28. Early in 1828 Horatio N. Hubbell, a young man of energy, wisdom, and character, was selected, and sent with credentials to the American Asylum at Hartford. Every facility was there afforded him. His home was at W. W. Turner's, a subsequently celebrated name in the profession, and his teacher in pantomine was Laurent Clerc.

Thomas H. Gallaudet was the Principal of the Asylum, and other teachers besides Messrs. Clerc and Turner were Lewis Weld, H. P. Peet, and F. A. Spofford. Mr. Hubbell remained at Hartford eighteen months. A curiosity of the times is the entry of $89.61 for fare to Hartford and return, and of $50 paid to Mr. Clerc for instruction.

The plans of the Board contemplated a school that should receive all pupils north and west of the Ohio, and also divide with the Kentucky Asylum, founded in 1823, the patronage of the Mississippi valley. It was estimated that fifty pupils were eligible from Ohio alone, and twenty-five from the States and Territories west of it. In their first report, in 1827, they had recited these prospects, and had also presented plans for buildings designed to accommodate such a number, which, it was hoped, could be erected for $5,000. The finances of the State were at that time strained to the utmost in the construction of public works, especially the canals, and the erection of buildings was deferred.

The matter of location had been settled in January, 1829, by an act of the General Assembly selecting Columbus, and appropriating $500 for the purchase of grounds. Three hundred dollars of this was paid February 21, 1829, to Lyne Starling, Peter Sells, and James Hoge for three out-lots, ten acres, half a

mile east of the town. The committee of the Board upon "sites" was Messrs. G. Swan, N. McLean, and M. L. Sullivant. The Trustees in their report for the year speak of "these lots as sold to us for the use designed for a price considerably below the supposed value." A letter of Dr. Hoge to Hon. M. Birchard, April 25, 1854, also says "these lots were sold to the State for less than their value, for the express purpose of being so used, and would by no means have been sold at that price for individual use."

Unable immediately to obtain funds to erect a building, the Board rented a small house at the northwest corner of Broad and High streets of D. W. Deshler, Esq., at $100 per annum, and arranged to open school in the fall of 1829, November 1. The rate for pay-pupils was to be $75 for a year of ten months. Nine indigent pupils might be sent at the expense of the State. Mrs. Jane N. Nashee agreed to board all the inmates for $1.25 per week, the trustees to furnish all furniture, fuel, and candles. Mr. Hubbell was to receive a salary of $500 and board. Public notice was given of these arrangements in the newspapers of the State from August on.

The first pupil to arrive was little Samuel, a lad in his twelfth year, October 16, 1829. To-day, the Institution of half a century takes the hand of Samuel W. Flenniken, its first pupil. A month afterward two boys more arrived, neither deaf and dumb, one being idiotic and the other insane. Ten weeks, and two more boys came. Another ten weeks, and another two boys, one of them our respected friend, Mr. Plumb M. Park, then a lad of thirteen, now a teacher in active service, and for a longer period than any other deaf-mute teacher in the country. A month later, in May, a boy and two girls arrived, making ten, the total for the year. The next year, 1830–'31, thirteen pupils were added, and Mr. Danforth E. Ball, a gentleman educated at the American Asylum, was appointed teacher at a salary of $200 and his board.

By 1834 the Institution had had four locations: first as above, next in a building in the rear of the present Capital Hotel on Broad street, next in the old court-house on High street, near State, and last at 28 North Front street. Fifty-seven pupils had been received, with an actual attendance of forty.

In 1830–'31 the number of free indigent pupils allowed by law was increased to eighteen; in 1832–'33, to twenty-seven;

in 1833–'34, to thirty-six; in 1834–'35, to forty-eight, and in 1835–'36, to sixty. In 1844 tuition was by law made free to all Ohio mutes, and the odious distinction between pay and poor pupils disappeared, it is hoped, forever. In the matter of universal free tuition Ohio leads the country.

From year to year the Trustees earnestly solicited of the General Assembly the means necessary for the erection of suitable buildings. The desired appropriation, a part of the dues arising from auction sales in Cincinnati, was made, at last, in 1832. Under the direction of Gustavus Swan, Lincoln Goodale, and Robert W. McCoy, the building committee of the Board, the original building fronting the west, fifty feet by eighty, three stories high, with an L twenty feet by forty running east, a barn and out-buildings, were erected (1832–'34) at a cost of $15,000, and were considered sufficiently large for eighty pupils.

The grounds, with here and there a forest tree, were enclosed with a fence made, by vote of the Board, "in picket form." It was also thought by the Board in 1833 "that a gravelled road must be made from the end of Town street, within the corporation of Columbus, to the Asylum. It is expected that something will be contributed for this purpose by individuals whose property will be benefited by the proposed improvement; but as it will lie wholly out of the limits of the corporation, and will be chiefly advantageous to the Institution, the greater part of the expense must be derived from this revenue. The Board therefore ask of the Legislature authority to make this improvement." The region of the Institution grounds was then known as "the hill." The road westward soon became low and swampy, and the adjacent lots afforded the boys good skating ponds in winter. It was not until 1852 that the sidewalks of Town street were paved to the Institution grounds.

The Board was early impressed with the importance of daily manual labor, and in 1838 a brick shop, twenty feet by sixty, and two stories high, was erected directly north of the main building, at a cost of $1,500. Two years afterward the main building, which had opened with forty-five pupils, had more than eighty, and the shop soon came to be used as a boys' dormitory, and a one-story frame adjacent as a boys' study. In 1844 the attendance of over a hundred compelled the erection of an extension, four stories high and seventy feet by thirty, giving to the Institution a south front. The plan, drawn by Howard

Daniels, Esq., contemplated the adding of a similar wing to the north, which, however, was never done. The Institution could now accommodate one hundred and fifty pupils, which number it passed in 1853. In 1846 the present shop building, one hundred and thirty feet by thirty-five, and in two stories, was erected at a cost of $8,000, and passed immediately into use, most of it as a boys' dormitory and study-room until 1867; 1857 saw the erection of the present barn and the demolition of the old minor buildings.

The dilapidated condition of the older portion of the main building, described in public prints as "an uncomely relic of modern antiquity," the distress of parents the admission of whose children was necessarily postponed, and the duty of erecting additional buildings, were the increasing burden of official reports from year to year. This agitation, checked momentarily in 1861, grew in strength until, at length, in 1864, March 23, notwithstanding the greatly enhanced cost of materials and labor, an act passed the General Assembly without a dissenting vote providing for the erection of a new house, "to be plain, substantial," and sufficient. Its erection was made the duty, not of the Trustees, but of the Governor of the State. Under the direction of the successive governors, Brough, Anderson, Cox, and Hayes, the present structure, designed by James M. Blackburn, of Cleveland, with its front of four hundred feet and a depth of nearly three hundred, was carried up together during the years 1864–'69, at a cost of $625,000. Pupils were received from September, 1868, and its formal opening occurred February 11, 1869, when Governor R. B. Hayes presided, and an address was delivered by Rev. Collins Stone. This building will accommodate comfortably four hundred pupils, with the necessarily resident officers and employés, and it had that number as early as 1874. Its present attendance is four hundred and forty, and for two years past its friends and the General Assembly, hesitating to enlarge it, have been seriously considering the establishment of a second institution elsewhere. A day-school of thirty pupils has been sustained at Cincinnati for several years, and more recently a smaller one at Washington Court-House.

A legacy of $20,000, reduced by litigation and compromise to $10,886, came into the possession of the Institution January 15, 1879, in accordance with the terms of the last will and tes-

tament of Matthew Russell, Esq., of Jefferson county, and it is yet unused.

The grounds of the Institution were at first divided by interior fences, and devoted mainly to the raising of crops. To the west and north an orchard came into bearing. From 1856 the garden retired to the northwest, and was abandoned ten years later. In 1868 the whole was again laid out by F. R. Elliott, Esq., of Cleveland. Many trees have since been set. The front fountain was erected in 1876, and a rock-faced ridge, commanding the boys' play-ground, has risen into prominence. Here the deaf-mute votaries of base-ball have acquired a skill recognized throughout the State and in deaf-mute circles throughout the country. The present fence, with its noble portals, was transferred from Capitol Square in 1873. The wells of the place have usually furnished an abundance of pure water. Fireplaces, stoves, and furnaces yielded to steam-heating in 1868, candles and oil to gas in 1854, which since 1874 has been furnished from the Ohio Penitentiary free of charge.

Rope fire-escapes were placed as early as 1836. An electric fire-alarm was erected in 1868, and soon afterward a stock of regulation hose, extinguishers, and pumps was laid in. A fire cistern of four thousand barrels stands filled at our front. Two spiral fire-escapes of iron were erected in 1878, one at each end of the building. A front and a rear water-main from the city have this year been laid through the grounds, with convenient outlets, and a complete fire department, corresponding in its materials with that used by the city, organized. In fifty years several incipient blazes have been extinguished without a single general alarm or call upon the city. In November, 1868, at the burning of the Central Lunatic Asylum, its entire household of three hundred persons and over was given temporary quarters here.

Passing now from material facts to those more strictly educational, the idea underlying deaf-mute education in Ohio was not that of St. Augustine, who, in the fourth century, commenting upon Romans x, 17, asserted that "deafness from birth makes faith impossible, since he who is born deaf can neither hear the Word nor learn to read it."

Nor was it that of the Justinian code, which, in the sixth century, consigned all congenital mutes to legal infancy, classed them with the insane, and declared them incapable of intelligence.

Nor was it the sentiment expressed by Samuel Heinicke in the eighteenth century, that "it was speech only which comprehended, contained, and expressed the movements of the soul. Every other means of communication was dead."

It was rather the hazardous dogma of Jerome Cardan, of Padua, who, in the sixteenth century, said that "writing is associated with speech and speech with thought; but written characters and ideas may be connected together without the intervention of sounds, as in hieroglyphics."

It was this dogma, rather mellowed by reflection, and again expressed in the eighteenth century by the Abbé de l'Epée, who said "there is no more natural and necessary connection between abstract ideas and articulate sounds which strike the ear than there is between the same ideas and the written characters which address the eye."

The Abbé Sicard imbibed the theory and improved upon the art of his teacher. Laurent Clerc, and his patron, the elder Gallaudet, transplanted both theory and art, in 1817, to the American shore, where wealth, intelligence, and benevolence combined to establish in rapid succession a long line of American institutions for the education of the deaf and dumb, Ohio's being the fifth.

The original expression of thought both by learner and teacher, and in the case of deaf children, already ignorant of verbal language, by motions, pantomime, in its elements spontaneously made in obedience to, and apprehended by, the eye alone,—this was the leading idea of its philosophical system.

Christ had said, "Except ye become as little children, ye shall not enter into the kingdom of Heaven." Who can say but that the language of pantomime may have been the actual language of the race in its infancy? Its present achievement of speech, marking its upward progress, may have carelessly begotten a forgetfulness or neglect of the humbler instrument of its earlier days. At any rate, all congenital mutes, and, indeed, children bereft of hearing by disease, whether or not they thereby return to the use of an earlier original language, acquire and develop pantomime almost or quite as readily as do hearing children speech. A vernacular language seems to demand the culture of a living sense, and that language which an existing sense has formed is less artificial to the user than any other.

The colloquial speech of hearing children and the spoken explanations of the hearing school-room have their counterpart in the social life and the education of deaf-mutes in perspicuous and rapid pantomime, supplemented by finger spelling. Education means for mutes mental discipline, the ground facts of the world's condition and of human history, the processes of calculation and the arts of life, and also the ability to express such ideas in written or spoken language, this ability embracing, of course, the much easier acquisition of reading intelligently the literature corresponding. The philosophy of deaf-mute education differs not from that of all education. Its introductory language only is its own.

From the necessity of using two languages instead of one a longer time and a more earnest attention are demanded, or, in the same time and with ordinary attention, a lower degree of education must be acquiesced in. This discovery caused the lengthening of the original term of pupilage from three years in 1829 to five in 1835, to seven in 1845, and to ten in 1866, which is the present limit. The topics of study have been the same from year to year, intentionally, as those pursued in the public schools, beginning, of course, at a point much nearer natural mental infancy. By reason of the necessarily longer time consumed by the mechanical processes of writing and finger spelling, the number of pupils assigned to each teacher has been but twenty or less. In consequence mainly of various monitorial cares and other social and public duties daily necessary in the household in addition to actual school-room work, the corps of instructors has been sometimes wholly, sometimes largely, and always prominently, selected from the male sex. It has been the misfortune of the Institution to lose quite frequently its hearing male teachers by their acceptance of more responsible and lucrative positions, generally as superintendents in other States. A certain proportion of deaf persons, generally graduates—their skill in pantomine, supplemented by the understanding and correct use of written language at least, in addition to the usual qualifications of a teacher, uniting to counterbalance their defect of deafness—have also been, from the first, employed as teachers, without detriment to the interests of the Institution.

In the early history of the Institution, from the first, individual pupils found to possess remnants of earlier speech

were incidentally taught articulation and lip-reading. For the past ten years, with the great increase of numbers, and led along by the growing success achieved in this branch of instruction in schools elsewhere especially devoted to it, more attention has been given to the teaching of these twin arts, invaluable when recovered, by the use of all methods known to exist.

As pupils are almost entirely dependent upon their institution home during their school life, lasting for several years, it has been uniformly accepted as a duty to give decided and thorough instruction, by daily and Sabbath services and by personal influence, in morals and religion, abstaining always from the inculcation of sectarian or political bias.

In 1851 a beginning was made in the gathering of a pupils' and officers' library, which now has come to number about three thousand volumes. A long list of periodicals, daily, weekly, and monthly, have been furnished to the pupils gratuitously by the publishers. Miss Sarah F. Perry, whose newly-made grave yet glistens with her pupils' tears, left out of her scanty savings one hundred dollars, "the income to be annually expended in providing periodical literature, especially for the younger pupils." Miss Maria Welles also, who, herself an early pupil of the American Asylum, died December 6, 1877, left fifty dollars, the income to be annually expended in a similar way. May the memory of these noble women be as immortal as their usefulness!

Since 1869 the more intelligent pupils have sustained a literary society from week to week, called "The Clionian." It has proved decidedly stimulating and beneficial to its members.

In 1866, when, by legislative enactment, the course of education was extended to ten years, its upper three years' section was constituted a "high class." Six years later, the course, as a whole, was reclassified into three departments, a primary, a grammar, and a scientific, or academic as it is now known, consisting of four, three, and three years, respectively. The same year, 1872, teachers were similarly classified, and their salaries set without reference to their hearing or the want of it. Ohio was thus the first State to ignore in her Institution a distinction based upon deafness merely.

Twice in its history the Institution has entertained the Convention of American Instructors of the Deaf and Dumb—once

in 1853, and again in 1878. In 1870 the Alumni assumed an organization, which has since convened triennially at the Institution by invitation of the Board of Trustees.

Graduating exercises since 1868 have consisted of original essays and orations, recitations and dialogues, the giving of diplomas and testimonials, concluded by the planting of a class memorial ivy. Since 1864, the date of the opening of the National College at Washington, D. C., twenty-four of our graduates have become connected with it. Forty of our graduates have received appointments as teachers, most of them at their Alma Mater. Some have earned a degree of distinction as engravers and printers, bankers and notary publics, clerks and dress-makers, marble-cutters and dentists, bookbinders and saddlers, machinists and shoemakers, peddlers, and business men of every description. The great majority have mingled agriculture with mechanical or household occupation, and so have earned a livelihood of honor and independence. The hearth-stone of many has been cheered by the delights of domestic life, and many are the singing children indebted for their existence and nurture to the watchful eye and diligent hand of voiceless parents.

As soon as the Institution was fairly upon its feet, in 1836, its Trustees gave serious thought to the question how best to employ pupils out of school hours. House-work, sewing, and knitting offered full occupation to the girls. For the boys gardening and wood-cutting were available, but insufficient. It is on record that during more than one winter they were taken to the woods to cut standing timber into fuel. Shop labor was concluded to be necessary, and mechanics, selected by the Board, entered into contract to carry on their respective trades in the Institution shops, the boys to labor four hours a day under their direction for the privilege of learning a trade, thereby employing their leisure hours and qualifying themselves for future self-support. A machine-shop had a flickering life, and repeated trials of shoemaking were also made. The foremen were interested in teaching the boys only so far as they could make their labor profitable to themselves. This they failed to do, and they were also annoyed by the thoughtless waste of material. The relations between foremen and boys were sometimes more violent than would have been necessary had the former been better able to communicate with their mute ap-

prentices. Mutual dislike, changes, and a degree of unpopularity clouded the enterprise, and, as the room soon came to be greatly needed for other important uses, trades, as such, were reluctantly dropped. Seventeen years afterward, in 1863, shoemaking was revived, and has since flourished. A foreman, himself a skilled deaf-mute, is paid to teach the boys the art, the State owning all materials and disposing of all products.

Since 1868 printing and bookbinding also have been taught, the latter to both sexes. The main task of the printing-office has been the publishing of the *Mute's Chronicle* and the *Philomathean Argus*, the latter edited at the Institution for the Blind. The foremen of both trades are salaried officers, and have no interest but to teach their respective arts. In the bindery is executed all the work required by the General Assembly and executive officers of the State, from the costly ledgers of the treasury to the briefest brochure reports, and amounting annually to nearly 300,000 books and pamphlets. Much of this labor the pupils have shown themselves capable of doing. Their part, however, has always been but a minor one, the more difficult branches being performed by skilled journeymen bookbinders of both sexes employed for the purpose. The printing-office and bookbindery are under the control, not of the Trustees, but of the State Supervisor of Public Printing, having his official headquarters at the Capitol.

To secure the highest efficiency in manual labor, both in the shops and in the house-work, the following system of rotation has been practised since 1868. The school is divided by classes into three equal divisions. The day is also divided into three sessions of two, two, and three hours, the first extending from half-past seven to half-past nine, the second from half-past ten to half-past twelve, and the third from two to five, with half an hour's recess at half-past three. At half-past seven the regular duties of the day begin. Two divisions go to their respective class-rooms, and the third is distributed, the boys to the trades, and the girls to the bindery and the house-work. All are dismissed at half-past nine. At half-past ten, after the chapel service, two divisions go to their class-rooms and one is distributed as before, the boys to the shops and the girls to the bindery and the house-work. All are dismissed at half-past twelve, the hour of dinner. At two o'clock, as before, two divisions go to school, and the third to the trades and the house-work. All are

dismissed at five. Thus in working hours, from half-past seven in the morning until five in the afternoon, two-thirds of the school are at school and one-third is at work. Every pupil attends school two sessions daily, and works one session. The average daily time spent at school is something less than five hours, and that spent in manual labor is about two and a half. To secure a fair distribution of time, and also a desirable variety, the whole system moves forward one session the first day of every month, so that those who work in the morning any month work the next month in the forenoon, and in the afternoon the month after that. Those who work in the forenoon any month work in the afternoon the next, and those who work in the afternoon any month work in the morning the next.

The domestic life of the Institution for fifty years is a panorama of nearly two generations. The incidents of a single year, with its forty successive weeks, each gathering up with its silvery Sabbath pearl seven eventful days, each day from its dawn to its successor's birth loaded with facts and fancies as numberless as its flitting moments, and all permuted and multiplied by the various characteristics and experience of each individual, rise before memory's vision innumerable as the forest leaves. But fifty such years! How can their incidents be gathered up in all their wealth and glory? To say that seventeen hundred children have left as many homes amid blinding parental tears; that they have placed their hands in those of strangers with implicit trust and steady obedience; that they here have shared many an hour of frolic or smarted momentarily under their mutual mischievous tricks; that from our tables they have carried away stalwart limbs, or in our hospitals have wasted until the rosy light of life has faded into a night with no stars but those of heaven; that friendship's mystic chain and love's more sacred bond have here stolen around many a heart; that aspirations for worthy and noble living, to be the peers of nature's noblest men and women, have here first kindled into flame; that many a heart has here learned to know and love and pay its daily vows to Him whom all adore,—is but to say that in as many mute hearts the elements and passions of the human soul divine have had their full development and display.

The records of the Institution announce that twenty-eight have died at school, two of them by drowning and one by the

blow of a locomotive. Six of these sleep in the Northeast graveyard and two in Greenlawn Cemetery.

One hundred and fifty-three pupils entered school the first decade, from 1829 to 1839; 252 the second, from 1839 to 1849; 291 the third, from 1849 to 1859; 355 the fourth, from 1859 to 1869, and 664 the fifth and last, from 1869 to 1879. Fifty-seven entered before 1834; 885 entered the "old house" to 1868, and 773 have entered the present structure since.

Mr. Hubbell, from 1829 to 1851, received 460 pupils; Mr. Cary, from 1851 to 1852, 35; Mr. Stone, from 1852 to 1863, 327; Mr. Weed, from 1863 to 1866, 90; and the speaker, since 1866, has received 803. The whole number for the fifty years has been 1,715.

Thirteen hundred, in round numbers, have been discharged, and are to-day living in their own homes or in the memories of their friends throughout the State, and, indeed, throughout the land. Some of them have fallen asleep. Many of them continue unto this day. You are their representatives. You are the real exponents and illustration of what the Institution in fifty years has done for the deaf-mute youth of Ohio.

This semi-centennial day we are forcibly reminded that many, most of the fathers who laid these noble foundations, have passed away. Dr. Hoge, Governor Trimble, Gustavus Swan, Dr. Goodale, Robert W. McCoy, Dr. Parsons, Michael L. Sullivant, Thomas Ewing, Dr. Hitchcock, David W. Deshler, Governor Brough, Samuel Galloway, Kent Jarvis, and many, many others, are no more with us in visible presence.

Horatio N. Hubbell has long slept beneath that monumental marble, whose silent fingers, chiselled upon its face, arrest the eye and bid it note the grave of him who for nearly a quarter of a century lived for the deaf and dumb. Mr. Cary soon passed to his reward. Mr. Stone, brilliant and revered, was, eight years ago, followed to his grave by a long array of voiceless mourners. Mr. Weed is still serving the common cause in a sister State.

The long list of seventy-six teachers who have given to each of you the key of knowledge has many starred names. Ball, Matthews, Clarissa Morse, James S. Brown, John S. Officer, Spofford, Hebard, E. C. Stone, Caruthers, Fannie Brown, Sarah F. Perry, no longer walk the earth. Of the men and women who have labored so unselfishly to supply your necessary daily

wants, in sickness and in health, and to gild your passing hours with social cheer, how few remain to greet you here to-day! The good physician, Dr. Smith, how dear to us is his memory still!

Fifty years! What will be the history of the fifty years to come? The children of to-day, a few of them, will be lingering with silvered locks. Most of those who will make up the deaf-mute centennial assembly of that day are yet unborn. Will a better art have been attained? Will the deaf then communicate in vocal tones, and the signs which we use have returned to their primeval home? Will a higher civilization have achieved the non-occurrence of deafness in children or its cure altogether? Who can tell?

Men and women, however noble or favored, must pass away. Good principles and acts alone live on. Those now active upon the stage of Institution life must soon pass to their rest. But the Institution itself will endure, to exercise its care and shed its light clearer and steadier from year to year, as long as misfortune shall blight human hopes, or a merciful Father exist to temper the sorrow of his afflicted speechless children.

CONSCIENCE IN THE UNEDUCATED DEAF-MUTE.

BY WARRING WILKINSON, M. A., BERKELEY, CAL.

[The following extract is taken from an article in the *Popular Science Monthly* for March, 1879, entitled, "Is Conscience Primitive?"—a question which, as our readers will see, Mr. Wilkinson answers in the negative. We quote the portion of the article relating to the deaf and dumb, and the summary of conclusions at the close.—Ed. Annals.]

It is very difficult to get at the original man, for the reason that wherever found he is the heir of all the ages, and the training of circumstance and condition begins away beyond the reach of mind and memory. No man can remember the time when he could not talk or walk. He can not remember when sad experience first taught him that the candle-flame was not just the thing to cut his teeth upon. No more does his memory go back to the time when his first lessons in ethics were enforced by the gentle spat of the mother's hand or the warning "No! No!" of her reproving voice. Humanity forbids repeating the cruel experiment of Psammeticus, who secluded a child from all intercourse with his kind in order to get at the original

speech of man. But nature has done what civilization would have no right to do, and offers in the phenomena of deaf-mutism a psychological study of curious interest. Considered from an intellectual and moral standpoint, the deaf-mute is an anachronism—a prehistoric man standing bewildered in the blaze of the nineteenth century. By simple severance of a nerve connection an invisible barrier is thrown around the child, and in this seclusion the mind develops to a certain extent free from the influences of accumulated culture, and is in respect to ethical notions absolutely primitive. The animal instincts are strong, and their gratification sought after the manner of an animal. He appreciates kindness and resents injury. He will steal and hide the thing stolen, but I have seen a dog do the same. He acquires certain ideas concerning the rights of possession, and will commit murder in defence of such right without remorse. In a recorded case near Rodez, France, officers were sent to seize property for debt. They were driving off the peasant's cow, when the farmer's son, an uneducated deaf-mute, seized a club and brained the officer, and when brought into court could hardly be restrained from inflicting the same punishment upon the constable's assistants whom he recognized there. He was acquitted, on the ground that, being entirely ignorant of the legal rights of the case, he had only obeyed one of the first laws of nature in defending his father and his property.

The uneducated deaf-mute never rises to the conception of a God or Great First Cause. If he reasons at all on the subject, he concludes things have always been as they are, or as one expressed it, "it was natural to be so." He has no idea of a life beyond the grave, nor of future rewards and punishments. The more intelligent will work out philosophies, not of creation but of physical phenomena, sometimes strangely like the mythologies of the ancients, and the similarity of these myths indicates how naturally the primitive mind materializes and seeks explanation of phenomena by the generalizations of personal experience. The association of causes is sometimes ludicrous.

An English deaf-mute boy observing that he could raise quite a strong wind with his mother's bellows, naturally concluded that the wind which sometimes took his hat off in the street came from the mouth of a gigantic bellows. He never stopped to inquire who blew the bellows. A little girl imagined that

the plants which spring up from year to year in the fields and woods were like those in her mother's garden, planted and watered by "some woman"—an infantile conception, in which, however, may be traced a kindred germ to the old Greek notions respecting nymphs and dryads. One lad, struck by the similarity between flour falling from a mill and snow falling from the clouds, concluded that snow was ground out of a mill in the sky. A more poetical notion was that of a little fellow who thought the soft, feathery snow-flakes in the winter were the falling blossoms of unknown orchards in the sky, of which hailstones in summer were the icy fruit. Some suppose thunder and lightning to be the discharge of firearms in the sky, a notion the converse of that of the Aztecs, who believed the Spaniards were gods armed with thunder and lightning.

Thus it is that human nature repeats itself, and that deaf-mute children left, by their inability to profit by the experience of their elders, in a prolonged infancy exemplify, in their efforts to account for the phenomena of nature, many of the fancies that prevailed in the infancy of society.

But if this primitive mind fails to grasp the idea of a Great First Cause, it is equally clear that ethical distinctions are also lacking; and this belief is supported by good authority among those who have intimate acquaintance with this peculiar class. Abbé Sicard says of the deaf-mute: "As to morals, he does not suspect their existence. The moral world has no being for him, and virtues and vices are without reality." "The deaf and dumb," says Herr Eschke, of Berlin, an eminent teacher, "live only for themselves. They acknowledge no social bond, they have no notion of virtue. Whatever they may do, we can impute their conduct to them neither for good nor for evil." Herr Cæsar, of Leipsic, corroborates this testimony. "The deaf and dumb," says he, "comprehend neither law nor duty, neither justice nor injustice, neither good nor evil; virtue and vice are to them as if they were not."

The proof of this moral deficiency by deaf-mute testimony is not so easily obtained, for the reason that the deaf-mute early learns by parental discipline to attach certain consequences to certain acts, and, when he becomes educated enough to be questioned concerning moral perceptions, he has forgotten the time when he did not have what he calls conscience, but which is no more like the theological definition of conscience than is

the feeling that makes a dog slink away when detected in wrong-doing. I am not prepared to say that animals have no conscience; indeed, I am quite sure they have the same kind of inward monitor that an uneducated deaf-mute has: child and pup are alike restrained by severe tones and a switch, only the pup learns the most readily. You can teach a hungry dog to watch a piece of meat quicker than a child can be brought to resist the temptation of stealing cherries. Both respond to the gentle culture of caress and kindness, though the dog is the more boisterous in his acknowledgments. Indeed, every parent who has watched the development of an infant must have noticed how like the means used in training animals is the method of child-education. There are the same warning tones, the thwarting of desires, the resort to punishment, and the smiling face, the nod of assent, the rewards of well-doing, and the petting of approbation. With the child there is much iteration of reference to right and wrong; but it is the rewards and punishments which he understands, and not the wordy appeal to the higher motives.

That this is true of the uneducated deaf-mute naturally follows from his peculiar symbols of thought. He thinks in images, and the signs he makes grow out of and represent these images. His ideas are concrete, in the sense that he seldom arrives at general conclusions, his judgment being exercised on particular cases that have fallen under his observation, and which he recognizes when they occur again. Morality is an abstraction that goes beyond the reach of his instruments of thought, and it is only as he comes within the larger capacities of the sign-language as developed and used in institution-life that he can be brought to the level of spiritual conceptions, and to do this we have continually to make stepping-stones, as it were, out of his own crude and imperfect mental imagery. In this respect the deaf-mute does not differ from the many lower races whose language is so wanting in expressions for spiritual truths that missionaries are obliged to use the most material words from the meagre vocabularies of the savages to express their novel messages of mercy and peace.

That what we call the dictate of conscience is only another name for an act of judgment and reason, seems evident from the difficulty one has in deciding as to what is right and what is wrong. A lawyer may have pronounced upon certain com-

mon points of law so frequently that when a case is presented he does not stop to think, but gives answer immediately; yet one would not say that he acts intuitively. So, in what might be called the grosser matters of morals, the judgment is able to act quickly from frequent exercise; but, when it comes to the nicer distinctions of ethics, so far from acting intuitively or quickly, the mind is often in long and painful doubt. To tell the truth seems to be a plain duty, yet who would dare to condemn Sister Surplice's lie in defence of poor Jean Valjean? "Thou shalt not steal" is human and divine law, but shall a a man starve rather than take a loaf of bread that does not belong to him? When does manslaughter in self-defence become justifiable? The relative duties to God, to self, and society, to family and friendship, require much weighing of motive, and evidence, and interests, which, so far from being settled intuitively, calls for the most careful exercise of judgment.

The limits of time and space forbid a further discussion of this subject beyond the following summary of conclusions:

1. That examination of minds nearest to primitive conditions shows that there is an utter absence of moral feeling, and that therefore conscience is not a congenital faculty.

2. That the idea of duty is an abstraction, which comes with considerable development of mind and a power of generalization of which the lower races are not capable.

3. That what is called "conscience" is simply an act of judgment and reason.

4. That the decisions of conscience depend upon the education of the individual; and—

5. That therefore conscience, even among intellectually developed races, is not an infallible guide, but must itself be guided by a written law.

PRIMITIVE CONSCIENCE AMONG DEAF-MUTES.

BY PAUL DENYS, BELLEVILLE, ONTARIO.

In this age of scientific thought, it is of vital importance to the deaf-mute and society at large that the mental and moral state of the former, before instruction, be correctly understood. A serious injustice may easily be committed, either by drawing too flattering a picture of his condition, thereby debarring him of the sympathy and aid which society owes him, or by dragging him to the level of the brute, and thus releasing him from duties which he owes to society. This being the case, it is evident that no pains should be spared by Christians and philanthropists to arrive at a truthful conclusion. A great deal has no doubt been written on this and other knotty points which subsequent experience and facts did not support. Justinian, the ancient legislator, regarded this whole class of children as incapable of instruction, and went so far as to deny them the common rights of humanity. How erroneous such views were Christian benevolence and devoted effort have ultimately proved. A century ago, Sicard, a no doubt able but boastful instructor of the deaf and dumb, wrote that "the deaf-mute, before instruction, has no moral sense, knows not right from wrong," etc. This opinion, thrown out a hundred years ago,—when deaf-mute education was in its infancy; when the disabilities of those unfortunates could be magnified with a certain effect; when enthusiastic instructors were prone to show the prodigious transformation they had operated,—is the original from which speculative teachers of the present age draw such dark, doleful, and appalling pictures. That the physical defects of the deaf-mute are a serious hindrance to his enlightenment no one ever doubted; that he should possess exact ideas of the Supreme Being is a thing not expected of people with all their faculties, far less of him; that he be morally and legally responsible to the extent of hearing individuals, or of those of his class who are educated, no one ever assumed; but to make moral sense depend on a *certain* bodily organization; to insist that the mind and soul, with their noble aspirations, are restricted to the possession of one or two physical senses; to argue that conscience is an *acquired faculty*, is advocating views contrary to religion and sound philosophy. This I will endeavor to prove by answering the following ques-

tions: 1. Is there a conscience without education or imparted knowledge? 2. What is conscience? 3. Are uneducated deaf-mutes morally and legally accountable?

1st question: Is there a conscience without education or imparted knowledge? Yes, I answer, upon the authority of Plato, Cicero, Aristotle, Socrates, St. Paul, St. Augustine, Isidore, and Suarez. Cicero (De Rebut.) says "that the natural law is known to all; is constant, and is common to all." Isidore (Book V, Etymologies) writes that "the natural law is common to every nation." St. Augustine: "Thy law is written in the hearts of men, and no iniquity can blot it out," (Confess., book II, chap. 4.) Ambrose says: "There is no soul which enjoys the use of reason in which God does not speak." He also asks, "Who has written the natural law in our hearts except God?" The following passage of the Apostle is decisive on the point of a moral sense: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves, which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another."

2d. question: What is conscience? It is reason's decision as to whether an act is in conformity, or the reverse, with the divine or the natural law. According to the principles of ethics, we know that there are three things to be considered regarding the uneducated soul: (1,) what moralists call synderesis; (2,) reason; (3,) natural law. The first is defined as a habit inclining us to assent to general and practical principles; the second as one of the two means which God has given us to obtain certitude; and the third as the divine will, as manifested to us by the light of reason. In other words, the natural law proclaims the principles of justice, synderesis signifies the disposition of the soul to accept them, while conscience is merely the voice of reason pleading in favor of the fulfilment of what the natural law prescribes.

Moral sensibility, being implanted in the soul of every man, cannot be materially affected by the absence of one or two physical senses; and reason, being one of the powers of the soul, may exist where those same senses are wanting.

3d question: Are uneducated deaf-mutes morally and legally accountable? If, as I think I have proved, there *is* a conscience

without education, and reason exists independently of the senses, it follows as a necessary sequence that uneducated deaf-mutes, *having the use of their reason*, are morally and legally accountable. The following maxim applies: "*Ubi ratio, ibi conscientia; ubi conscientia, ibi responsibilitas.*" Adult uneducated deaf-mutes committing murder, rape, or theft, are therefore amenable to punishment. They have seen others punished for identical offences, and have drawn their own inferences; but as their knowledge is obviously limited, chastisement cannot be co-extensive with that of hearing individuals.

The Rev. T. A. Walsh, in a paper written for a conference of head teachers of institutions held two years ago in London, England, treating of the moral condition of the uninstructed deaf and dumb, asks: "How does the mute, previously to being educated, arrive at the knowledge of the law of right and wrong? Is that knowledge *innate* or the effect of external influence?" To this he answers, that "taking the deaf-mute as we find him, growing up in civilized society, it would appear that the origin, the first principles, of that obscure knowledge which he undoubtedly possesses, *are implanted in his own breast by the Creator*, are a part of his moral nature, but that these elements of the moral law depend upon social communication for their subsequent development." The same author maintains that the uneducated deaf-mute violating the laws of the country, especially in stealing, injuring property, or assaulting a person, *knows perfectly well* that he is doing what is not right, what he would not wish that others should do to him, and that thereby he renders himself liable to the punishment which he sees inflicted on others for similar offences." The learned Abbé Lambert, of the *Institution National de Paris*, (which I had the pleasure of visiting last summer,) in his book called *La Clef du Langage*, writes very much in the same sense. After observing that the differences which separate the deaf and dumb from us have often been exaggerated, he says that "the moral world is not entirely closed to the deaf-mute, and that he can elevate himself to a presentment of a Superior Being, although incapable of forming an exact idea of divinity."

Dr. H. P. Peet, in his valuable work on the "Legal Rights and Responsibilities of the Deaf and Dumb," (page 85,) writes: "Common sense teaches us that where a deaf-mute commits a wrong, knowing that it is a wrong, or at least knowing that

such acts are punished when detected, he should be punished, without regard to metaphysical speculations as to his exact moral state. But his unfortunate condition may with justice be urged in mitigation of the punishment." He then goes on to quote Edouard Morel, a renowned French teacher, who argues that, "unless he be an idiot, every deaf-mute who, after having committed a theft, is brought before the tribunals, knows that he has done wrong, and the advocate who is called on to defend him places him on a false ground when, to obtain an acquittal, he maintains that, deprived of hearing and speech, his client is incapable of attaining moral ideas, and ought not, in consequence, to be responsible for his actions."

I am aware that there are teachers of far more experience than I can claim who entertain opposite views on certain points upon which I have touched in this paper. I can only say that the above are the honest convictions of one who wishes the deaf and dumb well, and the conclusions at which he has arrived after some years of conscientious study and observation.

[NOTE.—This subject has also been discussed in the *Canadian Illustrated News* during the past year; Mr. Thos. Widd, principal of the Mackay Institution, having in an article published in the number for April 26 taken the ground that the uneducated deaf-mute has not a conscience, and is therefore an irresponsible being, while Mr. C. W. Butt, of Montreal, a graduate of that Institution, maintains in the number for October 18 that conscience is innate with deaf-mutes as with other men, and that those of them "who have their reasoning faculties unimpaired are as responsible for their actions as others who are in full possession of all their senses."—ED. ANNALS.]

DAVID ELY BARTLETT.

BY REV. JOHN R. KEEP, M. A., HARTFORD, CONN.

OUR friend, David E. Bartlett, has not died, as men count death, but has only gone from earth to heaven. It is impossible to realize that he is no longer with us. We miss him from his accustomed place, but feel as if he would soon return to give us his friendly greetings and warm sympathy as heretofore.

In presenting to the readers of the *Annals* some particulars of the life and character of our departed friend, we are aware that what we may say will not meet the expectations of

those who knew him; for so vivid was his personality that even to have seen him gave one a better idea of him than could be gained from the most elaborate description.

The principal events of his life we find briefly set forth in a paper prepared by him for the meeting of his college class in 1868. This we give nearly entire.

"David Ely Bartlett, the son of Rev. Shubael and Fanny Leffingwell Bartlett, was born in East Windsor, Connecticut, Sept. 29, 1805. He passed the period of his boyhood and early youth in the quiet retirement of country life. At the age of thirteen years he was converted, by the Spirit of God, to a knowledge of the truth as it is in Jesus, and made a public profession of religion, uniting with the church under his father's pastoral care, July 4, 1819. He was fitted for college, partly at home, under his father's instruction, partly at the Grammar School in Hartford, and partly under the instruction of the Rev. Dr. Flint, a scholarly gentleman, at that time a retired clergyman in the city of Hartford. He entered Yale College in 1824, passed quietly through the ordinary college course, serenely undisturbed alike on the one hand by the excitement and anxieties of lofty, overleaping ambition, and on the other by the retarding annoyances of stupid, inactive indolence; adopting early, as a rule of action, the sage classical maxim, "*In medio tutissimus ibis;*" contenting himself during his college course with the goodly fellowship of the numerous and honorable οἱ πολλοί, and graduating with the widely participated, comfortable honor of being *socius honestus societatis numerosæ honorabilissimæque* τῶν πολλῶν.

"Previous to graduating, he had formed a determination to engage in some department of education as a *teacher*, wherever God, in His good providence, might direct. The next morning, after commencement day, as he was hastening out of the college-yard down town, to make arrangements for a visit to New York, upon invitation of a friend, to look for a situation as a teacher, he was met by one of his class-mates, and introduced to a gentleman from the American Asylum for Deaf-Mutes at Hartford, who requested him to become a candidate for the situation of teacher in that Institution. He at first declined the proffered appointment, but was soon afterwards persuaded by the genial, sagacious principal of that Institution, Rev. T. H. Gallaudet, to enter the profession—a profession which he has been often as-

sured by his friends, as well as fully learned by his own experience, was the one best adapted to his own abilities.

"He remained at the American Asylum four years, until 1832, when, in company with his friend and classmate, F. A. P. Barnard, [now president of Columbia College, New York,] who for the two preceding years had been associated with him in the Asylum, he removed to the New York Institution for Deaf-Mutes, where he pursued his profession till 1852. He then resigned his situation of senior teacher in the New York Institution, and for several years resided at Poughkeepsie, on the Hudson river, supervising a private school for little deaf-mutes in his family, as an experiment to prove the advantage of early instruction for children of this class. Previous to this, deaf-mute children were required to be ten or twelve years old before they could be admitted to the public institutions. Now, the expediency of earlier instruction having been shown, they are admitted at six or eight years of age. In 1860, by invitation of his friend, Rev. W. W. Turner, the principal, he returned to Hartford and rejoined the American Asylum, where he has since remained, and still continues vigorous and active in his green old age. He was married in July, 1846, to Miss Fanny Hinsdale, daughter of Theodore Hinsdale, Esq., of Pittsfield, Mass. Six children have been born to them. Four are now living on earth—two, the first and second, having been transferred to the upper world in infancy. Those now living on earth are Mary Leeds, Margaret Wyatt, Charles Leffingwell, and Louise Leffingwell."

Mr. Bartlett's father was a beloved and revered minister, for fifty years pastor of the same parish. It is related of him that while in Yale College (1796–1800) he was at one time the only professing Christian among the undergraduates. His mother was of a lively, sympathetic temperament, with dark blue eyes, a beautiful face, and a very sweet voice. Both father and mother were excellent singers, and their children inherited this gift. It was an experience never to be forgotten to hear the sons and daughters singing with their parents at family worship. An atmosphere of love pervaded the household.

It will be noticed that Mr. Bartlett in his paper speaks of himself as enjoying a green old age. He had had, in fact, at that time no experience of old age, but was in the fervid glow of youthful feeling. He had great strength of constitution,

and although his weight never exceeded a hundred and thirty pounds, yet his power of endurance was something wonderful. He did occasionally confess to a feeling of exhaustion, but had only, like Antæus of old, to touch the earth—take a brief rest—to be fully restored. Considering the amount of nervous force which he expended every day of his life, the wonder is not that his bodily powers at last gave way, but that they endured the tremendous strain so long. Though he gave no perceptible indication in the school-room or chapel of any abatement of strength, yet when off duty it was noticed that his carriage was less erect than formerly, and his step less elastic and firm. His last public act was to interpret the religious services in Dr. Bacon's church at Norwich, Conn., to the deaf-mutes who worship there, and afterwards to hold a special service for them. He returned on Monday unusually exhausted, and was persuaded to take a temporary release from school duties. Owing to his peculiarly nervous organization it was not thought best to subject him to the excitement of calls, even from his fellow-teachers; the expectation was that a few days' absolute rest would restore him to his usual condition. His illness continued the following week, but was not considered alarming, and no language can describe the shock which it gave us to learn, after the Thanksgiving recess, that our friend was but just alive, and a few hours later he was gone.

The day of his death he took an affectionate leave of his wife and children, and seeing them afterwards standing by his bedside unable to suppress their grief, he said, "I wish my children to know that the path is not dark; soon there will be no cause for weeping." And so he passed away.

His funeral was attended at the Asylum Hill Congregational Church on the Tuesday following his death, Rev. Mr. Twichell making appropriate and interesting remarks on his life and character, which were interpreted by Mr. Williams, the principal of the Asylum; the pupils, as they passed to take a last look at him who had been such a friend to them, each dropping a flower on his breast. His face looked very natural and lovely, and one felt like exclaiming, as he saw him lying there, "He is not dead, but sleepeth."

We cannot help thinking how happily and usefully Mr. Bartlett might have passed his old age, had his life been spared, at the head of a normal school for instructing young teachers of the deaf and dumb in the knowledge and use of signs.

While it is true that the language of signs is the invention of the deaf and dumb themselves, yet, as in any other language, there is a wide diversity in the skill and ease with which it is used, and for the attainment of excellence nothing is so important as to have before one perfect models for imitation. It is only in this way that it is possible to catch the spirit and life of the language. To feel the charm of perfection in signs is to be considerably advanced toward the attainment of it. Great pains were taken by the early teachers of the deaf and dumb in this country to perfect themselves in the sign-language. Those who were called to take charge of other institutions came to the American Asylum to receive instruction in signs. They had before them Mr. Gallaudet and Mr. Clerc, and many of them went through a regular course of lessons with Mr. Clerc, as did Mr. Bartlett, paying him a fee of $50. The result was that these early teachers, although possessing various degrees of natural aptitude, were all distinguished for clear, and many of them for singularly expressive and graceful signs. Susceptible and enthusiastic as Mr. Bartlett was, it might safely have been predicted that he would distinguish himself. If ever a man was fore-ordained to a special calling, and adapted to it in body, mind, and soul, Mr. Bartlett was thus set apart for the peculiar work of his life. Ready and apt as he was in speech, one who saw him use signs would have thought that he could never have known any other mode of communication. His mental processes in determining how to express his ideas were so easy and rapid that he had no consciousness of them. They were as natural and easy as his breath. Several things united to give him this extraordinary facility. Doubtless his long practice contributed to it; he had, besides, exceedingly lively and quick perceptions. His thoughts were impulsive and eager to find expression, and it was impossible for him to be silent anywhere when his feelings were strongly moved. Moreover, his limbs were so lithe, his muscles so flexible, his power of facial expression so great, that he could do anything he wished with the utmost ease. His signs never fell into a routine, or seemed anything less than the absolute creation of the moment, as, in fact, they were. Again, his mind was in accord with the language of signs. It was the home of all youthful thoughts and forms of expression. He took no pleasure in connected and severe argument. His con-

clusions were beliefs or intuitions, rather than the results of prolonged reflection. The Old Testament saints were to him alive and clothed with flesh, and however refined or spiritual the objects of his faith, his eye saw them, and his cunning hand could picture them so that they could be discerned by others. He was never unintelligible or uninteresting, because his thoughts never willingly flowed into regions where the sign-language is out of its sphere. It must be confessed that his impersonations were sometimes too intensely real to be altogether agreeable—not enough was left to the imagination of the spectator;—but, even in these exceptional cases, there was never the remotest thought of display. His feelings ran away with him; that was all.

Of his appearance and manner in the chapel a faithful picture is given by a former pupil of the Asylum: "Mr. Bartlett was the only teacher that always made all the scholars spell out the doxology on the fingers after him, while all were standing up in the chapel, which was the first exercise of the service. Then he explained it in his inimitable way. He was in the habit of spelling out some sentences of supplication in prayer. He was so much absorbed in the religious services that he hardly noticed the flight of time, and often lectured fifteen or twenty minutes more than the limited time of an hour. He made such graphic signs, as if he were living over the Bible stories, that the scholars of weak intellect could understand them plainly. His favorite subjects for his lectures were the creation of the world, the power of attraction of the sun, earth, etc., and the habits and beauty of birds and animals. The scholars enjoyed his graceful signs, which I think were owing to the elasticity of his limbs. He was a splendid interpreter of the visitors' and ministers' speeches."

The following lines from the pen of the late J. R. Burnet (himself deaf from childhood) bear similar testimony to his power and grace in chapel services:

> "When Bartlett stands to pray or teach, and all
> The eyes around drink in the thoughts that fall,
> Not from the breathing lips and tuneful tongue,
> But from the hand with graceful gesture flung,
> The feelings that burn deep in his own breast
> Ask not the aid of words to touch the rest,
> But from his speaking limbs and changing face,
> In all the thousand forms of motion's grace,
> Mind emanates in coruscations fraught
> With all the thousand varied shades of thought,
> That to each mind their own bright hues impart,
> And glow reflected back from every heart."

During Mr. Bartlett's connection with the New York Institution he once or twice accompanied Dr. H. P. Peet in a series of public exhibitions in all the principal towns of central and western New York. These exhibitions were almost like a royal progress, in the interest and enthusiasm which they excited. The wonderful pantomime of Mr. Bartlett, the vividness and beauty of his signs, as well as his pleasant manners, made him a special favorite. In the following incident one hardly knows which most to admire, the sweet condescension of Mr. Bartlett or the simple beauty of the child's characterization of him. One Sunday, when he was describing the war-horse in Job, "He paweth the valley; the glory of his nostrils is terrible," etc., a little girl on one of the front seats waved her hand to attract his attention. He noticed her, and stopping right in the midst of the fire and fury of his personation, went to her, and gently inquired what she wanted. She said: "Mr. Bartlett thinks and thinks how the horse does, and then does just like him."

On one occasion he was describing the meeting of Isaac and Rebecca, and so intensely real did he make the whole scene that, when he came to the place where Rebecca alighted from the camel and bowed down before her lord, the whole school rose up from their seats to see her kneeling. Other like stories of almost every Scripture character might be given. Indeed, it may safely be said that no deaf and dumb person who has attended his lectures can read the Bible and not see his face and form peering out from almost every character.

Of Mr. Bartlett, as a teacher, it is to be said, first of all, that he secured the love of his pupils. His affectionate nature flowed out towards them as if they were his own children. His skill in interpreting their half-formed ideas and expressions drew them towards him as to a light in darkness. All their little troubles and sorrows were looked into and tenderly sympathized with.

With his loving arm around them, he would comfort them as a mother comforteth her children. In his picturesque signs he could go with them to their homes, kiss the baby, feed the chickens, drive the cows to pasture, throw stones at the squirrel running on the fence, play with the kitten. No wonder they were drawn in close affection to such a magical friend. Yet, while he rarely failed to win the love of those he taught, he was not neglectful of discipline. He could reprove as well

as commend. Those who taught in adjoining rooms used often to hear his objurgations, uttered aloud, as he addressed himself to some idle or inattentive pupil. Those whom he had most occasion to reprove would, however, be as forward as any to say they loved Mr. Bartlett. Moreover, he exerted himself from the first most assiduously to improve the manners and habits of his pupils. He was constant and untiring in inculcating gentleness, kindness, and politeness.

But more particularly of Mr. Bartlett's merits as a teacher, we would mention, *first*, his power of making himself understood on any subject which was within the scope of the minds he had to deal with. A *second* peculiar merit was his indefatigable industry. Whatever he undertook to get into the minds of his pupils was sure to be lodged there by his unceasing reiteration. He knew nothing of time or fatigue while in his classes. He never sat down unless while correcting a composition. *Third.* His pleased and delighted expression when his pupils did well operated as a charm to draw them on to eager and painstaking effort. *Fourth.* He was persistent in his endeavor to make his pupils understand and practice the common forms of expression, and with distinguished success. No pupils surpassed his in their ability and readiness to answer such questions as were likely to be asked them as they went among speaking people. *Fifth.* He was, as we have already mentioned, assiduous in teaching minor morals and manners.

But above all and more than all, Mr. Bartlett was distinguished as a teacher by the prominence which he gave to the training of the heart. Duty to God, faith, and love to Christ, entered into all his instruction, and into all parts of it. No day passed that he did not enforce these themes with all the power of his loving heart. Little children, under his guidance, were taught to close even their first letters home with the prayer, "May God bless and keep you always," and so to carry the thought of God to homes where it had never come before. Left wholly to himself, he would have made the Old and New Testaments his chief text-books, and they were mainly so as it was. Here was language on which he delighted to dwell; here were fountains of living water which he delighted to impart. Springing, as his instructions did, from his own warm heart and simple faith, they were always fresh and interesting. If he had done nothing else for the deaf and dumb, his religious

instructions would have made him one of their greatest benefactors.

With all his gifts and rare equipments for his work, Mr. Bartlett had some defects as a teacher. His instruction was too miscellaneous, and lacked system. He was not careful enough to proceed in the order of difficulty, either with language or ideas, but was apt to teach what first occurred to him. His very want of system was, it is true, one of his theories. He believed that the haphazard way in which speaking children learn language was the proper way to teach it to the deaf and dumb; but he did not make sufficient allowance for the difference in the circumstances of the two classes, nor did he realize that, even with his almost superhuman industry, he could not approach the amount of language which speaking children are constantly hearing from their parents, brothers and sisters, and playmates. Although an adept in signs, he was accustomed to decry their use, from the idea that it interfered with the pupils' progress in language. All about, on the walls of his school-room, he would write in large letters, "*Do not talk in signs*," "*Use words*," "*Think in words*," etc. In spite of all this, he used signs freely in the school-room, although he also made much use of spelling.

Mr. Bartlett erred, not in the opinion that words should be substituted for signs so fast and so far as they can be used understandingly, but in overlooking or undervaluing the proper and legitimate use of signs. Holding, as we do, that from the very first real actions should be made the basis of language whenever they can be, yet it is to be considered that by no efforts of the teacher can his pupils, at least in the elementary years of the course, be made to forget signs or be prevented from thinking in them. It is impossible for one to make any progress at all in acquiring a language unless he has ideas; and there is no way in which these can be imparted to deaf-mutes to any considerable extent without the use of signs. The oftener the teacher of a young class gives his pupils simple stories or signs to be by them put into words the more rapid will be their proficiency in verbal language. But this should not exclude efforts to make them comprehend written or spelled language unaccompanied by signs. The first cannot be omitted; the last should not be. At a later stage of instruction—exactly where and when it is not important now to

specify—all the questions of the teacher should be in words, as also the answers of the pupils, to be supplemented by signs in each case whenever it is seen to be necessary. Conversations should frequently be conducted in the class by words alone. Matters of daily occurrence should be spelled out on the fingers in language which the pupils may be supposed to understand. Pupils should be encouraged to ask questions in words. But while all this is true, we may and ought to hold in the highest esteem the sign-language, first, as an indispensable means of conveying ideas to the deaf and dumb; and, second, as a most important, if not necessary, auxiliary in introducing them to the use of written language.

Mr. Bartlett was not especially successful in initiating his pupils into the knowledge of book-language. Notwithstanding his insistence upon the use of words, when his class, after four years' instruction in the use of simple language, were put into history, with its condensed and involved sentences, and its multitude of abstract terms, he would, after a few days of painful effort, abandon the book, and substitute questions of his own devising on subjects which he thought it important for his class to know. In his own defence, he would say that it was not possible for his pupils to comprehend such language, and in this all would agree with him. All would agree with him, too, that histories intended for children ought to be, and might be, much better and simpler than they are. But if Mr. Bartlett could have made up his mind not to expect that everything should be fully understood at once, and had begun by asking some simple questions, and then showing in the book exactly where the answers were to be found,—aiding the pupil, if need be, in making the language of the answer conform to that of the question,—he would have found, as have others, that every such question would help to interpret language which would otherwise be unintelligible, so that by degrees more and more of the book would be comprehended, while at the same time important facts would be stored in the memory.

What Mr. Bartlett was as a man, and particularly how he was regarded by his associates, will appear from the following extracts from letters, not intended for publication, which have been received since his death.

Professor Samuel Porter, of the National Deaf-Mute College, gives this pleasant reminiscence:

"While I was a teacher at the New York Institution I sat by Mr. Bartlett's side at the table for three years, and greatly enjoyed his cheerful, kindly ways. One thing I noticed, that whenever disparaging remarks were made concerning others, Mr. Bartlett always contrived to turn the conversation. He will be greatly missed. Of him it may be said with truth that even his failings leaned to virtue's side."

Dr. I. L. Peet, principal of the New York Institution, writes to Mr. Williams: "He was one of the best and purest men that ever lived. His warm and generous heart beat in sympathy with every sorrowing one, and glowed with pleasure at seeing the happiness of others. He was brimful of enthusiasm in his work, and no deaf-mute ever came under his instruction without having his mental and moral nature quickened to the very core. His extraordinary command of pantomime, the nicety and grace of his gestures, and his exuberance in the way of illustration, not only made every subject which he presented as luminous as sunlight, but invested it with a charm which fascinated his pupils. Shall we ever see his like again?

"We all sympathize with you in the loss of so valuable a coadjutor, and of such an ornament to the Institution of which you are the head. To me his death is a source of poignant sorrow, for since my early childhood my heart has gone out to him in love and admiration."

President Barnard, of Columbia College, writes: "It was with the profoundest sorrow that I received the unexpected intelligence of the death of my old associate and friend, D. E. Bartlett. It would afford me a sad satisfaction to prepare, as you request, a memorial notice of the life and character of our lamented friend, if such a thing were in any way possible.

"In his death one of the most kindly-affectioned hearts that ever felt for another's sorrows has ceased to beat; one of the most generous spirits that ever visited earth has passed away. I have never known a more unselfish man than he. Would there were more like him."

Of his life in college, another who knew him well remarked that it was without a stain. In speaking of Mr. Bartlett's peculiar qualifications as a sign-maker, we have already alluded to the more prominent qualities of his mind and heart. He had, as we have seen, a warmly affectionate nature. This he inherited from both father and mother. When a boy (as we learn

from one who was at school with him in his native village) he was a general favorite for his kind and affectionate disposition, and was always foremost in the endeavor to compose any quarrels which occurred. To his parents he fully returned the affection bestowed on him, and was early admitted into relations of confidence with them. He was always vivacious and enthusiastic, overflowing with exuberant spirits, and carrying his own light and joy wherever he went.

He was intensely fond of society, and while a leading spirit, as he was fitted to be, was not at all obtrusive or self-asserting, but was as ready and as well satisfied to listen as to speak.

He had most tender sympathies. If you were in any trouble, his affectionate arm was speedily about you; or if you were in joy, he could not be content to let you enjoy alone, but must share your gladness. This trait gave him a speedy entrance to all hearts. He delighted in companionship, but, though ever ready to open his heart to new friends, he never forgot or lost the old ones.

His mirth was of the most innocent kind, bubbling up on every occasion, and often in the midst of serious talk, but, like the air-bubbles on the smooth surface of a lake, passing away without disturbing the lucid depths below.

He loved nature, and never tired of speaking of the beautiful things which God had made.

He was fond of poetry, and had many choice passages stored in his memory, which he could quote, on occasion, with great pertinency, as if they had been the creation of the passing moment. The Latin poets were favorites with him, and quotations from them were often upon his lips.

With all his playfulness of disposition, and dislike of anything like mock-dignity, he had perfect control of his classes in the way of government, and could alternate from grave to gay without losing his authority. It was always a pleasure to Mr. Bartlett to commend what was good, whether seen in his pupils or associates. Who of us here in the American Asylum have not at times felt the warm pressure of his arm around us as we came out of the chapel, and heard him say, "That was well done. You saw what you were describing, and your face showed it."

There is a saying that the Greeks were always children, and this perpetual youth belongs to all noble natures. Mr. Bart-

lett would have lost his most marked characteristic if we had seen him grow old as some men grow old. He would have ceased to be himself.

This notice should not be concluded without mention of the valuable service rendered by Mr. Bartlett in the education of Chinese youth. From the time of his residence in Poughkeepsie up to the day of his death there have been constantly under his charge, as pupils or as boarders, a greater or less number of boys or young men who were sent from China to be educated in this country; and under the tuition given in his family many of them obtained their initiation into a knowledge of the English language. One of them is Mr. Yung Wing, now embassador from the Chinese government, who for some years past has been engaged in efficient and successful work for the advancement of his native land, and especially by introducing some of the arts and appliances of European and American civilization. At the funeral of Mr. Bartlett there were present several of these former inmates of his family, who had come from college or school in other places, and whose grief for the loss of their friend and benefactor was visibly manifest.

There is one thing to which, in justice to Mr. Bartlett's memory, some reference should be made. In attempting to carry out his experiment of teaching young deaf-mutes at Poughkeepsie, he unhappily involved himself in debts from which he could never afterwards extricate himself, though he made most heroic efforts to do so. He contrived to pay the interest and to lessen the principal by a small amount each year, and this was all that he could do. If he had any pang in his last sickness, it was that he must leave this world without the pleasure of seeing his debts discharged.

Susceptible, impulsive, enthusiastic, it might have been expected that he would be volatile and fickle. Impressions easily received are often easily let go—the old constantly giving place to the new. There are men of whom this is true, but David Bartlett was not one of them. His opinions were very firmly held, intertwined, as it were, with the roots of his being, so that nothing could shake or alter them. Argument and ridicule were alike unavailing against them. Neither could reach the deep place in his heart where his religious faith was enshrined. With the confidence of a little child, he grasped the hand of his Heavenly Father, and had no ear for any voice but His.

He believed what God said, and he believed that God had said it. His trust in God's providence was also childlike and implicit. He loved to recognize God's hand in small as well as in great events, and was accustomed to pray specifically for the things he needed.

As might be inferred, his piety was of a cheerful, even joyful type. The key-note of it was, "Bless the Lord, O my soul, and all that is within me bless his holy name. Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth forever." And who can doubt that, with increased fervor, he is now repeating the same song?

[The following letter from another of Mr. Bartlett's associates, published, though not intended for publication, in the Boston *Congregationalist* of Dec. 17, 1879, will be of interest to our readers, as giving a fuller description than Mr. Keep's of the rare beauty and interest of the burial service.—Ed. Annals.]

"We have just laid our dear friend, Mr. Bartlett, to rest, and I cannot resist the impulse to tell you, his old-time friend, how beautiful and blessed the parting was. Christian burials are not, indeed, uncommon, and I suppose both you and I have attended many in which the anticipations of faith were strong enough to rob death of its sting and the grave of its victory. But this burial service was somehow more than even this. There seemed scarcely any sadness or strangeness about our service. It was only carrying to his home one of whom we had always taken knowledge that he was on his way home, and whom we all knew to be ripe for entrance therein.

"You knew the elasticity and enthusiasm almost incredible with which he met life's duties all up the long ascent of threescore years and ten, so that, in whatever circle he stood, he was always, even to the latest, one of the youngest in seeming and in spirit. You knew the quick and tender sympathy which leaped out from his heart to all his fellow-men, and especially to those children of silence to whose help his whole life was devoted; and how to hundreds and hundreds of them he thus became the best beloved of earthly friends. You knew, too, how in later years that same quick sympathy and large heart and hospitable home received to itself so many of the Chinese youth so strangely brought to our land for education, and how he thus became to them at once friend and foster-father. You knew, in a word, how these many years this almost *transparent heart* went in and out among men, achieving a usefulness and winning a love and regard which challenges most comparisons — and recalling thus your living friend as you knew him, can you not imagine how a life so *natural*, so *sweet*, and so *ripe*, should have power to distil upon its funeral services a rare serenity and peace, even for those most deeply bereaved?

"Touching, even to tears, were the farewell flowers dropped one by one on his breast by the long procession of sorrowing deaf-mute children taking their last lingering look of the dear familiar face. Sweet and uplifting were the Christian songs, the Scripture readings, the tender and thankful memorial words, and the triumphant outburst of Christian faith in the prayer, wherein prayer and praise were one and indistinguishable. But over all, and in all, was the sweet natural presence of him who lay before us, linking with a new reality the world here and the world beyond.

"What new impression of the realities and meanings of Christian burial may have come home to the hearts of those Chinese learned men and youths who sympathetically shared in the services and joined in the long procession, who can tell? But certainly the prayer of every Christian heart must have been, Let me die the death of the righteous, and let my burial be like this. "R. S. S."

JACOB VAN NOSTRAND.

BY ISAAC LEWIS PEET, LL.D., NEW YORK.

The past of any man has enough in it of instruction to render it deserving of study, even though it serve but as a beacon of warning. When, however, we are able to see in it and in its antecedents the successive steps which lead to a symmetrical development of mind and character, and which result in the accomplishment of benefit to others, we do not need to apologize for calling attention to a career which, though not signalized by striking events, is yet pleasing as an object of contemplation and useful as an example of worthy living.

There are few men whose positive qualities are more agreeable and whose negative qualities are more admirable than were those of the late Professor Jacob Van Nostrand, and there are few upon whose lives the memory of friendship can dwell with fonder satisfaction. There are still fewer who have met with a higher degree of success within the limits which his strict regard for decorum and his habitual deference, not only to the rights but also to the feelings of others, enforced upon him.

He was the son of Jacob and Harriet Rhoades Van Nostrand. His father was of pure Holland extraction, and his mother of pure English—a union calculated to transmit to its offspring the best traits of the two races to which is due that combination of enterprise and conservatism, of refinement and integrity,

which have given New York city such a prominence in the annals of the state and country.

Though originally of Long Island, his father removed early to the metropolis, where, in time, he became a successful merchant. Here eight children were given to him, of whom Jacob, born on the 27th of February, 1814, was the sixth. Here, in the year 1821, he died, devolving upon his widow the sole responsibility of the care and education of five daughters and three sons, the subject of our memorial being at the time but seven years of age, and one brother and one sister still younger. A woman of exemplary piety, excellent education, and vigorous intellect, Mrs. Van Nostrand proved equal to the task, and, before her own death, had the great satisfaction of seeing all her children reach adult years and enter upon their several paths in life, bearing characteristics of which any mother might be proud.

Of her three sons, David, the eldest, early showed a marked proclivity for mercantile pursuits, and has since attained eminence as one of the leading publishers in the city where he was born. A. Rhoades, the youngest, a precocious youth, was fitted for college when he was a mere boy, and entered the University of the city of New York with the first class that was formed in an Institution which then adopted, and has since maintained, a high standing as a seat of learning. Graduating with the highest honors, he devoted himself to the study of the law, and after his admission to the bar made his way to Illinois, where the bright hopes inspired by the promise of his youth were prematurely blighted by the chill frost of death.

Jacob's early training was more in conformity with his peculiar character. The foundation upon which his scholarship was laid was broader. He read more and thought more, and when, finally, he entered the University two years after his younger brother, he was prepared to take a position which none of his class-mates could dispute with him, being beyond all comparison their superior as a writer and thinker.

The favorite pupil of Joseph Hoxie, a celebrated teacher in the city, he became thoroughly grounded in English, Latin, Greek, and the mathematics, but, though fitted for college, according to the schedule of requirements, he did not at once take advantage of the opportunity offered him, but entered upon a course of self-culture, which he regarded as a prerequi-

site for a college course. During a portion of this formative period, he acted as clerk in the book-store of David Haven, then the leading publisher of theological works, gaining thereby many facilities for gratifying his taste for reading, which he greatly prized.

Early imbued with a sense of his accountability to his Maker, and with grateful love to his Saviour, he was fully awakened to the duty of avowing himself a Christian by the preaching of the Rev. Joel Parker, D.D., and became a member, by public profession of religion, of the Dey-street Presbyterian Church, then under the care of that eminent divine. Here, and afterward in the Rev. Charles Porter's Church, in Second Avenue, to which he removed his connection in 1834, he labored as a faithful, conscientious teacher in the Sunday-School, bringing to his interpretation of the Scriptures a mind well furnished by careful preparation, and to his application of their teachings a heart warm with love to his Master. It was under the impulse of feelings like these that, when he entered the University in 1834, he determined to become a minister of the Gospel.

In such a college as the University, located in a large city where the students do not reside together, and where they meet for recitation and lectures only three or four hours a day and then return to their respective homes, there is, strictly speaking, no college life, in the usually-received acceptation of that term. Intimacies will of course be formed, but they are more like the intimacies of the outside world—casual and incomplete. While, therefore, his life at home and in society was one of singular purity, beauty, and gentleness, the story of Mr. Van Nostrand's college life was but a record of hard study, faithful reading, and scrupulous fidelity, as tested by the daily recitation, the periodical examination, and the weekly literary exercises, animated by the determination to bring beaten oil to the service of God in the sanctuary.

Of the pen he was an acknowledged master, and there was no subject in the curriculum in which he was not thoroughly at home; but when he was called upon for extemporaneous debate, while he never hesitated, he was never brilliant. His guerdon was the respect of his fellows, the thorough appreciation of the professors, and the assignment to him on his graduation day, in June, 1838, of the Latin salutatory, the chief distinction awarded for scholarship in the academical department of the University.

It was then that a most important change came over his plans in life. The study which had interested him most while in college had been that of intellectual philosophy, and it was in this direction that his investigations showed more originality of purpose and method than in any other. His brother David had been united in marriage to Miss Eliza Lewis, the youngest daughter of the Rev. Isaac Lewis, D. D., and had consequently become intimate with the family of Dr. H. P. Peet, principal of the New York Institution for the Instruction of the Deaf and Dumb, who had married her eldest sister, Margaret Maria. The result was that his brother Jacob came to visit the Institution socially, and, from that, the transition was easy to his becoming attracted toward its work and the objects of its care. The problems presented by the peculiar psychical condition of those who had, previous to instruction, been confined to the operations of their own observation and consciousness, unaided by the accumulated knowledge of centuries of Christian civilization, were, to a mind like his, fraught with an importance not to be overestimated. He regarded their instruction, also, as truly a missionary field, requiring in its laborers trained intelligence, earnest effort, and constant observation and research, to engage in which in a conscientious spirit was daily to repeat, with the same compassion and with not dissimilar results, the Saviour's command to the deaf and dumb man whom he restored to hearing and speech—*Ephphatha.* It was, moreover, in many respects, still a pioneer work, for, at that time, the principles had not yet been fully established by the application of which the teacher of to-day is enabled to accomplish comparatively uniform results—results only imagined by the earlier instructors.

He was, therefore, prepared to regard, certainly without prejudice, a question which soon offered itself for his consideration. The posts of four of the professors in the Institution had become vacant at the time of his graduation. Prof. F. A. P. Barnard, now president of Columbia College, had resigned his position as instructor in the Institution to take the presidency of the University of Alabama; Prof. Samuel R. Brown had accepted a call he felt he could not disregard, to occupy a hitherto unopened field of missionary labor in China; Prof. Shubael F. Bartlett, M. D., had left to engage in the duties of the medical profession; and Prof. Barnabas M. Fay had ac-

cepted a call to a parish in Massachusetts, which he afterward exchanged for the principalship of the State Institution for the Deaf and Dumb and the Blind in Michigan. Here was a providential opening to a work toward which his heart was probably already inclined more than he knew, and when the principal, Dr. H. P. Peet—whose policy it ever was to engage for his assistants men who combined superior talents, thorough education, and a natural adaptation to the work in which he was engaged—proposed that he should undertake it, the only difficulty he found was in the question whether it was right for him to be diverted from a purpose which had controlled him so long. It was fortunate for the cause of deaf-mute education that reflection inspired in him the conviction that the claims of duty and inclination were not necessarily at variance, and that he would be as truly carrying out his original purpose in opening the deaf ear to the voice of God, as it speaks by the tongues of nature and of revelation, as in proclaiming the Gospel to those less dependent upon benevolent ministration. He accordingly accepted the offer made to him.

The other three vacancies were supplied by Andrew L. Stone and Aaron L. Chapin, who had just been graduated with distinction from Yale College, and by Jeremiah Wood Conklin, a deaf-mute, who afterward became one of the most successful deaf-mute teachers of the deaf that we have ever had in this country.

Of similar tastes, acquirements, and pursuits, and with similar prospects, the three young professors found in each other a congenial companionship. Together they attended the daily class in which the principal initiated them into the use of the language of signs and expounded the principles of deaf-mute instruction. Together they compared notes after the labors of the day were ended. Together they read, and walked, and studied; and, after they had overcome the first difficulties incident to their new work, they attended the lectures given in the Union Theological Seminary in University Place, where they repaired daily after the hours of school were closed in the afternoon. In three years they all graduated from the Seminary—Mr. Van Nostrand with the feeling that he had become better fitted for a work his attachment to which had now become confirmed, and the other two with the conviction that the Church had higher claims upon them than the Institution.

Mr. Stone now left them to enter upon the duties of the sacred profession he had chosen, subsequently becoming pastor of the Park-street Church in Boston, where his gifts as a pulpit orator gained him great distinction. In response to a most flattering and urgent invitation, he afterward went to San Francisco, whither had preceded him a reputation for eloquence and power which he has maintained with great ability to the present time.

Mr. Chapin remained at the Institution two years longer, when he also left to enter upon the duties of a pastorate, and afterward to become president of Beloit College, in Wisconsin.

Both Dr. Stone and Dr. Chapin retain their old interest in the deaf and dumb, with whom they are still able to converse by means of the sign-language. The former befriended the Institution in California at a time when it was exposed to the attacks of malice, and, by the bold stand he took, contributed his share to the triumphant vindication of its management. He has also taken part in the examination of its pupils, and in various ways done much to make its work known and appreciated. The latter has, for many years, been president of the board of directors of the Wisconsin Institution, and thus has had the opportunity of sustaining, in an admirable manner, the good cause in that State.

Mr. Van Nostrand, thenceforward, gave himself up entirely to the work of *his* profession. All his reading, study, and writing had reference, directly or indirectly, to this alone. He continued to reside in the Institution, forming a part of its family, taking his meals in the same room and at the same time with the pupils, and, in common with others of the teachers, devoting much of his time out of school to efforts to amuse them in their hours of leisure, and to foster in them a love of study. His example and bearing were ever of a character to inspire respect, and enabled him to be of essential assistance to the principal in maintaining the discipline of the establishment.

This mode of life was, happily for him, interrupted by his marriage on the 15th day of July, 1847, to Hannah Jane, only daughter of Thomas B. Richards, Esq., an extensive iron merchant in New York city. After that, he lived outside of the Institution, coming daily, however, to discharge his duties as an instructor.

With his new responsibilities, his earnestness and vigor were

increased rather than diminished. He was now employed almost exclusively in teaching one of the higher classes, and had the opportunity of carefully estimating the degree of culture possible to be given to the deaf and dumb. Hence, he conceived the idea that their education ought to aim at something more complete than had yet been attained. With these views, it is not surprising that, at the first Convention of the Instructors of the Deaf and Dumb in this country, held in New York, in 1851, we find him presenting an eloquent plea for a higher standard of education, and enforcing it with convincing arguments. This led to the adoption by the Convention of the following resolution :

"*Resolved*, That in the opinion of this Convention, in consideration of the great difficulties attending the education of the deaf and dumb, and the state of profound ignorance, on their part, at which it is commenced, the time allotted to the course of instruction, and during which the pupils are continued in our institutions, should be very materially extended."

The key-note then struck by Prof. Van Nostrand was followed up by the personal efforts of Dr. Peet and others with boards of direction and legislatures, till classes of honor, with extended courses of study and a lengthened period of instruction, were established in several institutions, including those at Hartford and New York, and the National College for Deaf-Mutes was established by the General Government at Washington.

Prof. Van Nostrand did not stop, however, with mere speculation. He prepared a course of lectures on mental philosophy, in a style so simple and yet so attractive as to be intelligible to individuals of limited attainments, and yet acceptable to those of much higher culture. These he delivered in signs to the more advanced pupils, and afterward required them to commit to memory the text of his manuscript. They were models in their way, and exhibited not only his familiarity with the subject, but also a remarkable power of analysis.

He actively furthered every effort to bring scientific research within the reach of the pupils, and on the establishment, in the fall of 1853, of the special class of higher attainments, participated in the instruction in chemistry and in natural philosophy.

He contributed, moreover, his share to the development of comparative philology, a science which owes much to the suggestions of teachers of the deaf and dumb.

On the retirement, in the year 1852, of Prof. Bartlett, who, with the exception of a single year, had been in the continuous service of the Institution since 1832, a period of twenty years, his name headed the list as senior professor.

While the best of feeling was maintained between all of the instructors, there had been, for many years, a growing intimacy between four of the professors, who, though differing in age, length of service, personality, and temperament, had so many tastes and sympathies in common, that they were strongly attracted toward each other. This ripened into a friendship the strength of which neither time nor separation has since diminished. Precious in his memory will ever be the names of David Ely Bartlett, Jacob Van Nostrand, and Thomas Gallaudet to him who, in making this tribute to one of them, cannot dissociate him from the others.

That the quartette should be broken was regarded as a misfortune by each, but by no one more than by Mr. Van Nostrand, who lamented his friend's departure as a personal bereavement, the more so that he could not sympathize with its motive. His preferences led him to seek the elevation of the older pupils, and he urged that their term of instruction should be extended. Mr. Bartlett, on the contrary, thought that the extension of time should be in the other direction, and that the education of the deaf should commence at the age of five or six, instead of twelve, the lower limit then fixed by law, and it was to establish an independent primary school at Poughkeepsie, at which his ideas could be carried out, that he left the Institution. He had the good fortune, at first, to secure wealthy patrons, and started in his pioneer work under the most favorable auspices, but, after a few years, made the discovery that a private school for the deaf and dumb cannot have more than an ephemeral existence. Had there been a vacancy at the Institution in New York at the time when he relinquished his undertaking, it is probable that he would have returned to the scene of his former labors. Hartford, however, more fortunate, was able to secure the services of a teacher who by his remarkable gift of pantomime, his thorough enthusiasm, and his sympathetic nature, had an extraordinary ability to awaken mind to activity and heart to emotion. Mr. Bartlett's experience in Poughkeepsie had one good result, satisfactory to himself and instructive to others. It demonstrated the correct-

ness of his views on the subject of early education. A few years later, in response to the recommendation of the principal and directors of the New York Institution, the legislature of the State made provision for the education, at the expense of the counties, of all deaf-mute children between the ages of six and twelve, while the laws providing for the education by the State of those who had reached the age of twelve remained unchanged.

That two teachers of opposite though not contradictory views should contribute so largely to the formation of a correct sentiment is an additional illustration of the fact that many-sided truth requires of her advocates sincerity and earnestness, rather than identity of purpose and conviction.

On the fourth of December, 1856, the Institution in New York was removed from its old home in Fiftieth street, where Mr. Van Nostrand had spent many and happy years, to new and well-arranged buildings on the banks of the Hudson, at Washington Heights. Mr. Van Nostrand had hardly become accustomed to his new surroundings before he received an invitation to take charge, as superintendent, of the Institution lately established at Austin by the legislature of Texas. No man in the profession was better qualified than he for a position of this kind, and no man was more likely to succeed in giving stability to an undertaking so dependent upon the wisdom, energy, and tact of its chief executive officer. The inducements offered him were tempting, the field was inviting, and, after careful and prayerful consideration, he reached the conclusion that it was his duty to accept.

The farewell services which he conducted in the chapel on the Sunday previous to his departure, early in 1857, are memorable as an occasion of affecting interest. There was not a dry eye when he commended to God and the word of His grace the associates of years, and the pupils who had been so dear to his heart. A few days afterward he embarked for his new home in the distant southwest, carrying with him the blessing of the now venerable principal, whose authority he had so faithfully upheld for nineteen years, and whose plans he had so steadfastly furthered, and who, in the catholic spirit in which he regarded the cause of deaf-mute education, was willing to forego immediate advantages to himself and to the Institution with which he was personally connected, for the sake of the

benefits to be conferred upon a portion of the country where it was essential that the right man should be stationed. Little did either of them think when the parting words were spoken that they should never again see each other on this side of eternity.

Of Mr. Van Nostrand's labors in Texas, the nineteen annual reports which he wrote, as secretary of the board of trustees, are but a feeble exposition. Models of conciseness and modesty, they furnished to the several governors of Texas the exact information necessary for official recommendations to the legislature, but they did not go into those details which would serve to give prominence to the special merits of his own administration. These must be derived from other sources. Suffice it to say that he placed upon the solid foundation of correct principles the Institution which provided education for the deaf-mutes of the State largest in territorial area of any in the Union, and made it a true representative of the best instruction anywhere given to the deaf. He interested in its prosperity the residents in the capital and the successive governors and legislatures. He spent much time in the direct work of instruction, and, true to his theories, gave to the higher classes an amount of personal attention that impressed upon those about to graduate a well-established intellectual and moral character. No man from the North was ever more favorably received at the South, and no one ever made more friends or fewer enemies. His social relations were of the most agreeable character, and he identified himself with the best thought and the best feeling of the State.

On one point he was especially wise. He never took part in political discussion and never had any political affiliations. His whole thought was devoted to the special work which it was his duty to promote. The political agitation that sometimes convulsed the community in which he dwelt had little of interest to one who bore upon his shoulders the responsibility of a delegated duty, and who felt that it was his to obey his divine Master's command, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

The earlier days of his service in Texas were in every respect delightful. Home, comfort, health, pecuniary recompense, friends, appreciation, success—all were his. But the dark days came to test his fidelity. The clouds of civil war darkened the

horizon. Northern men were looked upon with suspicion. Neutrality was regarded as a political offence. But still Professor Van Nostrand held his ground. He was regarded as a man apart. No one dared question his position. His school was not interrupted. Material supplies were furnished in sufficiency, but his salary and the salaries of all subordinate to him were paid in warrants which were at least partially repudiated. Had he been selfishly inclined, he would have listened to the recall that came from the Institution which had sent him out, but he chose to remain at his post and suffer for those who would have grown up in ignorance if he had then retired.

But sacrifices like his do not always receive their appropriate recognition in this world. In the year 1876, when his trials seemed over, and when the State was in a position to make some return for all that he had endured, the governor of Texas, to reward a political favorite and to place him in a position to render him further service, took advantage of a law, recently passed, empowering him to remove the heads of State charitable institutions at his discretion and to appoint others without reference to the views and wishes of the several boards of trustees, and, without warning, brought to the Institution and introduced to Mr. Van Nostrand, as his successor, an ex-Confederate general who had learned the delicate and peaceful art of giving ears to the deaf and a tongue to the dumb in the incongruous school of war.

The work of nineteen years was not, however, to be obliterated by this unwise and ungracious act. The good that Mr. Van Nostrand had done was not to be effaced. The numbers of deaf-mutes he had sent forth enfranchised from their disabilities and elevated to the privileges of educated humanity were yet to call him blessed. Even the possibility for any one to succeed as his successor had been secured by the foundation he had laid and the system he had introduced.

To receive a wound like that which released him from his obligations to the South is not, to the philosophic mind, an evidence of failure. We are all, in the highest sense, under the direction of Providence, and the good man has often occasion to rejoice that the requirements of his own conscience have been set aside by the intervention of a higher power. Mr. Van Nostrand's return to the North brought to him many compensations. Here the devoted ministrations of his daughter, Mrs.

Buxton, from whom he had been separated for many years, and of his daughter Grace, who had been at school in New Jersey, added to the affectionate care of his beloved wife, gave new zest to his life. His appearance at the Conference of Principals, held in the summer of the Centennial year, was the occasion for the expression of the most unaffected sympathy and the most cordial regard on the part of many of the leading men in the profession. And his reinstatement in the New York Institution, which was fortunately in a position to receive him and to rejoice in his reaccession to the ranks of her instructors, supplied all that was wanting to make his satisfaction complete. The old attachment which had subsisted between him and the present principal he found as warm as ever, and it was with a feeling of relief that he came to regard his younger friend as one invested with authority, not only to exact the full measure of duty, but to keep it from overflowing. To him was assigned the instruction of the senior class in the undergraduate department, to which fresh pupils passed every year from lower classes. Besides performing this congenial work, he interested himself in everything that pertained to the welfare of the Institution, and he was ready with both tongue and pen to advance its interests.

His mind at rest, the comfort of his declining years secured, he had no desire to return, even though it should be in triumph, to the field in which he had expended the vigor of his manhood. Had he given the slightest encouragement, there is no question but that the reaction which soon after relegated his successor to the shades of unofficial life would have brought him back, to be treated with greater deference than even in the *ante bellum* days.

The time soon came, however, for him to realize the blessedness of the promise, "He giveth his beloved sleep." On Tuesday, the 18th of November last, by invitation of its president, Frederic De Peyster, LL. D., he attended the celebration of the 75th Anniversary of the New York Historical Society, of which he was at one time a member. At the conclusion of the exercises, he went to the upper story of the building to examine the valuable and unique collection of the paintings of both the old and modern masters which the Society has for years been accumulating. On his way down stairs, his foot slipped, and he fell headlong. Had he not been checked in his

fall by the alertness of his son-in-law, C. F. Buxton, Esq., the end would have been then. As it was, he escaped with only a shock. The first words he uttered were, "My friend Vermilyea, whose funeral I have just attended, had a fall like this. Can it be that this will have a similar result?" The next day he attended the celebration, at the Institution, of the birthday of the late Harvey P. Peet, LL. D., the principal under whom he entered the profession, and made some deeply interesting remarks; and, though suffering from lameness caused by his fall, he insisted upon making his appearance at the Institution every day thereafter, at the opening of the school, at 8 o'clock in the morning.

On Saturday, November 22, he went down town to procure new spectacles and a magnifying glass which should render his failing vision more complete; but on his return he gave up exhausted and retired to the couch whence, except for a few moments the next day, he never again arose. A severe cold which he had contracted, acting upon a system the vitality of which had, no doubt, been materially diminished by his fall, degenerated into typhoid-pneumonia, and he was soon beyond the debatable ground on which, alone, the most skilful physician can contend with death. His lucid intervals were but momentary. His last days, so far as his own consciousness was concerned, were spent in his class-room, expounding, expostulating, instructing. Every moment he was spelling with his fingers or making signs. The world of hearing and speech had from him completely vanished long before the silent hand of time pointed to the hour for his release; and at two o'clock in the afternoon of Saturday, November 29, he died as he had lived, spending his strength in behalf of the deaf and dumb.

By a strange coincidence his spirit was joined in its flight heavenward by that of his friend David Ely Bartlett, who died the same afternoon at Hartford, Connecticut.

At the time of his death, Mr. Van Nostrand and his wife were residing with their son-in-law and daughter, Mr. and Mrs. Buxton, at their residence in Fifth Avenue, near 126th street, and it was there that his sorrowing friends looked for the last time upon his familiar face, which still retained the placid expression habitual to it in life. The funeral exercises, which were held on the morning of Tuesday, December 2, were participated in by the Rev. Mr. Blauvelt, of Roselle, New Jersey,

who invoked the divine presence and blessing; by the Rev. E. L. Clark, of Harlem, who read happily-selected passages of Scripture; by the Rev. Dr. William Adams, who offered an eloquent prayer, singularly appropriate to the occasion; by Principal I. L. Peet and the Rev. Dr. Thomas Gallaudet, who made addresses to which their intimate personal relations with the deceased lent pathos and fervor; and by the Rev. Dr. S. H. Weston, who read, with an impressiveness which indicated how deeply his own heart was touched, the burial service of the Episcopal church. They were interpreted, by signs, to fifty deaf-mute young men, who were in attendance as representatives of the pupils remaining in the Institution who had been under Professor Van Nostrand's immediate instruction.

In one of the most beautiful spots in Greenwood Cemetery there is a grave which will henceforward be the Mecca of many a silent pilgrim.

In estimating the character of the deceased, it seems necessary to consider him in his twofold aspect of a teacher and a man. The man, however, being in reality antecedent to the teacher, should be considered first.

From all that has been said it will be inferred that he was a Christian, by which term, in its real, if not technical sense, is meant one whose life is founded on the doctrines taught by Jesus of Nazareth. The more closely the life is conformed to the Christ of the Gospels the more perfect does it appear. In this view, Mr. Van Nostrand was a living example of the power of vital religion. In his daily conversation there was no self-assertion. The set phrase of the pharisee, the cant of the hypocrite, even the sweet, spontaneous expression of the unconscious Christ-lover, all were absent; but there was an undertone in what he said, and a suggestion in what he did, from which his true relations to Him whom he had accepted as his Redeemer were to be naturally inferred.

Habitually he was quiet without inanity, neat without fastidiousness, punctual without obtrusiveness, modest without timidity, patient without abasement, exact without affectation, urbane without sycophancy, refined without feebleness, elegant without ostentation, dignified without arrogance; and, with all this, he was sound to the core as to truth, purity, honesty, benevolence, and magnanimity.

The soul of honor, he could always be trusted. The imper-

sonation of good-will, he was never appealed to for assistance in vain.

Such a man could hardly help being a good teacher. His example was, in itself, of the greatest benefit to those placed under his care, unconsciously establishing in them habits important to their well-being and favorable to their intellectual progress. Add to this high culture, clear intellect, analytical methods, and deep interest in the work of imparting knowledge, and the combination leaves little to be desired. In his use of the sign-language, to which he attached great value as an instrument of instruction, he was clear, nice, exact, and methodical, rather than forcible or graphic. Every gesture was complete in itself and true to its purpose, so that he seldom failed to impress upon the minds of his pupils the thought he intended to convey. His practice embraced three points which he considered of especial importance:

1. A thorough elucidation of the subject to be studied and of the language in which it was expressed.

2. The assignment of long lessons to be committed thoroughly to memory and reproduced in the words of the text-book, his idea being that the continuous current of language passing through the mind must, of necessity, induce correct habits of thought and expression.

3. The frequent exercise of his pupils in a few simple principles of composition, the violation of which was destructive of all good writing, conformity with which was conducive to correctness and even elegance of style.

The answers to questions and the models of letters which, at the suggestion of the present principal, he wrote for his pupils after they had completed similar compositions of their own, were such exquisite specimens of English that, in their admiration, those for whom they were designed could not refrain from offering him daily adulation.

His moral and religious influence was positive. Every week he enforced in a lecture to his classes a lesson of duty; and, in his turn, he, from time to time, officiated in the chapel before all the pupils. The plain words of Scripture were his inspiration rather than the tenets of the schools, and his simple, unsectarian teaching was adapted to seal to Christ the soul of the believer under whatever name he might be called.

That there should have been many to recognize the useful-

ness and worth of a man like this is not suggestive of comment, but that substantially the same impression should have been produced upon the minds of those who have viewed his life and labors from different points of view is an evidence of the enduring character of the record he has left behind him. The following extract from the *Weekly Review*, a prominent journal published in Austin, where he was so long and favorably known, and the resolutions of the teachers and of the directors of the New York Institution hereunto appended, are, therefore, in this connection invested with a peculiar interest:

"The people of Texas are indebted to Prof. Van Nostrand for the organization and management for years, with ability and success, of their Institution for the Deaf and Dumb. His scholarly attainments, experience, industry, tact, and great purity and kindness of character not only marked him as the fit superintendent of such an institution, but won for him, while in that position, the public estimation he deserved. He was known to be an honorable man—a true Christian gentleman. His numerous and much-attached friends scattered throughout our State, including the deaf-mutes who in years past received the benefit of his instruction and truly paternal care, sympathize with his family and friends in New York—and with the Institution in New York with which he was connected at the time of his death—on account of the great loss that all of them have sustained. One of the best of men has passed away."

Resolutions of the Instructors and Pupils of the New York Institution, (offered by F. D. Clarke.)

"Whereas it has seemed best to an all-wise Providence to remove to a better and brighter world our friend and co-laborer, Professor Jacob Van Nostrand, a teacher of the deaf and dumb for forty-one years, twenty-two of which were spent in the service of this Institution, and a man of note in his profession, whose place it will be difficult, if not impossible, to fill: therefore,

"*Resolved*, That in his death the cause of deaf-mute instruction has met with a loss that will be long and sorely felt. His bright intelligence and steadfast zeal, his dignified urbanity of manner and felicity of diction, his scrupulous fidelity, inexhaustible ingenuity, and Christian patience, formed a teacher whose equal will not soon be found.

"*Resolved*, That we have lost in him an adviser every ready to draw from a vast fund of practical experience for those who sought his counsel; a beloved friend and brother; a bright example of Christian simplicity and unselfish integrity.

"*Resolved*, That we tender to his bereaved wife and family,

in this their hour of heart-breaking sorrow and bitter affliction, when all the future seems dreary, and dark is their pathway through life, our heart-felt sympathy, acknowledging how feeble are words to soothe their sorrow, or to bear from our hearts to theirs the thoughts that rise too fast for utterance, but still unwilling to allow a sacred duty to pass undone."

Resolutions of the Board of Directors of the New York Institution.

"*Resolved*, That this Board has heard with deep sorrow of the death of Professor Jacob Van Nostrand, one of the most distinguished instructors of the deaf and dumb in this country. He was connected with the New York Institution from 1838 to 1857. From 1857 to 1876 he was the principal of the Texas Institution at Austin. In 1876 he resumed his connection with the New York Institution, where he continued in the faithful and successful discharge of his duties as professor until the 29th of November, 1879.

"On that eventful day he was graciously called to the rest of paradise by the divine Teacher who, when he was on the earth, said *Ephphatha* to the deaf and dumb. Professor Van Nostrand was a Christian gentleman of much more than ordinary refinement. In all the vicissitudes of his earthly pilgrimage he had formed a singularly well-balanced character, and was thus qualified to be a valuable friend and counsellor to all who came under his influence.

"While we recognize the great loss which his family and the community, our Institution, and the whole body of American instructors have sustained, we rejoice in the bright example he has left for all who knew him to follow."

INSTITUTION ITEMS.

BY THE EDITOR.

American Asylum.—The vacancy in the corps of instructors occasioned by the death of the lamented David E. Bartlett has been filled by the appoinment of Mr. Bartlett's son, Mr. Charles L. Bartlett.

New York Institution.—The branch establishment for young children, at Tarrytown, was formally opened on the 14th of October last, and the event was celebrated by a gathering of the directors, instructors, and friends of the Institution at Tarrytown. The Rev. Dr. Wm. Adams presided over the public exercises. After prayer by the Rev. Dr. Thos. Gallaudet, and appropriate introductory remarks by Dr. Adams, the Hon.

Erastus Brooks, of the Board of Directors, delivered an able and interesting address, sketching the history and methods of deaf-mute instruction from the time of De l'Epée, and the history of the New York Institution in detail. This was followed by a statement from Mr. George A. Robbins, of the Executive Committee, of the reasons which led to the establishment of the Tarrytown branch. We hope to publish Mr. Brooks's address in a future number of the *Annals*.

Ohio Institution.—Miss Fannie L. Howell, teacher of articulation, has been succeeded by Miss Bettie Allen. Mrs. Kessler has resumed her place in the same department. Miss Kate Millikan has retired from the primary department, and has been succeeded by Miss Mary M. Pickerel. Mrs. M. A. Kidder has been succeeded as housekeeper by Mrs. Sarah A. Buckland, and Mrs. Mary Syler as assistant matron by Miss Mary High.

The Trustees have decided to expend a part of the Russell Fund—mentioned in Mr. Fay's History of the Institution, published in this number of the *Annals*—for a greenhouse, to be called the Russell Conservatory. It will be twenty-five feet by seventy-five, with a curved roof; its materials will be iron and glass. It will be placed in line with the main building, west end, and will front south, facing the girls' play-ground.

Virginia Institution.—Mr. Leonidas Poyntz, B. A., of Staunton, Va., a gentleman who has had experience as a teacher and principal, but not of an institution for deaf-mutes, has been elected principal in the place of the late Mr. McCoy. Mr. Poyntz entered upon his new duties early in October.

Indiana Institution.—Mr. Walter W. Angus, one of the first graduates of the High Class of the New York Institution, and a teacher in the Indiana Institution for the past ten or twelve years, died in September last at his home near the Institution. He had formerly taught in the New York and Michigan Institutions. By private study Mr. Angus had made considerable acquisitions in knowledge in addition to what he had gained at school, and a few years ago he received the honorary degree of M. A. from the National College. As he did not lose his hearing until the age of nine years he retained the power of speech and had an excellent command of language. His contributions to the

Annals, ("Marginalia," vol. xv, p. 149, and "We are not retrograding," vol. xvi, p. 160,) as well as his oration before the Alumni Association of the New York High Class, published in the *Annals*, vol. xi, p. 196, show originality and force of thought, as well as facility of expression. From the resolutions adopted by his associates in the Indiana Institution we gather the following tribute to his character:

"He was ever ready by his aid and counsel to assist and encourage his associates in their arduous profession. As a man and as a friend he was esteemed as honest, faithful, and true, noble and dignified. His oft-repeated acts of kindness and of charity attest his character as a kind-hearted and consistent Christian. The Institution has suffered a loss which it will be difficult to make good, adapted, as Mr. Angus was, by education and experience, by keenness of perception and firmness of purpose, to the position he had so long and so faithfully occupied."

His former pupils, now students in the National College, also bear testimony in a series of resolutions to his character as "a true-hearted friend and a most effective and upright instructor, always kind and loving, but firm in order and discipline, and always ready to reach out his hand to help the needy."

Illinois Institution.—In addition to the information given in the tabular statement, Dr. Gillett sends us the following items: About 150 of the pupils are taught articulation and lip-reading; 300 are taught drawing: 50 have special instruction in drawing and painting, and 25 have special instruction in designing.

Iowa Institution.—Mr. Frank Booth, the youngest son of our esteemed contributor, Mr. Edmund Booth, and a graduate of the State Agricultural College, in which he has recently filled the position of tutor in mathematics and had charge of the printing-office, has been added to the corps of instruction. Mr. Booth begins his new work with the advantage of having been familiar with the language of signs from infancy.

Colorado Institute.—An additional wing has been added to the building. It is three stories high, and contains fifteen rooms, including school-rooms, printing office, library, officers' dining-room, and sitting-room for the boys. There is now room for fifty pupils.

No class for the blind has yet been organized. The principal asks in his report that a teacher of articulation be appointed.

The printing-office was furnished with new type at the opening of the fall term.

German Lutheran Asylum.—The Rev. George Speckhard, principal of the school at Norris, near Detroit, Mich., died suddenly of apoplexy on the 20th of November last. From the Michigan *Mirror* we learn that Mr. Speckhard was formerly a teacher in the Institution at Friedberg, in the Grand Duchy of Hesse, where the *Organ* is published. He came to America in 1860, and was pastor of a German Lutheran church in Detroit until, through his influence, the denomination established this school, of which he was made the principal. German is the only language taught, and the German method is followed. Our annual circular of inquiry addressed to the school at the close of the year has not been answered, and we have not heard of the appointment of Mr. Speckhard's successor.

Chicago Day-Schools.—It is no longer "School," but *Schools*, for the district-school system has been adopted (1879) for the deaf-mute children of Chicago. There are three primary schools in different parts of the city most convenient for the pupils, and a "high school" in a central place for instruction in arithmetic, geography, grammar, drawing, etc. Mr. Emery, the principal, does not himself teach, but spends his time in visiting and directing the various schools. At present these schools are situated at 146 East Quincy street, 174 West Madison street, the corner of Third avenue and Twelfth street, and the corner of Menominee and Hammond streets. Other schools will be opened as soon as sufficient numbers of pupils are found in other parts of the city.

Ontario Institution.—Most, if not all, of our American readers have seen in the deaf-mute papers statements, in some cases exaggerated, of the occasion of the change in the principalship of this Institution which took place in September last. While we sorrowfully have to record the painful fact that intemperate habits were the cause that compelled the resignation of the principal, we wish to remind our readers of the extenuating circumstances to be found in the prolonged illness of his late

wife, which for several years deprived him of his much-needed rest at night. His many friends will heartily join us in the hope, founded upon his well-known energy and force of character, that he will yet redeem his good name, and accomplish in the world something of the work for which his abilities and education fit him.

The Institution is now under the charge of Mr. R. Mathison, a gentleman who has had experience in the management of a public institution, but not of one for deaf-mutes. He takes the title of superintendent.

Mackay Institution.—Mr. Widd has sent us the photograph of an address from the pupils to himself, handsomely written and illuminated by John MacNaughton, one of the pupils, and presented at the ninth annual meeting of the Institution, held on the 23d of October last. In its execution and composition, as well as its sentiments, it does credit to its author and his teacher.

New Brunswick Institution.—This school has been removed to Beaconsfield Road, in the parish and town of Portland, St. John county, and from lack of funds the number of pupils is reduced to four. The principal unhappily seems to have lost the confidence of the community during the past year, largely in consequence of a discreditable quarrel with his wife, which was the occasion of proceedings in court. We notice, also, that one of the New Brunswick newspapers warns the public that there is no responsible board of management to take charge of the building fund he is endeavoring to collect.

Pereire School.—The *Courrier des Etats-Unis* of Nov. 12, 1879, contained a description of the brilliant ceremonies at the marriage, Oct. 23, 1879, of Mlle. Alice Pereire and Mr. Salomon Halfon, at the great synagogue in Paris. It may interest our readers to know that, as stated in the *Courrier*, this heiress of millions, a descendant of the Jacob Rodriguez Pereire famous in the history of deaf-mute instruction, had employed a part of the later years devoted to her own education in the instruction of the children in the Pereire School for Deaf-Mutes, now maintained in Paris by the Pereire family in honor of their ancestor.

American Institutions for the Instruction of the Deaf and Dumb for the Year 1879.

	Name.	Location.	Date of opening.	Chief Executive Officer.	No. of Pupils.					No. of Instructors †				
					During the year.	Male.	Female.	Semi-Mute.*	Present Dec. 1, 1879.	Whole No.	Male.	Female.	Deaf-Mute.†‡	Semi-Mute.*
1	American Asylum	Hartford, Conn.	1817.	Job Williams, M. A., Principal	255	153	102	26	193	17	8	9	2	1
2	New York Institution	Washington Heights, New York, N. Y.	1818.	Isaac Lewis Peet, LL. D., Principal; Wm. Porter, M. D., Supt. & Res't Phys.	578	353	225	61	505	19	11	8	3	6
3	Pennsylvania...do	Philadelphia, Pa.	1820.	Joshua Foster, Principal	356	197	159	43	318	20	13	7	2	1
4	Kentucky...do	Danville, Ky.	1823.	D. C. Dudley, M. A., Principal	131	72	59	10	115	7	6	1	2	1
5	Ohio...do	Columbus, Ohio	1829.	Gilbert O. Fay, M. A., Superintendent	506	289	217	50	429	26	9	17	5	8
6	Virginia...do	Staunton, Va.	1839.	Leonidas Poyntz, B. A., Principal	107	63	44	21	81	9	8	1	2	1
7	Indiana...do	Indianapolis, Ind.	1844.	W. M. Glenn, Superintendent	392	213	179	100	325	18	10	8	6	3
8	Tennessee School	Knoxville, Tenn.	1845.	Joseph H. Ijams, B. A., Principal	110	65	45	10	109	5	5	None.	2	None.
9	North Carolina Inst'n	Raleigh, N. C.	1845.	Hezekiah A. Gudger, M. A..do	102	49	53	.....	85	7	7	None.	3	1
10	Illinois...do	Jacksonville, Ill.	1846.	Philip G. Gillett, LL. D., Sup't	541	316	225	108	455	24	8	16	3	None.
11	Georgia...do	Cave Spring, Ga.	1846.	W. O. Connor, Principal	84	50	34	21	62	5	4	1	1	2
12	South Carolina...do	Cedar Spring, S. C.	1849.	Newton F. Walker, Superintendent	36	15	21	2	32	3	3	None.	2	None.
13	Missouri...do	Fulton, Mo.	1851.	Wm. D. Kerr, M. A...do	249	144	105	35	184	11	6	5	2	2
14	Louisiana...do	Baton Rouge, La.	1852.	Major Preston...do	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
15	Wisconsin Institute	Delavan, Wis.	1852.	Wm. H. DeMotte, M. A., LL. D...do	184	111	73	40	133	11	5	6	None.	2
16	Michigan Institution	Flint, Mich.	1854.	Thomas MacIntire, Ph. D., Principal	251	137	114	.....	205	10	5	5	3	2
17	Iowa...do	Council Bluffs, Iowa	1855.	Moses Folsom, Superintendent	205	116	89	30	178	10	6	4	4	2
18	Mississippi...do	Jackson, Miss.	1856.	Chas. H. Talbot, M. A...do	56	24	32	8	44	4	3	1	1	1
19	Texas Asylum	Austin, Texas	1857.	John S. Ford...do	56	35	21	11	36	4	2	2	None.	1
20	Columbia Institution	Washington, D. C.	1857.	E. M. Gallaudet, Ph. D., LL. D., President	118	111	7	28	82	11	10	1	2	3
21	Alabama...do	Talladega, Ala.	1860.	Joseph H. Johnson, M. D., Principal	50	30	20	2	47	5	3	2	3	None.
22	California...do	Berkeley, Cal.	1860.	Warring Wilkinson, M. A. ..... do	110	70	40	11	98	7	5	2	2	None.
23	Kansas...do	Olathe, Kansas	1862.	J. W. Parker, M. A., Superintendent	140	72	68	.....	105	6	3	3	2	None.
24	Le Couteulx St. Mary's Inst	Buffalo, N. Y.	1862.	Sister Mary Anne Burke, Principal	130	74	56	10	118	10	None.	10	1	None.
25	Minnesota Institution	Faribault, Minn.	1863.	Jonathan L. Noyes, M. A., Superintendent	129	85	44	18	101	7	4	3	1	4
26	Inst'n for Improved Inst'n	New York, (a) N.Y.	1867.	D. Greenberger, Principal	133	58	75	21	119	12	1	11	None.	None.
27	Clarke Institution	Northampton, Mass.	1867.	Miss Harriet B. Rogers, Principal	87	43	44	15	82	11	None.	11	None.	1
28	Arkansas Institute	Little Rock, Ark.	1868.	H. C. Hammond, M. A., Principal	77	45	32	3	70	5	3	2	1	None.
29	Maryland School	Frederick City, Md.	1868.	Chas. W. Ely, M. A., Principal	106	61	45	5	95	8	3	5	3	1

30	Nebraska Institute	Omaha, Neb.	1869.	J. A. Gillespie, B. D., Principal	78	46	32	8	62	5	3	2	1	None.
31	Horace Mann School	Boston, (*b*) Mass	1869.	Miss Sarah Fuller, Principal	93	44	49	18	80	9	None	9	None.	None.
32	Whipple's Home School	Mystic River, Conn.	1869	Mrs. Jennie M. Whipple, Principal	16	13	3	3	16	4	1	3	None.	None.
33	St. Joseph's Institute (*f*)	Fordham, N. Y.	1869.	Mme. Victorine Boucher, President	212	77	135	26	213	17	None	17	2	None.
34	West Virginia Institution	Romney, West Va.	1870.	J. C. Covell, M. A., Principal	65	38	27	9	66	4	3	1	1	1
35	Oregon Institution	Salem, Oregon	1870.	(Closed.)										
36	Institution for Colored	Baltimore, (*c*) Md.	1872.	F. D. Morrison, M. A., Superintendent	18	10	8	None.	15	2	2	None	1	None.
37	German Lutheran Asylum	Norris, Mich.	1873.	——— ———, Principal (*d*)										
38	Colorado Institute	Colorado Sp's, Colo.	1874	J. P. Ralstin, Principal. J. R. Kennedy, Superintendent	28	11	17	6	26	2	2	None	None	1
39	Erie Day-School	Erie, Pa.	1874.	Miss Mary Welsh, Teacher										
40	Chicago Day-Schools	Chicago, (*d*) Ill.	1875.	P. A. Emery, M. A., D. D., Principal	44	31	13	2	34	5	3	2	1	2
41	Central N. Y. Institution	Rome, N. Y.	1875.	Edward B. Nelson, B. A., Principal	151	87	64	.....	147	10	7	3	2	4
42	Cincinnati Day-School	Cincinnati, (*e*) O.	1875.	Robert P. McGregor, B. A., Principal	44	22	22	5	42	3	2	1	1	2
43	Western Penna. Inst'n	Turtle Creek, Pa.	1876.	James H. Logan, M. A., Acting Principal	108	68	40	16	94	7	2	5	None.	2
44	Western New York Inst'n	Rochester, N. Y.	1876.	Z. F. Westervelt, Principal	129	76	53	12	110	10	3	7	None.	None.
45	Portland Day-School	Portland, Me.	1876.	Miss Ellen L. Barton, Principal	19	11	8	6	18	3	None.	3	None.	None.
46	St. John's Catholic Inst'n	St. Francis Sta., Wis.	1876	Rev. Theo. Bruener, Rector.	53	37	16	2	45	4	3	1	None.	None.
47	Rhode Island School	Providence, R. I.	1877.	Joseph W. Homer, Principal	1	7	6	7	13	4	1	3	None.	None.
48	Mr. Knapp's School (*i*)	Baltimore, (*g*) Md	1877	Frederick Knapp, Principal	18	12	6	3	17	3	1	2	None.	None.
49	Phonological Institute	Milwaukie, (*k*) Wis.	1878.	A. Stettner, Principal	21	12	9	None.	21	2	1	1	None.	None.
50	St. Louis Day-School	St. Louis, (*l*) Mo.	1878	D. A. Simpson, B. A., Principal	39	20	19	3	32	1	1	None.	None.	1
51	School of Articulation	Marquette, Mich.	1879	Mrs. A. M. Kelsey, Principal	2	1	2	1	3	1	None.	1	None.	None.
51	Institutions in the U. S.				6431	3674	2757	‖816	5471	388	186	202	57	56
	National College¶	Washington, D. C.	1864	E. M. Gallaudet, Ph. D., LL. D., Pres't	60	60	None.	27	56	7	7	None.	None.	2
1	Catholic Inst'n (Male)	Montreal, Can.	1848.	Rev. Alf. Belanger, Principal	110	110	.....	4	95	12	12	None	3	None.
2	Catholic Inst'n (Female)	Montreal, Can.												
3	Halifax Institution	Halifax, N. S.	1857.	Albert F. Woodbridge, Principal	67	43	24	3	54	3	2	1	1	None.
4	Ontario.....do	Belleville, Ontario	1870.	R. Mathison, Superintendent	269	163	106	17	232	16	10	6	5	None.
5	Mackay Institution	Montreal, Can.	1870.	Thos. Widd, Principal	32	22	10	4	32	2	1	1	1	None.
6	New Brunswick Inst'n	Portland, N. B.	1873.	A. H. Abel, Principal	12	10	2	None.	4	2	1	1	1	1
6	Institutions in Canada				490	348	142	28	417	35	26	9	11	1

* Under this head are included the semi-deaf and all the deaf who have acquired some knowledge of language through the ear.

† Including the principal. ‡ Not including the semi-mute teachers. ‖ Number in 43 institutions, containing 5,787 pupils.

¶ The National Deaf-Mute College is a distinct organization within the Columbia Institution. Its officers and students are included in the statement of the Columbia Institution given above. (*a*) No. 1511 Broadway. (*b*) No. 63 Warrington street. (*c*) No. 258 Saratoga street. (*d*) See Institution Items. (*e*) Franklin street. (*f*) This Institution has three branches; one situated at Fordham, another at Brooklyn, (510 Henry street,) and another at Throggs' Neck, Westchester county, N. Y. (*g*) Nos. 29, 31, and 33 Holliday street. (*i*) School for hearing youth, but having classes of deaf mutes. (*k*) 594 National avenue. (*l*) Cor. 9th and Wash streets.

American Institutions for the Instruction of the Deaf and Dumb for the Year 1879.—Continued.

	Name.	School-Hours.	Evening Study-Hours.	Vacation.	Trades.	Value of Buildings and Grounds.	Expend're last fiscal year. For support.	Expend're last fiscal year. For build'gs and grou'ds.	No. vols. in Library.	Total No. pupils have rec'd instr'n
1	American Asylum	9 to 12 and 2 to 4	7 to 8 and 8½	Last Wed. June to 2d Wed. Sept.	Cab., Sh., Ta	$250,000	$51,593	$1,262	2300	2211
2	New York Institution	8 to 12 and 1 to 5 †	7 to 8, 9 and 10	Thurs. after 4th Wed. June to Thurs. after 1st Wed. Sept.	Car., Cab., Bak., Dr., Ga., Pa., Pr., Sh., Ta.	522,000	139,742	29,931	3850	2832
3	Pennsylvania.. do	8½ to 11½ and 1½ to 3½	7 to 8, 9 and 10	Last Wed. June to 1st Wed. Sept.	Dr., Li., Sh., Ta	500,000	70,015	12,753	5000	1870
4	Kentucky.....do	8 to 12 and 1½ to 3	7 to 8½	July 16 to Oct. 1	Bo., Br., Pr.	80,000	16,829	4,000	500	730
5	Ohio.....do	7½ to 9½, 10 to 12½, 2 to 5.‡	7 to 8, 8¼ and 8½	3d Wed. June to 2d Wed. Sept.	Bo., Pr., Sh.	500,000	74,714	.....	2500	1763
6	Virginia*. ..... do	8½ to 1½	7 to 9	2d Thurs. June to 1st Wed. Sept.	Bo., Cab., Car., Pa., Pr., Sh., Ta.	175,000	36,852	.....	1300	497
7	Indiana. .....do	7¾ to 1	7½ to 8¾	Last Thurs. June to Wed. after Sept. 15.	Cab., Ch., Sh.	457,510	55,855	5,421	3003	1265
8	Tennessee School	9 to 12 and 1½ to 3½	7 to 9	June 15 to Sept. 15	Pr., Sh.	130,000	22,985	.....	175	.....
9	North Carolina Institution*.	8 to 2	7 to 9	June 15 to Sept. 10	Sh., Se.	50,000	41,105	6,000	600	.....
10	Illinois.....do	8 to 11 and 12, 1 to 3 and 4½.	7 to 8 and 9	2d Wed. June to 3d Wed. Sept.	Bak., Cab., Ga., Pr., Sh., Wt.	360,000	80,000	10,000	3300	1380
11	Georgia.....do	8 to 1	6½ and 7 to 8	Last Wed. June to 1st Wed. Sept.	Sh.	30,000	14,500	200	1000	293
12	South Carolina*.....do	8 to 1	7 to 8	Last Wed. June to 1st Wed. Oct.	Ga., Pr., Sh.	30,000	6,058	833	.....	162
13	Missouri.....do	8 to 1	7¼ to 8¼	Last Wed. June to last Wed. Sept.	Cab., Pr., Sh	116,701	35,444	5,428	510	694
14	Louisiana.....do	8 to 1	7 to 8½	1st Wed. July to 1st Wed. Oct.	Pr.	.....	.....	.....	.....	.....
15	Wisconsin Institute	9 to 12 and 1 to 3	7 to 8 and 8¼	2d Wed. June to 1st Wed. Sept.	Cab., Pr., Sh.	18,400	30,300	.....	1000	555
16	Michigan Institution*	8 to 11½ and 1 to 4	7 to 8½	2d Thurs. June to 2d Wed. Sept.	Cab., Pr., Sh.	375,000	44,046	4,448	1000	737
17	Iowa.....do	8½ to 12 and 1¼ to 2½	7 to 8 and 8½	3d Wed. June to 3d Wed. Sept.	Br., Car., Sh.	125,000	24,800	.....	500	546
18	Mississippi....do	8 to 1½	7 to 8½	July 1 to Oct. 1	None	50,000	10,000	5,000	200	.....
19	Texas Asylum	9 to 12 and 2 to 3½	7 to 8½	1st Wed. June to 1st Wed. Sept.	Ga., Pr., Sh.	25,000	13,000	2,700	175	185
20	Columbia Institution	8¼ to 12¼ and 2 to 3	7 to 8½	June 23 to Sept. 23	Cab.	650,000	54,774	5,040	2200	389
21	Alabama*... ...do	8 to 1	1½ hours	June 25 to Sept. 16	Ch., Pr., Sh.	50,000	13,000	10,000	500	150
22	California*.....do	8 to 1	7 to 8	2d Wed. June to last Wed. Aug.	Wc.	250,000	34,468	33,884	.....	208
23	Kansas.....do	8½ to 11½ and 1½ to 4½.	7 to 8½	2d Wed. June to 2d Wed. Sept.	Cab., Pr., Sh.	41,000	16,150	1,000	75	236
24	Le Couteulx St. Mary's Inst.	7½ to 12 and 1½ to 5 ;† 9 to 12 and 1½ to 4.	7½ to 8½	July and August.	Dr., Pr., Sh., Ta.	44,000	20,000	6,000	370	278
25	Minnesota Institution	8 to 12½	7 to 8	June 12 to 2d Wed. Sept.	Co., Dr., Pr., Sh., Ta	175,000	25,000	25,000	800	223
26	N.Y. Inst. for Improv'd Ins'n	9 to 12 and 1¼ to 3¼	7 to 8	3d Wed. June to 1st Wed. Sept.	None	Rented	23,319	8,200	500	206

27	Clarke Institution	9 to 12 and 2 to 4	7¼ to 8 and 8¼	June 21 to 3d Wed. Sept.	Cab.	100,000	22,903	1,266	764	177
28	Arkansas Institute	8 to 12½	7 to 8 and 8¼ to 8¾	3d Wed. June to 1st Wed. Oct.	Co., Dr., Sh.	25,000	10,200	2,800	75	160
29	Maryland School	7½ to 9¼, 9¼ to 12⅛, 2 to 4½‡	7 to 8½	Last Wed. June to 2d Wed. Sept.	Cab., Pr., Sh.	250,000	22,301	2,158	2100	220
30	Nebraska Institute	8½ to 12 and 1½ to 3½	7 to 8	3d Wed. June to 3d Wed. Sept.	Car., Dr., Pr.	38,000	9,697	4,500	447	106
31	Horace Mann School	9¼ to 2¼	At home	Last Tues. June to 1st Mon. Sept.	Se.					
32	Whipple's Home School	8½ to 12 and 1½ to 4		Last Wed. June to 1st Wed. Sept.	None	6,000			400	48
33	St. Joseph's Institute	9 to 3	4¼ to 5¼	Last Fri. June to 1st Mon. Sept.	Dr., Ga., Se.	106,450	15,280	4,881	400	
34	West Virginia Institution*	8½ to 1½	7 to 9	June 7 to 1st Mon. Sept.	Car., Pr., Sh., Ta.	75,000	21,641	3,135	480	150
35	Oregon Institution	9 to 12 and 1 to 3	7 to 8	1st Fri. May to 1st Mon. Sept.						
36	Md. Inst'n for Colored*	8 to 1	7 to 8	June 28 to Sept. 10	Sh., Ta.	20,000	6,323	6,000		26
37	German Lutheran Asylum	9 to 12 and 2 to 5	7 to 9	July 1 to Sept. 1	None	13,000				
38	Colorado Institute	8 to 1	7 to 8	2d Wed. June to Dec. 1	Ga., Pr., Se.	15,000	7,000	5,800	60	38
40	Chicago Day-Schools	9 to 12 and 1½ to 2½	At home	Last Fri. June to 1st Mon. Sept.	None		1,450			76
41	Central N. Y. Institution	9 to 12 and 1½ to 3½	7 to 9	Last Wed. June to 1st Wed. Sept.	Car., Dr., Gl., Se., Sh.	19,367	33,175	9,468	110	170
42	Cincinnati Day-School	9 to 12 and 1½ to 4	At home	Last Fri. June to 1st Mon. Sept.	None					53
43	Western Pa. Institution	8 to 11½ and 1 to 3	7 to 9	Last Wed. June to 1st Wed. Sept.	None	Rented			50	122
44	Western N. Y. Institution	9½ to 12 and 1½ to 4	7 to 8½	June 20 to 1st Mon. Sept.	Cab., Car., Dr., Ga., Sh., Ta.	87,500				138
45	Portland Day-School	9½ to 12 and 2 to 4	At home	1st Mon. July to 1st Mon. Sept.	None		1,500			21
46	St. John's Catholic Inst'n	6 hours	2½ hours	July 1 to Sept. 1	Ga.	10,000				78
47	Rhode Island School	9 to 1	At home	June 18 to Sept. 6	None					13
48	Mr. Knapp's School	8½ to 2	4 to 5½, 7 to 8	July 3 to 1st Mon. Sept.	None	55,000			2000	20
49	Phonological Institute	8 to 12 and 1 to 4	5 to 6	July 10 to Sept. 1	None					21
50	St. Louis Day-School	9 to 12 and 1½ to 3½	At home	2d Fri. June to 1st Mon. Sept.	None					
51	Marquette School	9 to 12 and 1½ to 3	None	June 5 to Sept. 1						3
	National College	8 to 12¼ and 1½ to 3½	7 to 10	June 23 to Sept. 23	None				2200	205
1	Montreal Cath. Inst. (Male)	8 to 10½ and 1½ to 4½		1st Wed. June to 1st Wed. Sept.	Pr., Sh.	$50,000	$7,000	$10,200	400	250
2	Montreal Cath. Inst. (Fem.)									
3	Halifax Institution	9 to 12½ and 2 to 4	7 to 8 and 9	2d Wed. July to 1st Wed. Sept.	Car., Pr., Se.	20,000	6,508	168		226
4	Ontario do	9 to 12 and 1½ to 3	7 to 9	3d Wed. June to 2d Wed. Sept.	Cab., Car., Sh.	140,000	38,262	4,891	300	455
5	Mackay do	9 to 1	6½ to 7½	3d Wed. June to 1st Wed. Sept.	Car., Pr.	75,000	3,500	3,270	150	62
6	New Brunswick Institution	9 to 12 and 2 to 4	7½ to 9	July 15 to Sept. 19	Car., Ga.	3,400	2,500	1,200	400	61

* Contains a department for the blind also, the expenses of which are necessarily included in the statement of expenditure.

† One session for school and one for shops, by a system of rotation. ‡ Two sessions for school and one for shops, by a system of rotation.

Bak.=Baking. Bas.=Basket-making. Bo.=Book-binding. Br.=Broom-making. Cab.=Cabinet-making. Car.=Carpentry. Ch.=Chair-caning. Co.=Coopery. Dr.=Dress-making. Ga.=Gardening. Gl.=Glazing. Li.=Lithography. Ma.=Mattress-making. Pa.=Painting. Pr.=Printing. Se.=Sewing. Sh.=Shoemaking. Ta.=Tailoring. Wc.=Wood-carving. Wt.=Wood-turning.

‖ Total number who have received instruction in 41 U. S. Institutions, 19,050. Total number who have received instruction in 5 Canadian Institutions, 1,054.

The foregoing Tabular Statement of Institutions for the Deaf and Dumb in the United States shows, as compared with the preceding year, increased numbers in most respects, as follows:

Increase in number of	institutions	2
" "	pupils under instruction	265
" "	male pupils	106
" "	female pupils	159
" "	pupils present December 1	49
" "	teachers	13
" "	female teachers	17
" "	semi-mute teachers	5

The number of male teachers is decreased by 4, and of deaf-mute (not including semi-mute) teachers by 8.

The new schools are the St. Louis Day-School and the Marquette School of Articulation. The class in the Cayuga Lake Academy has ceased to exist on account of the removal of its teacher to Marquette, Mich., and the Oregon Institution is closed—temporarily, we hope—for want of funds. We restore the Erie Day-School to its place in the list, as we have seen in a newspaper a notice of an exhibition which indicates its continued existence, though we have received from its teacher no response to our repeated requests for information. The only other institutions concerning which statistics have not been furnished us are the Louisiana Institution and the German Lutheran Asylum at Norris, Mich.

For the first time in the record of our institutions the number of the female teachers exceeds that of the male teachers. The increase in the proportion of the former to the latter has been very noticeable during recent years. For a long time after the American Asylum was opened, only male teachers were employed. Consulting the tabular statements in past volumes of the *Annals* we find that, in 1851, of the 66 teachers then engaged in the work three were ladies—one at Hartford and two at New York. In 1857 there were 95 teachers, of whom 14 were ladies. In 1869 the female teachers were nearly half as many in number as the male, being 62 to 125. Within the last decade their proportion has grown so rapidly that they now outnumber the male teachers by 16. The advantage of employing women as teachers was ably presented by Miss Trask,

of Illinois, in a paper read before the First Conference of Principals in 1868, and since then the subject has been referred to occasionally in the discussions of the profession. But the causes, and especially the effects, of so important a change in the *personnel* of the corps of instruction in the American Institutions constitute a matter of inquiry which is worthy of fuller consideration than it has yet received.

All the Canadian Institutions send us statistics except the Catholic Institution for Girls at Montreal, the authorities of which have always preferred not to publish anything concerning its affairs. The increase in the Canadian Institutions since last year is as follows:

Increase in number of		pupils under instruction	29
"	"	male pupils	30
"	"	pupils present December 1	75
"	"	teachers	10
"	"	male teachers	5
"	"	female teachers	5
"	"	deaf-mute teachers	5
"	"	semi-mute teachers	1

The only decrease in Canada is in the number of female pupils, which is one less than last year.

MISCELLANEOUS.

BY THE EDITOR.

Dr. Buxton on the "German" System.—At the meeting of the British Association for the Advancement of Science held at Sheffield, England, on the 22d of August, 1879, Dr. David Buxton, secretary of the "Society for Training Teachers of the Deaf and Diffusion of the German System in the United Kingdom," read a paper entitled "The 'German'—Speech and Lip-reading—System of Teaching the Deaf." The address has since been published by Wm. H. Allen & Co., London, 1879, making an 8vo pamphlet of 12 pages. Dr. Buxton, who has given much attention to previous census returns, predicts that the census of 1881 will probably exhibit a deaf population of 30,000 in Great Britain, and shows how inadequate are the means provided for the education even of a small proportion of this number in comparison with the provision made in other countries, especially Germany and Switzerland. As one reason

for bringing the subject before the Science Association, Dr. Buxton makes a statement the force and truth of which would be strenuously denied by the advocates of the manual method, viz., that "the German system is the one, and the only one, which invokes science and applies science in its operation." Neither would they admit his assertion that "the superiority of the 'German' system nobody questions. Its bitterest opponents do not deny *that;* they only say, in effect, that the other is good enough for its purpose, that it is cheaper, and that in some cases, when the time and capacity of the learner are limited, the 'German' method is inapplicable." It is not long since Dr. Buxton himself said more than this for the method of which he now speaks with so little respect, as any one may see by glancing at his article in the new edition of *Chambers's Cyclopædia*, (1875,) an extract from which was published in the *Annals*, vol. xx, pp. 113, 114; but we readily admit that it is not only his right but his duty to change his views according to the light given him. In reply to the arguments "good enough" and "cheaper," Dr. Buxton forcibly inquires whether Great Britain is "content to be put off with an inferior system, in the matter of education, to that which poorer countries are determined to have and willing to pay for:

"Germany," he says, "north, south, east, and west, is poor—especially Prussia proper. Switzerland is not rich, nor is Italy, nor Holland, in comparison with ourselves; yet all these countries afford to support almost universally the 'German' system, which it has been alleged is so expensive as compared with the French. But is it a fact that the 'German' system *requires* a larger staff of teachers than the other system? The best French teachers will not tell you so. They will say that they are glad to employ all they can get, and would willingly employ more if the governing bodies of the schools would find the funds. Probably, under any system, eleven pupils [the average number in the classes of the German schools] are as many as any one teacher should be expected to attend to. But even if the better system *is* somewhat more expensive to work, surely, in a commercial sense, it is worth the money; and no high-minded man can bring himself down to conceive of the possibility that when once this subject is thoroughly understood, and when we consider that the contracting parties are the great English nation on the one hand, and her poor deaf children, pleading for education, on the other, the final verdict in so solemn and important a matter will be governed by so paltry a consideration as that of pounds, shillings, and pence."

The Audiphone.—Since the publication of the last number of the *Annals*, in which we recorded our first impressions of this instrument, many of our readers have had an opportunity of seeing and testing it for themselves. We have heard of several instances where persons partly deaf have derived benefit from its use; other deaf persons who can hear with it prefer the ear-trumpets they have been accustomed to employ. In several of the institutions for the deaf and dumb where the inventor himself has tried experiments with the pupils, some who were thought entirely deaf have heard music and other sounds by its aid, and have been able to distinguish differences of loudness and pitch; in others, where the experiments were made by persons not familiar with the instrument, no satisfactory results at all were produced. In the New York Institution the audiphone has been tested daily for several weeks in connection with the instruction in articulation, and Dr. Peet, in answer to an inquiry from the editor of the *Annals*, writes of the results thus far obtained as follows:

"In one instance, at least, it gives hearing and consequent imitative articulation where *none whatever* existed before, while with others, who have slight hearing without it, we find it of assistance in obtaining distinctness of utterance. I already regard it with decided favor, but when we consider that with the semi-mutes the ear has to be considered a thing of the past in all its relations to the brain, the auditory nerve having been in most cases completely paralyzed, while, with the deaf-mutes, what vitality exists in the auditory nerve cannot be made effective without special education, it is evident that the real value of the audiphone in an institution for the deaf cannot be definitely ascertained without long-continued experiment. I am satisfied, however, that there are many cases in which, with our ability to teach the consonant sounds without appealing to the hearing, we shall enable pupils to articulate distinctly by giving the vowel sounds through the audiphone, these being the sounds it gives most effectively, while the articulation, or rather the vocal positions, required to produce the vowel sounds, we find it most difficult to bring about."

Another instrument for hearing through the teeth, quite different in its construction, and called—by an equally objectionable hybridism—the "dentaphone," has been invented by Mr. T. W. Graydon, of Cincinnati. Some experiments which have

been tried with it in several institutions give results similar to those obtained with the audiphone.

High Classes.—Some of the institution papers have recently been discussing the desirability of "high classes." Unquestionably the first and most important thing in a school for deaf-mutes is to give the pupils the best command possible of the English language, and, when the term of instruction is not long enough to admit of more than that, the establishment of a class for advanced studies should not be thought of, unless, indeed, as in the larger institutions is sometimes the case, there is a sufficient number of semi-mutes who do not need the elementary drill in language which is all-essential for the congenitally deaf. But in all our states there ought to be provision for the extension of the term of instruction sufficiently to give such pupils as have a longing for knowledge beyond the lowest elementary branches the opportunity of obtaining it. For the collegiate education of young men of this class the National Government makes liberal provision; but high classes are necessary to prepare these young men for the College, and are exceedingly desirable for young women and many others who do not go to college. As for the college candidates, it is surely not asking too much of the state institutions that they shall fit them for admission to the advanced (which after the present year will be the only) preparatory class of the College. For suggestions as to how this preparation should be made we invite attention to the excellent article on the subject by Professor A. G. Draper, published in the *Annals*, vol. xxi, pp. 69–73. The adoption of those suggestions would do away with the objection sometimes forcibly urged against the high class that it fosters superficiality, and, while furnishing the college students with the preparation the faculty long for, would give those who do not go to college the best equipment possible for any walk of life higher than one of the merest drudgery.

New Teachers.—A correspondent who has been a teacher for several years makes the following suggestion:

"Every little while that old nut—how to dispose of the new teacher—receives a fresh blow in the *Annals*. That it refuses to be easily cracked is no good reason why it should escape an additional strike. In almost every institution it is easy to col-

lect a class of eight or ten pupils who have reached that unhappy mean where they are a little too good for the idiotic asylum and rather too poor for the deaf-mute institution. According to the rule that everything in this world has its use, it may be pardonable to suggest that the yearly phenomenon, the new teacher without previous experience, be placed in charge of this class, on the principle that nothing is so valuable at the outset of a teacher's career as a full acquaintance with the intensified peculiarities of the deaf. If he survives the first term and owns to an interest in his work, or, at least, an innate belief of better things, there is the making of a valuable teacher in him. The experiment is really harmless, for if his initial teaching does no good, it is not conceivable that it can do any harm. The idea that poor teachers can give elementary instruction—that in the beginning, when children are young, the character of the instruction is less important—is a fatal mistake. The best teachers, as that great teacher Louis Agassiz declared, should initiate the studies and guide the early development of children."

The Duty of the Veterans.—The same correspondent writes:

"Some of the veterans of the profession have passed forty years and more in the school-rooms, and they are there to-day. What a fund of experience, what a world of reminiscence must they not possess! And now will not the fulness of their years permit them to pause awhile, and hold to light their golden grain? The younger deaf-mute members of the profession have increased in number and ability as a consequence of the labors of those who are growing old, and the crowning work of the successful teacher should be to bequeath his experience and to perpetuate his light. Comparatively few of these juniors contribute to the *Annals* what are strictly educational articles; but it is to be presumed they weigh the suggestions of their elders, they listen to the preaching of their seniors, and they welcome the opportunity to practice. The theoretic and narrative phases of the sign-language, wherever they have followed, have led them to describe a wide circle, and they have groped back to the starting point, feeling that their wanderings through the regions of many authors have been well nigh in vain. But school-room echoes, pure and simple, those refreshing bits of actual experience, be they of orthodox signs or heterodox dactylology, seldom fail to cheer and invigorate."

Articulation in London.—Miss Emma Denton, a graduate of the Training College of the Association for Oral Instruction, 11 Fitzroy Square, London, W., has been appointed, on the recommendation of Mr. Van Praagh, director of that Institution, to take charge of a class of deaf-mutes under the direction of the London School Board. The class was opened Feb. 3, 1879, at the Upper Grange Road, Bermondsey, and is now in full working order.

Defective Vision.—We made a serious error in the last number of the *Annals* in giving the percentage of defective vision among hearing and speaking children. In an examination made by Dr. F. B. Loring on 2,265 eyes in New York city, it was found that at the age of 6 to 7 the percentage of eyes that were not normal was 13.02, which rose year by year until, at the age of 21, it had reached 39.02. In the schools of the District of Columbia Dr. Loring finds the percentage 12.20 at the age of 6 to 7. As the students he examined at the National College were much older than this it was hardly fair, as he has reminded us, to compare their average to that of school children. Dr. Loring hopes, during the present year, to make some examination of the eyes of the pupils in the New York Institution, where the larger numbers and earlier ages will afford material for juster comparison and surer deduction than could be made from the students of the College.

The Church Mission.—The New York *Churchman*, in the number for Dec. 20, 1879, publishes the eloquent sermon delivered by Bishop F. D. Huntington on the occasion of the seventh anniversary of the Church Mission to Deaf-Mutes, held at St. Ann's Church, New York, Sunday evening, Nov. 16, 1879. The subject of the sermon was "Christ healing humanity and setting its faculties free," the text being taken from the joyous thanksgiving of Zacharias, when "his mouth was opened, and his tongue loosed, and he spake and praised God:" "Blessed be the Lord God of Israel, for he hath visited and redeemed his people:" Luke i, 68. The Bishop protested in earnest words against "the wide-spread, obstinate, and terrific misconception which has been taught by blind leaders in churches, that the Saviour came to save us only from our own unhappiness, that the highest hope of a believer is escape from punishment, and that the end of all faith and righteousness is to get

ourselves into heaven when we die." He declared that we are saved and lost here and now "precisely as we shall be saved and lost when we have breathed our last. If we hate iniquity and lying and meanness, if we are heartily sorry for them and fight against them and overcome them by the power of Christ within us,—that is heaven. If we are false, unclean, unrepenting, unbelieving, profane,—little as we think it,—our perdition is begun. The real evil of hell is the lust, the pride, the envying, the avarice, the self-slavery in our breasts, which belittles and harms us here. Doing justly, loving mercy, and walking humbly with God, is salvation at any time, in either world."

The Bishop said that the religion of Jesus, instead of being a provision for man's private safety and selfish comfort, as it has so generally been accepted and taught, really "comes thinking very little of itself, but with infinite loving-kindness thinking of poor, stricken, sorrowing, crippled, and tongue-tied people; it lifts its disciples out of themselves, enfranchises them into a disinterested society, inspires their dulness, transfigures their ugliness of self-conceit, organizes workmen and workwomen, builds shelters, sends missions to the corners of the earth, and finally to the deaf and dumb who are prisoners in its freest lands." He sketched briefly the origin of deaf-mute education in this country in the labors of Thomas H. Gallaudet, and the development of the religious and benevolent work for deaf-mutes under the direction of Thomas Gallaudet, and showed how all this is the natural outgrowth of Christ's example and teachings "in conformity with the principles of the new kingdom of life, a fresh illustration of their practical service, and the proof of that ripening of a good cause from fathers to sons, so beautifully disclosed in the prayer of the leader of Israel, 'Show thy *servants* thy *work*, and their *children* thy glory.'"

The Tenth Census.—President Gallaudet having called General Walker's attention to the fact that the circulars of inquiry sent to the institutions for the deaf and dumb in connection with the preparation of the Tenth Census seem to class these institutions with those for the insane, the destitute, the criminal, etc., and that such classification tends to foster an impression already too prevalent in the community that they are eleemosynary rather than educational, asylums rather than schools,

General Walker, on the 4th of October last, addressed a circular to the principals of institutions for the deaf and dumb and the blind, in which he explains the reasons for the classification made with reference to one department of the Census, and gives the gratifying assurance that the institutions for the deaf and dumb will also receive "the fullest recognition as a part of the educational system of the country," and will be assigned "their due place in the educational statistics of the Census." These educational statistics will form a distinct department, for which separate inquiries will be made. The character of the present inquiry General Walker explains as follows:

"The inquiry now being conducted by Mr. Fred. H. Wines has reference not only to those who are in various degrees delinquent in respect of their duties to society, but also to those who are exceptionally dependent through pecuniary misfortune or physical deprivation. In these latter classes are rightfully included the deaf and dumb and the blind who, by reason of the deprivations they suffer, are not only unable to perform certain military and civil services to the State which are exacted of all other citizens, but are at a distinct industrial disadvantage, and are, therefore, exceptionally liable to become a charge upon the public. The State has, therefore, a special reason for inquiry into their condition.

"It is needless to say that the strongest philanthropic considerations combine with this political reason to demand a special enumeration of these classes. Exceptional efforts will be made at the approaching Census to secure complete and accurate information respecting them, including all provision made for relieving them, in such measure as may be possible, from the infirmities or deficiencies which thus constitute them separate classes requiring distinct recognition in the Census."

Deaf-Mute Newspapers.—The *Deaf-Mutes' Journal*, which has been published for several years by Mr. H. C. Rider at Mexico, N. Y., is to be issued from the beginning of this year at the printing office of the New York Institution, Station M, New York city, by Mr. E. A. Hodgson, the capable and efficient foreman of that office. It does not, however, become an "institution paper," nor supersede the *Educator*. Mr. Rider has edited the *Journal* with worthy aims and in an excellent spirit, and though too much space has often been given to trivial gossip, and malicious persons have sometimes been permitted to use its columns improperly, it has been interesting, and has contained some articles of real value. We hope that under its

new management it will retain all its good qualities and avoid the errors of the past.

Three new papers, edited by the deaf and intended for the reading of deaf-mutes and their friends, have made their appearance during the past year: the *Brooklyn Deaf-Mute Leader*, edited by Mr. W. A. Bond, Brooklyn, N. Y., a free lance in the field of deaf-mute journalism, of which we are sorry we cannot praise the temper and spirit as well as the ability; the *Silent World*, Toronto, Ontario, (R. C. Slater, proprietor, and N. V. Lewis, manager,) the first Canadian paper of the kind, and, judging from the two or three numbers that have reached us, judiciously edited; and the *Silent People*, which we have not yet seen, edited and published by Abbott and Livingstone, Lake Village, N. H.

The Lyons Convention.—The first "Congress" or Convention of French Teachers of Deaf-Mutes, in accordance with arrangements made at the "International Congress" of 1878, was held at Lyons from the 22d to the 24th of September last. The distinguished Mr. Vaïsse, of Paris, was elected president of the Convention, but declined the office in order to be able to take a more active part in its labors; he was accordingly made honorary president, and Mr. Houdin, who has a private articulation school at Paris, was chosen president. Messrs. Hugentobler, of Lyons, and La Rochelle, of Paris, were secretaries. The subject of articulation was warmly discussed, and the following resolution was adopted by a vote of fourteen in the affirmative, five in the negative, and two blanks:

"The Lyons Congress, while admitting the superiority of articulation to the sign-language, especially in restoring the deaf-mute more completely to society, yet believing at the same time that it is not possible to accept articulation as the sole basis and essential principle of instruction, are of the opinion that a very large part in the instruction of deaf-mutes should be left to the sign-language, and that consequently the two methods, instead of being regarded as antagonistic, should render mutual aid to each other, and should concur to one and the same end, viz., the instruction and education of the deaf-mute."

Another resolution expresses the opinion that deaf-mute children, before reaching the age at which they can be admitted to the institutions, should be instructed in schools for hearing children by processes resembling as nearly as possible those used with hearing children.

It was also voted that instruction should be given by means of natural signs and pictures to dull deaf-mutes,—writing with them being assigned a secondary place,—but that outside of the classes they should be associated with the more intelligent.

The Convention decided to establish a periodical devoted to deaf-mute instruction, but the publication, we think, has not yet been begun.

The International Convention.—A private letter from Mr. Vaïsse informs us that the International Convention this year will be held, not at Como as at first proposed, but at Milan. Its sessions will continue from the 6th to the 11th of September. While French will be the official language of the Convention, oral communications may be made by each member in his vernacular tongue. Of any papers in foreign languages that are forwarded in due season to the executive committee—of which Mr. Léon Vaïsse, rue Gay-Lussac 49, Paris, France, is the chairman—abstracts in French will be made for the Convention. Further particulars will be given in the next number of the *Annals.*

Statistics of the Institutions of the World.—We have been endeavoring for several months to make a complete list of all the institutions for the deaf and dumb in the world, adding a few statistics concerning each, and hoped to be able to publish it in the present number of the *Annals*, but as our returns are still incomplete we defer it for the present. In this work we have received much assistance from the Department of State, and through its kind offices have obtained some information, in addition to the statistics requested, with regard to deaf-mute education in other countries, of which we hope to give our readers the benefit in future numbers of the *Annals.*

Small Number of Deaf-Mutes in Peru.—In response to a request for information concerning the education of deaf-mutes in Peru, made, as above explained, through the Department of State, Mr. M. Grigoren, the Minister of Foreign Affairs of that country, writes to our Minister-Resident, the Hon. I. P. Christiancy, as follows:

"I beg to inform your Excellency that in Peru there is no establishment of this kind; perhaps this is owing to the very limited number of inhabitants afflicted with this misfortune:

a professor in the teaching of this specialty came here and proposed to establish a school for the deaf and dumb, under the auspices of this government, but he gave up the undertaking on account of there being no scholars."

Mr. Christiancy, in forwarding this letter, adds his own impression that the ratio of deaf and dumb persons is less in Peru than in the United States, and says he has never yet seen or heard of one since he has been there.

Death of W. D. Arnold.—Mr. W. D. Arnold, principal of the Riehen (Switzerland) Institution, died on the 16th of September last in the 70th year of his age. Mr. Arnold had been connected with the Riehen Institution for more than forty years, and by the remarkable success of the instruction given under his direction, especially in articulation and the idiomatic use of language, had raised it to a position of the highest distinction among European schools for the deaf and dumb, so that, especially during the past decade, it has been what Hill's school at Weissenfels used to be—the Mecca of German and other teachers seeking to learn the secrets of the method which produced such wonderful results. Of what those secrets are Mr. Greenberger has given the readers of the *Annals* some idea in the interesting series of articles on "The Natural Method" which is brought to a close in the present number. Mr. Arnold was not less esteemed as a man and Christian than as a teacher and principal, and he was dearly beloved by his associates and pupils. His death, notwithstanding his advanced age, is a very serious loss for the cause of deaf-mute instruction, not only in Switzerland and Europe, but throughout the world.

Death of C. W. Saegert.—Mr. C. W. Saegert, Privy Counsellor and General Inspector of Deaf-Mute Education in Prussia, died on the 18th of September last. Mr. Saegert was formerly director of the Berlin Institution, but had held his present important position for many years. One of his reports, published in 1856, was translated for the *Annals* by Mr. Benjamin Talbot, and printed in vol. ix, p. 193, and vol. x, p. 1. The report of 1875 was reviewed in vol. xx, p. 161. Mr. Saegert was distinguished for his sound common sense and administrative skill, as well as for his ability as a writer.

Death of James Nack.—Mr. James Nack, a semi-mute who possessed considerable poetical talent, died in New York on the 23d of September last, at the age of seventy-one. Mr. Nack lost his hearing in his ninth year by a fall from a stair-case, and did not long retain the use of speech. He was a pupil at the New York Institution for three or four years. He began writing poetry for the magazines at an early age, and published two or three volumes of poetry—"Earl Rupert," "The Romance of the Ring," etc. Two of his shorter pieces were printed in the *Annals*, viz., a translation from Schiller's Bell-Song, in vol. ii, p. 83, and a tribute to the memory of his friend, John R. Burnet, in vol. xxiii, p. 180. For many years Mr. Nack was a deputy in the county clerk's office in New York, where he was highly respected by all who knew him. He was married to a hearing and speaking lady.

The Executive Committee.—Miss Harriet B. Rogers, principal of the Clarke Institution, has been elected a member of the Standing Executive Committee of the Convention of American Instructors of the Deaf and Dumb, in the place of Dr. W. J. Palmer, retired by reason of the dissolution of his connection with the Ontario Institution.

The Annals.—The issue of the present number is delayed beyond the usual time in order to enable us to publish the biographical sketches of Messrs. Bartlett and Van Nostrand, in whose death the profession has lost so much.

The Index to the first twenty volumes of the *Annals* is at last completed, and the final pages are now passing through the press. We hope in a very short time to send it to the subscribers of the *Annals*.

Complete sets of the *Annals*, the value of which is much increased by the publication of the Index, can now be obtained, as explained in the last volume, page 196.

AMERICAN ANNALS

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METHODS OF DEAF-MUTE TEACHING.—I.

BY RICHARD S. STORRS, M. A., HARTFORD, CONN.

THE suggestion of a correspondent in the last number of the *Annals*, as to the duty of experienced teachers of deaf-mutes to record that experience for the benefit of their younger brethren, recalls to me so vividly my own similar feeling and want, years ago, that I find myself half inclined to attempt to do what I then so earnestly wished some one would do for me, viz., indicate some methods of class-room instruction which experience has proved valuable.

Deaf-mute teaching is a work which taxes pre-eminently the *ingenuity* of the instructor. The difficulty of the work lies not at all in the range of absolute knowledge to be imparted, but almost wholly in the skilful devising of methods by which the interest of the undisciplined imprisoned mind shall be awakened, and its mastery of even the simplest science become possible.

A thorough comprehension by the teacher himself of the principles upon which each science rests, and especially of the mental processes involved in their mastery, is, indeed, indispensable to his highest success; but these qualities alone cannot insure that success. Only as they command, also, the service of the most fertile ingenuity, untiring patience, and earnest enthusiasm, will they realize the very highest results.

In a general, but true, sense it may be said that every teacher must invent his own methods. It is beyond question that methods which he has thus originated for himself in the face of felt difficulties, and by which he has surmounted those diffi-

culties, will always have for him double the efficiency of other methods less intimately and originally his own. And the very best advice one can give to a young teacher is, to rely always and confidently upon himself—himself not merely reminiscent and mechanical, but himself alive, alert, magnetic, and inventive. Such a teacher cannot fail. Would that there were no others! But such are the very ones who most gladly welcome suggestions, as seed-grain for their own inventive faculty; and it is for the use of such that we offer some of the experience of a quarter of a century, and more, in deaf-mute class-rooms; assured of their interest at least, even when the suggestions may prove familiar, or may seem of minor importance.

The difficulties which beset a teacher of deaf-mutes, and especially of young deaf-mutes, are almost innumerably various. We address our first suggestions to the obvious and almost insurmountable difficulty in getting the young class to attempt anything except under the very eye and instant assistance of the teacher, and in providing suitable material for such original and independent effort of the pupil. I am not speaking now of the very first footsteps of the pupil, which must, of course, be always taken with both hands within the teacher's; but I am speaking of that period when the pupil has acquired sufficient steadiness of mental step for short independent excursions, if only a path were shown him, and if, also, more time were not required to guide his course than can possibly be spared from the teacher's other duties. The problem is, in brief, to provide interesting and profitable work for the brighter portion of the young class, with the minimum of a resultant necessity for the teacher's immediate supervision of that work.

Our suggestion toward meeting this difficulty would be to recognize from the outset that the class will prove to differ widely in their several capacities, and cannot probably be all carried along for a very long time upon the same plane of absolute attainment, and that, therefore, provision must be made in our course for teaching some of them much more than others; while at the same time this must be so managed as not to discourage nor really embarrass the feebler portion of the class by requiring them to omit, or to pass only superficially over, any really essential ground.

I take it for granted that every teacher will have his or her own tabular outline of *essential* work done or to be done

with the class. My suggestion looks toward a *supplementary* plan or outline of useful, but less essential, matter, sufficient to occupy the interested attention of the brighter members of the class, while the feebler portion are mastering with due thoroughness those essentials which are already wearisomely familiar to the brightest. This is not at all a difficult thing to do, if only the teacher recognizes the necessity at the outset, and provides the supplementary course of exercises in advance, leaving nothing to be decided, upon the spur of the moment, in the presence of the waiting class.

Take the class, for example, even at that very early stage when it is chiefly occupied in enlarging its vocabulary. Every teacher will have his list of words which *all* the class, without exception, must master, so that every pupil can respond with correctness in any exercise based upon that list alone; and the greatest care must always be used not to press any portion of the class along this essential vocabulary any faster than it is mastered. (Idiots and extraordinarily dull pupils are of course excepted, as being certain, ultimately, to be dropped from the class.) But the teacher can easily provide another supplementary vocabulary, consisting of proper names, synonyms, and objects of less essential use, embracing words enough to occupy the attention of the best portion of the class even more than their regular course; and under the monitorship of some pupil, or even without it, they may be learning and reviewing this extra vocabulary, while the teacher's own time is thus freed for considerable intervals for direct and personal aid to the duller pupils.

But, in our own ideal course of instruction, the vocabulary period, pure and simple, would be *very short indeed.* We believe that words should be taught almost from the very outset under the form of actual language; and we would not allow ten days to pass over the new pupil, after his class is once in working order, before commencing with him our *language-course*—under whose varied and constantly-expanding forms every subsequent word-acquisition should be made. This statement may probably require for its full justification some explanation of this, our ideal language-course.

The briefest, and yet exactest, hint which we could give of this course would be to claim for it a *scientific* spirit, structure, and method, in distinction from the so-called "natural" method,

To fully justify our belief in the superiority of the former over the latter in deaf-mute instruction would be wide of our present purpose, and far transcend our present limits. To make the attempt, however, upon more fit opportunity would be a welcome endeavor; for our faith in the immense advantage of the regular and carefully-ordered advances of the truly scientific method over the desultory excursions of the "natural" method, as usually pursued, is exceedingly strong, and is supported and confirmed by an abundant experience.

Returning now, however, to our just-commencing class—the proud possessors, at the end of the first two weeks, of perhaps ten nouns and one or two verbs—they are first, upon the scientific method, to be now caused to recognize and to feel the antithesis between words of *substance* and words of *activity*. This may, perhaps, sound to the reader amusingly "large," and be judged absurdly unwise to attempt; but it is really both exceedingly simple and exceedingly easy. The antithesis referred to is the very deepest in thought, and only the dullest minds can fail to recognize it as soon as it is clearly presented—not in words, it is of course superfluous to say, presented to this little deaf-mute beginner, but in his own lithe and luminous language of signs. The *thing* or *object* word on the one hand, and the *doing* or *action* word on the other!—the pupil's attention needs only to be called to this broadest and sharpest contrast among his own mental perceptions to secure for it his immediate and intelligent assent.

Here, then, you have the very beginning of all language, and at the same time the most ample basis for as long and varied a progress and practice as you may please in simple assertions and judgments, each involving the use of only two short words. How immense an advantage this must give the teacher in enabling him easily to provide interesting and intelligible language-exercises for the different capacities of even a very young class one can hardly imagine without actual experience. I hazard nothing in saying that the eager interest of any member of an ordinary class can be easily maintained, and his pleased and patient practice secured for any desirable period, upon the basis of this simple proposition of two words only.

And why should this not be so? For, in dealing with these two most important classes of words under this primary and principal combination, we are really most worthily employing

the best faculties of the pupil's awakening mind. Not merely is he memorizing words, but he is no less discriminating them; and not merely is he discriminating them individually, but he is also *combining* them in the exercise of his higher faculty of judgment. Every new affirmation of his language expresses a judgment of his mind; and has for him all the interest—and a keen one it is, too—which the same essential mental exercise, under whatever complicated forms of language, can have for the ripest philosopher.

Consider, also, that by confining his attention to these barest, most indispensable elements, and so relieving him from all other uncertainties, you tend to produce in him a feeling of great confidence and hopefulness—the very opposite of the feeling which soon oppresses the pupil too early entangled in the jungle of idiomatic language under the "natural" method, as sometimes pursued.

And consider, finally, that not merely is this discriminating, judging, and confident pupil intelligibly and happily making his isolated affirmations, as the expression of his own conscious mental acts, but he easily becomes encouraged to use these separate and successive propositions as *connected narrative*, attaining thus the final and most fascinating use of real language, while as yet in possession of only its two most fundamental factors! The marvel and the mercy of this result, in which the very simplest means are seen to be adequate to the very highest ends, has struck me with fresh astonishment with every successive class in which I have witnessed it.

Do I seem to be exaggerating the interest and importance of all this? I assure the reader that I am not doing so. Repeatedly have I seen an ordinary class in its second month of instruction eagerly and independently developing into this baldest and nakedest, but still adequate and, to them, attractive language, the adventures of a mischievous monkey, a pugnacious dog, or an apple-thieving boy. Such a story might run somewhat thus—if I may venture to startle the unaccustomed reader with the abrupt and wholly unmodified simplicities of so "severe" a style! The pupil describes what he sees in his mind's eye:

"Tree stands. Apples hang. Boy sees. Boy wants. Boy climbs. Boy picks. Boy falls. Dog sees. Dog runs. Dog bites. Boy cries. Man sees. Man runs," etc., etc.

It is very easy, of course, to amuse ourselves over the omissions of such simple language; but it would not be so easy to show any *essential* deficiency in it as an adequate expression of thought, nor to demonstrate any permanent disadvantage from its acknowledged present omissions. If, however, the omission of the article, or the numerous repetitions of the noun names in place of the deferred pronouns, or the use of the present tense instead of the past in narration, too much offend the ear of any teacher idiomatically prepossessed, this general remark may be made, covering alike these and a multitude of similar points inevitably to arise in the future development of this course, viz., that while the scientific method strongly recommends the exactest regularity, even in word presentation, it rigidly insists on such regularity *only in sentence development*, and that there is therefore no insuperable objection to any idiomatic *word* concession which does not also involve a premature exhibition of some principle of language *construction*.

The truth is, however, that we deceive ourselves when we imagine it essential to the interest or the dignity of language narration that it should include all, or even any, of the shadings of the practised writer. It is only necessary that it should be the intelligible expression of conscious thought to invest it with the very highest dignity and interest. We deceive ourselves, too, in imagining that it makes any important difference to our rapidly-advancing pupil whether he gains this or that minor element a few days or even a few weeks earlier or later. He cannot have them all at first. He will have them all in due time. Is it not better, then, to supply him with only the absolutely essential elements at first, in the use of which he himself is conscious of no deficiencies, and need make no mistakes, and to let each minor element await its own appropriate time for introduction?

If we depart from this principle in favor of any one subordinate element to secure more naturalness merely, we may repeat the departure again and again in favor of other elements which the ear alone solicits, until our whole method is crushed under the premature and unclassified accumulations of the utterly variant "natural" method.

There is, moreover, an advantage arising from this early concentration of the pupil's attention upon the simple proposition, and his long practice in it alone, whose importance it would be

hard to overstate. This concentration and practice tends to secure, and does actually in a very successful degree secure, for the two principal elements of the sentence, that *pre-eminent importance* in the pupil's mind which they actually have in language itself.

Every teacher will admit that the one hopeless and unpardonable mistake in an attempted sentence is the omission of either the subject or the predicate, by the union of which an assertion is alone possible. The mere grouping of words together, without any assertion, is the constant tendency of the careless pupil, and the constant despair of the much-enduring teacher. Now, what we need more than almost anything else is, to stamp upon these two elements in the pupil's mind something of that inevitableness which they actually have in usage, so that he shall, if possible, *feel* the absence of either as readily and as acutely as we ourselves do. If we can attain this we shall at least be sure that all the pupil's language expresses something, and the process of correcting his exercises will be lifted from mere conjectural emendation to positive criticism of statements.

It should be added, as no inconsiderable advantage derivable from such concentrated and prolonged attention to these two elements alone in this most elementary combination, that it affords the most favorable and hopeful time for imbedding in the pupil's mind the inflection variations of the singular and plural. Every teacher knows how hard it is with any pupils, and how almost impossible with careless ones, to secure correctness of practice in this respect. It is clear, of course, that the most favorable time for drilling them in these variations is when nothing else in the sentence competes for their attention; and my own experience is that the early, constant, and concentrated attention to these primary points, which this method of opening language to the pupil so evidently favors, may confidently be expected to form in him a style distinct and intelligible in its statements and reasonably correct in its primary inflections.

If I have seemed to dwell at too great length upon this point, I can only plead that it is the very key of the whole method which I am advocating; and, also, that nothing less than very exhaustive and emphatic statements could be hopefully opposed to the almost invincible prepossessions—not to say prejudices

—of many teachers in favor of idiomatic teaching only. So very strong, indeed, is this tendency in some cases that it seems almost impossible to convey to such minds *even the idea* upon which alone the scientific method bases itself, viz., that the highest function of language is to serve the faculties of a thinker, and not of a parrot merely, and that, in the careful acquisition and use of simple language, recognized by the learner as the exact and adequate expression of conscious thought, he has not merely a satisfactory vehicle for his thoughts, but also one of the most valuable means of mental discipline and development. To lead such teachers to lay aside, for the time at least, their idiomatic prepossessions, and to consider the method here suggested fairly, from its own stand-point, has been a principal object in so minutely explaining and emphasizing its initial steps.

Let me say, in summing up this part of my subject, that any teacher who finds himself unable thus to conceive of language, easily and habitually, as the servant rather than the master of the mind, will be very unlikely to find either pleasure or profit in the attempted use of the scientific method; but that I would very confidently guarantee both the satisfaction and the success of any teacher who could so fully enter into the spirit of this method as to find an equal satisfaction in the proposition "Boy walks"—considered merely as a language exercise—as in the proposition "A boy walks." I have no hesitation in avowing that to me the former is, at the beginning of the course, far more satisfactory, for the reason that I know it includes nothing which will require subsequent rectification; whereas the latter does include an element both superfluous to the thought and at present inexplicable to the pupil in its idiomatic usage. The article "a" is not simply a numeral, (in which case its even premature introduction might not be so objectionable,) but it has idiomatic significations, the attempted explanation of which, at this early stage of the course, could not but prove both embarrassing and futile.

But for a final and, as it seems to me, most decisive test of this most vital question, I can but ask any teacher who still shrinks from the simplicities of the "proposition style" to ask himself, in candor, this single and simple question, viz., whether he would not find this very style amply satisfactory for himself in Arabic, for instance, or in any other very unfamiliar language,

provided only he were *sure* of the correctness of his short Arabic propositions; and whether he would not, in fact, much prefer to trust himself to this style in expressing his wants and thoughts very early in such a strange language, rather than to attempt more ambitious and idiomatic collocations, whose principles of construction were, as yet, secrets to him. If this be true in his own case, with mind matured, and practised in the complicated constructions of familiar languages, so as to have a sense of the baldness of this restricted style,—as I know he must confess it to be true,—much more must it be so in the case of the little deaf-mute making his first acquaintance with language itself.

Not very long, however, will the ordinary class need to be restricted to these two elements only. Very early in the pupil's use of the verb will arise his own perception of the necessity of some other word to complete or receive the activities of certain verbs, and he will accept, with eager interest, the distinction between the transitive and intransitive verb, now first presented to him, together with the explanation of the correct use of the object-noun. This distinction is, of course, far less radical than the one already explained between the noun and the verb; and many errors must be expected in the pupil's attempted application of it, particularly to those verbs whose nature we ourselves can hardly pronounce upon; but these errors will not be numerous enough, in his limited range of verbs, to discourage him, and he will soon have them all classified in his memory, according to approved usage.

With the introduction of the object-noun, the principal felt deficiency of the simple predicative proposition is supplied for the pupil; and his language-narratives at this point—reached usually during the second month—become very satisfactory expressions of his simple thoughts. The advance may be seen by expanding thus some of the propositions in the story already given: "Tree stands. Apples hang. Boy sees apples. Boy wants apples. Boy climbs tree. Boy picks apples," etc., etc.

The desirableness of classifying the words already acquired as nouns and verbs, and again as verbs transitive or intransitive, even now suggests—and as other classes of words are added will increasingly suggest—some simple *system of symbols* by which to indicate the grammatical character of any given word. I am well aware of the prejudice of many teach-

ers against the use of grammatical symbols of any kind, and also of the great danger of their excessive or merely mechanical use; but I think the danger lies, after all, not so much in the symbols themselves as in the excessive refinements of grammatical distinctions which they are sometimes used to denote. The truth is, that the deaf-mute has little need, at any stage of his course, for any except the very broadest grammatical distinctions and classifications; and that he needs even these rather to suggest and assist the correct logical analysis of the sentence than for any value inherent in themselves. To promote clearness and precision of thought is the most important office of grammatical instruction for the deaf-mute; nothing, therefore, can be more juiceless and fruitless among educational methods than the verbose etymological descriptions of the exercise commonly known as parsing, especially in a language like the English, from which inflexional limitations have so nearly disappeared. Were it not an accomplishment so very concisely and easily exhibited under our symbolic forms, and especially were it not inherently capable of being lifted into a higher plane and made auxiliary to more stimulating logical processes, it might wisely be almost entirely ignored in our whole course of instruction.

Underlying all the logical forms of the sentence, however, are the same essential grammatical distinctions which also group the words of all languages into classes or kinds, according to their nature or office. The predicative combination, for example, becomes thoroughly intelligible to the mind only through its perception of the radical difference between the word of *naming* and the word of *assertion*—*i. e.*, the *noun* and the *verb*—in whose union alone language is born. So, also, the clear comprehension of the attributive element, under whatever complex form of phrase or clause it may appear in the sentence, will certainly be much facilitated by the pupil's previous acquaintance with the adjective and adverbial distinction in single words. And, in general, it must be said that the thorough apprehension of even the most rudimentary sentence involves also the apprehension of the broad grammatical distinctions of the words employed. I cannot, therefore, but regard it as quite desirable that the very first word-acquisitions of the deaf-mute pupil should be made not only in language-propositions, but also under grammatical classifications.

Let me not, however, be misunderstood as recommending that grammatical definitions should be given, or the technics of the science be in any way thus early obtruded upon the child's attention, but only that by the skilful use of our invaluable sign-language the inherent distinctions of the various classes of words, as successively acquired, should be made clear to him—a thing which there is no difficulty and much advantage in doing quite early in the course.

For the purpose, then, of indicating these grammatical classes some kind of short-hand symbol will be found very desirable; and of such I know of none more convenient and satisfactory than those originated at the Hartford Institution by its earliest instructors. The philosophic mind of President F. A. P. Barnard, of Columbia College, working with great ingenuity upon the basis of these original symbols while employed as a teacher of deaf-mutes both at Hartford and New York, expanded them into a system of admirable analytical acuteness, but, in its exhaustive refinements, of more doubtful utility. It would be difficult, however, to name an English grammar whose perusal would prove more interesting or instructive to any teacher of deaf-mutes than the "Analytical Grammar" published by Professor Barnard in 1836, but now, most unfortunately, wholly out of print. In it, whoever may be so fortunate as to obtain a chance copy will find a most interesting and ingenious presentation of the whole subject of symbols, and the refinements of thought on which they rest. For a more accessible presentation of the more practically useful, because less elaborate, system now in use at the Hartford Institution, and in many others indeed, the reader may be referred to an admirable article upon grammatical teaching by Professor Samuel Porter, published in the Eleventh Report of the Columbia Institution, pages 136–148, and in the *Annals*, vol. xiv, pages 30–48, and page 128. These, or some similar symbols, by their economy of time and space, commend themselves for use, not only in deaf-mute schoolrooms, but wherever and to whatever extent grammar is taught. Upon a space of half an inch square can be placed by the pupil the equivalent of half a page of verbal description, and the slightest mistake be in an instant detected by the teacher.

I come now to the recommendation of a method of language illustration which I introduce alike with extreme hesitance and with extreme confidence—hesitance, because its successful use

presupposes such liberality and flexibility of mind in the instructor, and yet confidence, because an experience of nearly thirty years has so abundantly attested to me its great value in the hands of such teachers. I refer to the visual illustration of the sentence in its construction and interior relations, by *sentence-maps* or grammatical diagrams. This device, which might not inappropriately be called visual analysis or map-grammar, is simply the consistent application to the language instruction of the deaf-mute of a principle which must underlie all most successful deaf-mute teaching—the principle of abundant visual illustration. Nothing else so arrests and attracts the pupil's attention as this, and nothing else so illuminates for him even abstract ideas. Having experienced its great advantage in the successive studies of geography, arithmetic, and history with my earliest class, in ways which may be hereafter described, the inquiry was inevitable whether language itself might not also be similarly illustrated with equal advantage, and to this inquiry the sentence-map has proved a most satisfactory answer.

Visual grammar, or, more properly, visual analysis, is based upon the assumption that there is something in the structure of every sentence which is susceptible of representation to the eye in such a way as to aid the mind in its vital apprehension—a structure which may be skeletonized, as it were, so that while the eye notes the various interdependencies of the figure the mind shall connote the mutual relations of the various sentence elements. It will be noticed that something more is sought by this device than arbitrary and conventional symbolic notation—something, namely, which shall itself appropriately symbolize and set forth under local relations the logical life of the sentence, so as to afford real assistance to the mind in recognizing and tracing these logical relations.

For adaptation to class purposes, such a figure must, of course, be extremely simple and easy of construction. Fanciful and elaborate figures, like branching trees, or flowing streams with their affluents, were of course out of the question, however ingeniously suggestive, while other more simple arrangements were still found defective at some point. The sentence-map was the final and, as it has proved, felicitous device, fully meeting all the essential conditions of the problem. Its various constructions and adaptations may be hereafter more fully illustrated. It will be sufficient for the present briefly to describe it

as a grouping of simple rectangular parallelograms upon the page, mutually connected by straight lines, and enclosing the various sentence elements, so located as at once to suggest to the mind through the eye the relative importance and the interdependencies of the words, phrases, and clauses composing the most complex sentence.

This general principle of visual illustration of language construction has had numerous and ingenious previous applications, and has been made the basis of several text-books; and I claim no other originality for the device I am describing than that it was wholly and independently wrought out by me in my earliest experience as a deaf-mute teacher, under the stress of such a teacher's necessity, and that it has some important advantages over any system with which I have subsequently become acquainted. Among these, for a form of diagram similar in some respects to my own, and tolerably well adapted to off-hand black-board execution, Clark's Grammar, published by A. S. Barnes & Co., may be consulted with interest and profit, as well as a small book called Jewett's Diagrams, mainly a commentary upon Clark's text-books. For the more convenient form, originated as above described by the writer, a small text-book prepared by Professor F. A. March, of Lafayette College, and published by the Harpers, called the "Parser and Analyzer," may be consulted—Professor March having, by permission, used the writer's device for illustrating his grammatical exercises. The article of Professor Porter, already alluded to, also briefly describes and illustrates the same device; but neither of these references do much more than hint the varied and valuable susceptibilities of the sentence-map in the deaf-mute class-room, as tested by the writer these many years.

Like all other mechanical devices, any form of diagram or map is unquestionably liable to abuse, and constant care will be necessary to prevent the pupil from treating it merely as a sort of language puzzle. It does, however, as has been seen, truly and really *represent thought*, and if it is kept vitalized in the pupil's mind by constant reference to his own conscious thought, it will be found helpful, only helpful, and that exceedingly.

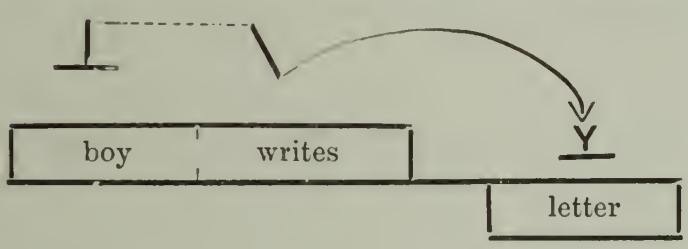
The sentence-map may be used advantageously under either method of unfolding language to the deaf-mute—the scientific or the natural; but in addition to its most general value, as

visually illustrating thought-relations, it has also for the scientific method further and special advantages. It is a characteristic of this method that it seeks to give great *individuality* to each element of the sentence as successively developed, affirming for each such element its own specific office and fundamental necessity. Any device, therefore, which enables the teacher to isolate each such element, and hold it apart by itself, while still exhibiting it in a recognized relation to the rest of the sentence, must be of very special advantage to such a method. The facility, also, which the sentence-map thus affords for concentrating the pupil's whole attention upon the precise element under development or discussion, and the convenience with which each such isolated element may receive modification or even substitution of form, without affecting the general grasp of the sentence—these, and other advantages too numerous for present mention, peculiarly recommend this device to a method of language instruction proceeding so carefully and analytically as does the one I am describing.

In attempting, however, any written description of methods and exercises admitting such varied applications, and especially in recalling the eager and intelligent interest with which I have often seen each such new application received by an average class, I am, after all, principally and painfully impressed with the futility of any such attempt to convey an adequate idea of either the advantage or the charm of such a method. The variety and interest of exercises possible in connection with it cannot be at all apprehended except by experience. Every form of modification, co-ordination, or subordination of elements may be clearly and beautifully illustrated by it, the latent symbolisms of the map-construction constantly awakening the curious and even critical interest of the pupils. Often, indeed, have I been surprised at the ingenuity of their own suggestions toward the resolution of questions of doubtful analysis or construction — questions whose very suggestion would have been difficult, if not impossible, with any less clear and suggestive symbolism than the sign-language and the sentence-map combined. Indeed, may I not be permitted to say here, once for all, that nothing less swift, significant, and self-interpreting than our incomparable sign-language could enable any teacher to undertake, with the slightest hope of success, such a course of thought-evolution as is involved in the scientific method. Methods of communication, manual or oral, appa-

rently far more exact, yet mechanical, tedious, and disagreeable in use, would surely prove fatal to any such swift and subtle play of faculty and interchange of thought as is here involved.

It remains only to say, in an article already too extended, that, in accordance with the precedence and pre-eminent importance which the scientific method insists upon for the subject and the predicate in every sentence, the sentence-map assigns to these two elements the highest position—to these *equally*, and to these *alone*. It differs in this last point from Professor Clark's diagram, which, contrary to the true analysis, gives to the object-noun an equal rank with the subject and predicate. The subject and the predicate should both be enclosed in a single rectangular parallelogram, symbolizing thus not merely their equality in rank, but their necessary and indissoluble union in the predicative combination. The object, when the sentence contains one, should be enclosed in its own parallelogram, located a little to the right of the first, and upon a slightly lower line. Usage has shown that this can be most neatly and conveniently drawn by extending the bottom line of the predicative rectangle toward the right a short distance, and then constructing the new object rectangle below this line at such a distance to the right that the corners of the two rectangles shall not quite touch each other, the extended line being, of course, the upper line of the objective rectangle. Thus:



—in which interesting occupation we will leave our two-month pupil, appending only a copy of the letter as written, and begging any idiomatically critical reader to bear in mind the possible word-concessions of the scientific system as stated in connection with the pupil's narrative previously given:

"Daniel writes letter. Daniel loves mother. Daniel studies book. Daniel keeps slate. Mr. S. teaches Daniel. Daniel loves Mr. S. Daniel loves Henry. Daniel plays. Daniel runs. Daniel picks apples. Daniel eats apples. Daniel picks nuts. Daniel eats nuts. Daniel wants orange. Daniel loves dog. Mother feeds dog. Dog runs. Dog jumps. Daniel wants dog. Daniel loves father. Daniel loves brothers.

"Good-bye. "D. C."

A TALK WITH LAURA BRIDGMAN.

BY HENRY WHITE, BOSTON, MASS.

THE Institution for the Blind at South Boston stands upon a lofty eminence, commanding a beautiful view several miles in extent of Boston and the adjoining town of Dorchester. Far away to the west the gilded dome of the capitol of Massachusetts shone with a brilliant splendor on the pleasant, sunny day that I mounted the broad steps leading to the main entrance. On the north, the gray, massive walls of Fort Independence loom up to view. The eye delights in roving over the harbor and its numerous inlets. Altogether, the picture presented to the eye is a beautiful one, and the thought rose in my mind, "What a pity that the inmates of the Institution cannot appreciate the beauty of their surroundings!" However, the healthiness of the location cannot be questioned, and that is a thing which the blind can appreciate. The fresh, bracing air of the sea could be keenly felt on that sunny afternoon.

The building is a huge structure of brick, painted or lime-washed white, I could not determine which. On the front, the words "School for the Blind" shine in large gilt letters. The entrance to this great building is through a small unpretending door, which gives the visitor an impression that those who dwell therein dwell in a world of their own apart from our busy, trafficking world.

My ring at the door was answered by an apparently blind woman, who silently beckoned me in, and then led me to one of the ladies in charge. Having stated the object of my visit, namely, to look through the school and to see Laura Bridgman, Miss Shattuck, the head teacher, kindly volunteered, in the absence of the superintendent, to guide me through the building. The courtesy and kindness with which she for two hours showed me the various workings of the Institution I shall not soon forget.

As it is not my purpose to enter into a full description of the management of the school, I will proceed to describe the interview I had with Laura Bridgman. I was ushered into a room where I found a lady visitor with a blind gentleman, who was, as I afterwards learned, an officer of the Institution. We

had not long to wait. Laura Bridgman came down, making her way, by what seemed to me habit, to the sofa where the blind gentleman was sitting. No sooner was she seated than she took his hand in hers, and shook it with an exuberance of delight which I did not expect to see in her. He spelled something on her hand with a lightning-like rapidity that even I, accustomed to the most rapid spelling, was not able fully to catch. Her sense of touch seemed exquisitely keen—keener than my sense of sight.

I watched this proceeding with deep interest, greatly impressed with a case which I had so often heard of and long desired to see.

Laura Bridgman, as I saw her that day, was carefully dressed in dark, with her hair, which is of an auburn color, neatly arranged. But I did not pay much attention to her attire; it was her face that impressed me. The head is small, and the whole contour of the face delicate; the features are regular, and exhibit traces of former beauty. She was fifty years old that day, though she did not look more than forty, and there was not a single gray hair on her head that I could see, nor a wrinkle on her smooth face. She has been so well shielded from the storms of life that time has made no record there, and she is spending her declining years in peace and quiet, under the fostering care of kind friends. There was an air of neatness about her whole person, shining out of every feature, and peeping out of every fold of her dress.

But what struck me most was the cheerfulness which was evident in her every action. She laughed very often, exposing to view a fine set of teeth, and she seemed to enjoy life with as much zest as any one gifted with all his senses possibly can. I had come prepared to behold a creature sad, silent, and reserved, conscious of her misfortunes, and regretting them; but here I was surprised to see her smiling and happy, even to overflowing. It was a lesson to me, as well as to others, not to repine over our lot, but to bear it as well as we may.

Then the blind gentleman (whose name I am sorry to have forgotten) introduced me to Laura, putting her hand in mine, upon which she said, with a pleasant smile, "I am happy to know you," and I replied, with her hand on mine, "So am I to know you." Having, probably, been informed beforehand, by that gentleman whom she afterwards introduced to me as her

blind friend, that I came from Washington, she asked, "How is President Hayes?" I was so surprised at this question that I could not immediately reply. I had not imagined that she knew anything of politics, having supposed until that hour that the outside world was a sealed book to her. But I recovered myself sufficiently to answer that he was well, so far as I knew. Then she asked me, "Do you respect him highly?" to which I replied, "Yes." Her next question was, "How long has he been ——," here she hesitated, as if at a loss for the right word, and ended by saying, "voted?" I replied, "He has been voted for four years," with which she seemed satisfied.

At this moment Miss Shattuck put her hands in Laura's. No sooner was it done than her face lighted up with a smile of joy, and she eagerly clasped them in hers, at the same time moving nearer, as if for the purpose of embracing or kissing her; but, checked by an almost imperceptible pressure of the hands, which was quickly understood by her delicate, sensitive, nature, she desisted, and contented herself with smiles. I am sure if she could have seen Miss Shattuck she would not have liked her any the less.

It was now my turn to ask questions, and I asked if she could not speak at all. She replied that she could a little, and turning her face towards the lady visitor in the right direction as if by instinct, spoke something which I, of course, could neither hear nor understand, and then smiled. I asked Miss Shattuck how Laura had been taught to talk the little that she does. She said, "In the same way that she had been taught to spell with her hands—by the sense of feeling." My next question to Laura was as to whether she knew any signs. She replied "Some," and immediately made a circular motion with her forefinger on the palm of her other hand, which she said meant "round." It was correct so far; but what puzzled me soon afterwards was that she made the same motion for "sugar." After a few minutes she said, "I had a little New-Year tree," and then arose, walking across the room to a corner, whence she returned with a box containing her presents. I could not help observing that she did not walk with the same freedom and confidence that the other inmates did. Indeed, nothing had astonished me so much as the unhesitating way in which the rest trod the many passages and turnings of the building. But this is easily accounted for. Their sense of hearing, rendered in all probability keener

by the loss of their eyes, serves as a sort of second-sight to them. Laura, on the contrary, stretches out her hands while walking as if to feel her way; and this is natural enough, deprived as she is of the sense of hearing.

She proceeded to show us the contents of her box, one by one, giving the name of each object. All this she did with a glee almost childish. Once, when Miss Shattuck took up an owl made up in confectionery, and spelled on Laura's hand the word "bird," she quickly shook her head and spelled "owl." She thought it well to be exact. Just at this moment her blind friend took something from her box. She was not slow to miss it, and immediately, as if from a previous experience of the same kind, she turned her face towards him, spelling, with a bright, reproachful smile, the word "thief." She could chide, it seemed.

She wore a pair of gold-rimmed spectacles over her sightless eyes—for ornament, not for use.

Upon taking leave of her she gave me her autograph, worded as follows: "God is love and truth. Laura D. Bridgman." The words were written in semi-capital letters in two straight lines, and looked as if considerable pains had been taken with them, though such may not have been the case.

I left Laura Bridgman more deeply impressed than ever with the wonderful, patient genius of her teacher, Dr. Howe. I could understand how he reached the seat of her understanding through her sense of touch; but by what process he managed to teach her the meaning of such abstract words as "how," "highly," "respect," etc., was more than I could understand. It was a mystery to me.

I had the good fortune a few days later to meet a lady who knew Laura well, and who had seen her mind budding into intelligence under the hands of Dr. Howe. In the course of the conversation she mentioned the fact that Dr. Howe had jealously guarded against the entrance into her mind of any ideas of an ignoble or debasing nature. He had her constantly by his side, watched and worked for her, slowly but surely fanning the feeble spark of her intelligence into a bright flame that has been burning steadily ever since. None were allowed to hold any intimate intercourse with her save those in whose probity and honor he had confidence.

Looking back at what passed during my interview with her; recalling the joy with which she greeted her friends; the smile

which the slightest effort on the part of the gentleman, her blind friend, seemed sufficient to bring to her lips ; the innocent, nay, childish glee with which she exhibited her presents,—the impression is unavoidable that she is a creature without guile or blemish, just as she came from the hands of her Creator. Nothing that could corrupt, nothing that could debase, ever found its way into that pure mind.

The lady referred to mentioned another fact which is worth recording. Laura is not lacking in discriminating power, and she almost invariably chose her friends at school from among the most intelligent of her companions, with whom it was her delight to talk, laugh, and romp. She knew who was intelligent and who was not. She carries this peculiarity with her even into advanced life. In the presence of a dull or stupid person she soon relapses into the world of silence, where she reigns alone, communing with herself, as is shown by the half-unconscious motions which she sometimes makes with her hands. But let her be brought into contact with superior intelligence, and she is all happiness, all eagerness. She evidently delights in the society of others, shut up, as she is, in a lonely, darksome world when by herself.

[Mr. Anagnos, the director of the Institution at South Boston, mentions Laura Bridgman as follows in his last annual report.—Ed. Annals.]

"This most interesting woman, the silent guest—now, with one exception, the oldest inhabitant—of the Institution, continues to reside with us, and to awaken never-failing interest in the minds of all who visit the establishment. Her pathetic history encircles her with a halo which no worldly success or brilliancy could give ; and she appeals mutely to the tenderest feelings of the human heart. The story of her life is indissolubly bound up with that of him who was more to her than a father, the friend and teacher who struck the rock of silence that the fountain of knowledge might gush forth, infusing with Promethean fire the mind which must otherwise have remained dormant forever. Round him her earliest memories entwine. His loving care and watchfulness were the gate through which she entered into intelligent and conscious life. It is not my purpose here to trace the details of her rescue from the hopeless barriers which hemmed her in on every side to an existence of intelligence, activity, and happiness. Enough is known to you of the wonderful way in which that isolated mind was liberated from its dark tomb. The story of Laura Bridgman is engraved in the memory of all who were then living, and has been handed down

as one of the greatest monuments of human benevolence and wisdom. I would merely give a brief account of her present condition, in which I am certain that all who have known her will feel interested.

"Laura's health is more delicate than of old; but her mental activity and sprightliness continue to distinguish her as vividly to-day as they did in her earliest youth. She is decidedly a living and feeling person; and there prevails more liveliness and animation in the room where she is than in a group of five or six people of phlegmatic temperament. If I may be permitted to use a simile, Laura, with her warm, excitable feelings, keen and quick perception, rapid intellectual processes, and vivid emotional nature, surrounded as she is by an impenetrable wall of silence, is like the snow-covered Hecla, whose icy barriers enshroud the burning fire within.

"Her life is necessarily a quiet one; but she welcomes every little variety with the enthusiasm of a child. One must be with Laura in order to learn how great may be the value of little pleasures. She is extremely fond of the Institution, preferring it as a residence to any other place. Every new book which she reads with her delicate fingers is an era in her life, every piece of work accomplished a little triumph to rejoice over. The loss of her best earthly friend has cast a shadow over her life, and she treasures his memory with an orphan's fidelity. Her religious nature is very active; and her remarks on such subjects are often original and striking. She also puts a great deal of warmth and vivacity into all her friendships and acquaintanceships. It is usually a fancy of hers to bestow the title of 'brother' or 'sister' upon a dear friend. Last spring she said to a young clergyman who renewed his acquaintance with her, 'I love to meet the saints.' She is never so happy as when making herself useful, and is much interested in the sewing-room for the girls, where she assists.

"A new work on Laura is in course of preparation by Professor G. Stanley Hall, now resident in Berlin. Professor Hall writes from that city that the scientific men of Germany are very much interested in her case. Two articles from his pen have already been published,—one in 'Mind,' an English psychological quarterly,* and the other in 'The Nation.' Professor Hall spent some time in the Institution, devoting every moment of his visit to a close scientific observation of Laura's case in all its bearings, and his book is looked forward to as one of the highest value.

"A kind and noble friend of Laura's in Edinburgh, Dr. David Brodie, conceived some time ago the idea of making up a present in money for her among people who were interested in her case in England and Scotland. His efforts met with a prompt and generous response. It was most touching to find that,

* Reprinted in the *Annals*, vol. xxiv, pp. 202–228.

after the lapse of so many years since her misfortune first occupied the public mind, there were so many yet living who entertained the same warm and friendly interest that was called forth so long ago. Indeed, it may most truly be said that, although afflicted, Laura has always been very rich in friends. Though born to the greatest of all calamities, that of being cut off from all communication with her kind, she was deeply blest in her redemption from that grievous misfortune. The noble act which rescued her from a doom too terrible for the mind to dwell upon drew the hearts of all men to her, and crowned her young life with joy and affections which must blossom and bear fruit to all eternity. Even the hardest heart must be softened in contemplating her afflictions. She has never awakened any but the tenderest feelings in all who have come in contact with her; and the path where so many thorns were strewn has been spread with the fairest flowers that love and friendship and unselfish benevolence could scatter; and thus may it be to the end!"

CLASSIFYING WORDS.

BY EDMUND BOOTH, ANAMOSA, IOWA.

In the course of a recent tour in the Eastern States I called at some of the institutions for the education of deaf-mutes, and have subsequently visited those at Council Bluffs, Iowa, and at Omaha, Nebraska. Having been, half a century ago, a pupil at Hartford, and afterwards a teacher, I felt a natural curiosity to ascertain whether any, and, if so, what changes had taken place in the method and manner of instruction during the forty years that have passed since I retired from the profession. In the school-room, study-room, on the play-ground, and at chapel service, the signs by teachers and pupils were so nearly the same as those in use half a century ago that I really saw no difference. Those at Hartford, Philadelphia, Washington, Council Bluffs, and Omaha were all as cast in one mould, with here and there a slight peculiarity scarcely noticeable. A new dictionary of signs will not need to be prepared every three or four generations, for, unlike spoken language, signs constitute a natural mode of expression, and may enlarge in scope as new ideas and new objects make their presence known, but do not change readily. We still adhere to the old sign for President, from Monroe's three-cornered hat, and for Governor we designate the cockade worn by that dignitary on grand occasions three generations ago.

But in the method of instruction I found a marked difference, at least in three of the institutions named, for my time was too brief for any extended observation in all. In the days when Thomas H. Gallaudet, Laurent Clerc, and Lewis Weld were authorities—that is, forty to sixty years back of the present—words were *classified.* The fact that written language was divided into four great classes, besides minor classes, was, by some teachers at least, distinctly impressed on the minds of pupils. Teachers there were who, lacking in some quality or other, followed their own nursery notions, but these were exceptions. The books for the younger classes were all in manuscript, and those prepared by Lewis Weld were admirable. He was himself a most able and discriminating teacher—a man of large brain, strong and active temperament, and an enthusiast in his profession; but, like other leaders, he was not in all cases well seconded by his assistants. One would lack the thinking faculty, and, of course, lacked the power to comprehend the work and the process in its wholeness. Another was naturally indolent; another sluggish or slow of thought or movement, and so on. These latter ran in the ruts of their own childhood, and preferred to teach as they were taught in their baby days, ignoring entirely the fact that their pupils were ten years old and more, that they had not the hearing faculty, and that their time in school was limited to brief space.

The late Harvey P. Peet, in an article in the *Annals*, insisted that "language is a science," but, in my recent visit to the various institutions, I found the books and the methods in the younger classes presenting a process which might properly be called *memorizing chaos.* Of the older classes I do not speak here, but I could not avoid feeling that a great amount of valuable time is thrown away for want of a few grains of common sense in those who prepare the printed books for the younger pupils.

In teaching arithmetic, the first thing is to practise the pupils, not in the rule of three, vulgar fractions, or decimals, but in the four fundamental rules—addition, subtraction, multiplication, and division. These are the foundation of all that comes after. Why not follow the same principle in teaching language to deaf-mutes? Order is heaven's first law in this as in all else throughout nature. But, according to the books now used, deaf-mutes are placed on the level of parrots, and are required

to spend the first two, three, or more years in the tedious and discouraging process of memorizing chaos. It is forgotten that, unlike the parrot, the pupil in most cases has the faculty of thinking—that is, analyzing, comparing, combining, etc.—even if the teacher has not. The sooner these qualities are brought into play in connection with verbal memory, the better, for then the pupils would not only memorize, but would also understand, and this in itself adds to the pleasure of study. It brings into action a variety of mental faculties where before was the single faculty of verbal memory, and in some cases the latter is the weakest or most defective of all. The stronger faculties may, then, help the weaker.

Let me try to simplify the whole matter. As already hinted, in the English language are four great divisions of words, with some minor divisions. These four great divisions are nouns, adjectives, verbs, and adverbs. The books now in use ignore these divisions entirely. Suppose, now, the teacher take or form a list of, say, a hundred and fifty simple nouns. Set the new pupils to learning these, the *names of things.* That done, take, say, fifty adjectives. These learned, there comes a task that will tax his (the teacher's) ingenuity, and try the clearness of his own brain. He must show and impress on the minds of his pupils that while an object (say a table) has but a single name, a dozen or fifty adjectives may be piled upon it; that is, the adjective qualifies the noun. The two classes of words, a list of each on one of the large slates, can thus be properly applied, as *a white house*, etc., the adjective always preceding the noun. The teacher having made it clear, the class must go through the process day after day, until they are nearly perfect, and know where to place any new noun or adjective given them. Next, the comma may come into use, as when you say, *a large, tall, green, and handsome tree.* The children will soon catch the idea, and it will be a pleasure to them to put it into practice.

The next step is to bring in the verb *to be* in one of its forms. Take an adjective and a noun and reverse their positions, putting the verb *is* or *are* between them. Here the teacher has again to exert his ingenuity, and with considerable expenditure of nervous force. The verb is *assertion*, and if he is weak or sluggish of brain or of movement he will be in danger of conveying but a feeble impression or no impression at all. In such case let him set two of his boys to wrangling about the

color, height, heat, or cold of any object. Each *asserts* his own view of the question. The story of the shield, gold on one side, silver on the other, may serve as an illustration; or the teacher may insist that a boy *is* sick when he is well. The one object is to convey clearly the idea that the verb is assertion. After practising some hours the class will understand, and most of them will not forget.

Next take fifty or a hundred transitive verbs and have them committed to memory, giving the class to understand during the entire process of explanation that the verb is *action, motion, movement, or assertion*, and in these respects is unlike nouns and adjectives. These verbs learned, they may be applied in their order, and pronouns may be taught; thus:

I eat an apple.

I eat a large, red, sweet apple.

By this time, the children, most of them at least, have come to understand that written language has its laws, and some of them will surprise the teacher by original written remarks of their own. It shows him that they can understand; that is, that they are above the level of parrots.

Forty or fifty intransitive verbs may next be learned, and, after that, all or nearly all the prepositions. It is not difficult to show how these two classes of words are used, and a few hours on different days will suffice. Sentences may be formed, and the mode of construction, by both transitive and intransitive verbs, made clear. The children feel that they are making progress in ability to communicate by writing, and are elated at the idea of writing letters home, and without help from the teacher.

Next comes the adverb, and again the teacher must be wide awake, and convey clearly the fact that it *qualifies the verb.* Time and again the pupils must, independently of their teacher, fill their slates with expressions such as *I walk* SLOWLY, *I walk* RAPIDLY, *I walk on the floor* EASILY. With no verb there is no adverb, just as with no noun there is no adjective, save by inference, and this should be borne in mind.

The pupils have now, during their first year, learned that written language has four grand classes or divisions of words, and having also learned the proper arrangement of these different classes or divisions according to the elementary laws of language, they will know where to place any new word given them,

the class of words to which it belongs only being indicated by the teacher. True, there are irregularities and exceptions, but is not such a course better than memorizing chaos?

The proper position of the four great divisions having thus been made clear to the comprehension of all the pupils,—except always one, two, or three of defective verbal memory, or who may require more time for growth towards maturity,—the fact may be shown that often the *form* of a word indicates the class or division of words to which it belongs. For instance, a word terminating in *ence*, *ion*, *ity*, *ist*, *ment*, *ness*, *th*, *hood*, *ship*, etc., is usually a noun; one ending in *ize*, *ate*, *fy*, *en*, etc., is very apt to be a verb; those ending in *able*, *ible*, *ant*, *ent*, *al*, *ful*, *ous*, *some*, *ile*, *ish*, *ive*, *thy*, *less*, *like*, *ly*, etc., are very generally adjectives; and words ending in *ly*, *wise*, and *ward* are as a rule at once recognized as adverbs.* Take any word, or a dozen or a score, in the list of those learned, and lay them out in such a mode as to bring into play the various mental faculties, such as verbal memory and the analyzing and construing powers of the pupils—perhaps it is better to wait for this until the second year—and show, as further below, how to classify words by their terminations. Is not this better than the dull, unthinking, plodding exercise of the verbal memory alone, trying to remember the multitudinous positions of the ever-shifting sands of chaos? With a foundation clear and distinct laid as above indicated in the mind of a pupil, he will progress understandingly in the years following the first and second. From time to time in the subsequent years of his pupilage, a half hour's or an hour's exercise, as below, would not be wholly lost:

Nouns	*Verbs.*	*Adjectives.*	*Adverbs.*
nation,	to nationalize,	national,	nationally.
harmony,	to harmonize,	harmonious,	harmoniously.
compassion,	to compassionate,	compassionate,	compassionately.
beauty,	to beautify,	beautiful,	beautifully.
peace,	*no verb*,	peaceful,	peacefully.
pacification,	to pacify,	pacific,	*no adverb.*
hour,	*no verb*,	hourly,	hourly.
day,	"	daily,	daily.
night,	"	nightly,	nightly.
month,	"	monthly,	monthly.
year,	"	yearly,	yearly.
an annual,	"	annual,	annually.

* Teachers may be assisted in this work by a little book belonging to Nelson's School Series: *English Word-Book for the Use of Schools;* a manual exhibiting the structure and etymology of English words. By John Graham. London: T. Nelson and Sons. 1864.—Ed. Annals.

Nouns.	*Verbs.*	*Adjectives.*	*Adverbs.*
light,	to light, to enlighten,	light, enlightened,	*no adverb.*
no noun,	to lighten,	light,	lightly.
war,	to war,	warlike,	*no adverb.*
man,	to man, (a rope, a ship,)	manly, manful,	manfully.
woman,	*no verb,*	womanly, womanish,	womanly.

The list may be extended through the whole dictionary, but an occasional lesson of a few minutes, after the first few years, will be sufficient. The reasoning faculties, as well as the verbal memory, are brought into play, and the time is profitably spent.

The words *day*, *to-morrow*, and *diamond* have no verbs in ordinary speech and writing, and yet in the two lines from Festus, scene on the planet Venus, we find them used as verbs:

> "When earth *was dayed*—*was morrowed*—the first ray
> Perched on his pen and *diamonded* his way."

Only writers of the higher order of genius can thus take liberties with the language without incurring a tinge of the ridiculous. While teaching pupils to read and understand complicated language, it is well to advise them to use only simple expressions in their ordinary conversation and letter-writing. Only a giant can properly and gracefully sling a three-hundred-pound war-club.

In the later years of education, the foundation being well laid, and the pupils understanding that each class of words has its proper position as affecting any and every other class in a sentence, the ordinary school-books will come into use, and complication commences. For instance, a verb may strike backward or forward or strike nothing but air, as *we live*, *you eat*, etc., being brief reply to question or remark; and, further, to quote Halleck:

> "Strike till the last armed foe expires;
> Strike for your altars and your fires;
> Strike for the green graves of your sires,
> God and your native land."

These lines do not say *what* is to be struck, though the object may be inferred from the context; the last three lines say *why* you should strike.

Again, a verb may strike, touch, or affect, in one way or another, an object far along in the sentence after passing over one or more intercalations. In such case the teacher must pay strict attention to the punctuation, remembering that deaf-

mutes know nothing of sound, such as the pauses or the modulations of the voice, and which are often or usually the main reliance of hearing people for the sense in speech or reading.

It is about this time, when commencing the study of complicated language, such as is in daily use in books and in the world at large, that another class of words should be well impressed on the memory, and in the proper order. I refer to the pronouns, which should be taught with the aid of the symbols:

Singular.

I,	me,	my,	mine.
thou,	thee,	thy,	thine.
you,	you,	your,	yours.
he,	him,	his,	his.
she,	her,	her,	hers.
it,	it,	its.	

Plural.

We,	us,	our,	ours.
you,	you,	your,	yours.
they,	them,	their,	theirs.

Cause the class to write the above a few minutes daily until they are perfect. Tell a boy how to make shoes or a watch, and then send him out into the world as a skilled workman, and he is a dead failure. The only way to learn is by practice continued for months or years.

Next take the grammar in common use, employing the symbols for singular and plural:

Singular.	*Plural.*
I love,	We love,
Thou lovest, } You love, }	You love,
He loves, } She loves, } It loves. }	They love.

Change the verbs frequently, and after a while give a different verb to each pupil. When perfect, take the moods and tenses as found in the books, and go through them. But it is not necessary to crowd all into a month or a year. Putting a class through the drill once in a while during the second, third, fourth year, and on to the seventh or eighth, will be sufficient. The grammatical order will be fixed in the memory.

There are, and for fifty years there have been, teachers who maintain that, as a deaf-mute enters school totally ignorant of written language, being, in fact, but an infant in this respect, he should learn as infants learn, and that after some years his chaos of words may be reduced to order. There is one point which such teachers do not consider. The hearing infant is not

capable of such a thing as order. His perceptions and reasoning faculties unfold slowly. In this respect he is unlike animals generally. The child is a sort of wild beast, needing constant care, and delighting in a little wagon or doll, a mud-puddle and dirt. And all this time his vocal organs are learning to fashion words as he hears them, and attaching the common meaning thereto. It is not till the age of six or eight, taking children generally, that he begins to learn and understand the simple, childish game of ball-play, or the in-door amusement of fox and geese. Each he learns readily, because in each is system or order. From fox and geese he goes higher, to checkers, and, later, he attains the dignity of being an adept in chess. Is it not plain that a deaf-mute, six or eight years old, can perceive and comprehend the principle of order in the simple elements of grammar? The hearing child at that age would understand nothing of the technical words used, and must wait till twelve or older; but with the division of words into the four classes, as already shown, and with the use of the grammar signs and symbols, the mute can as readily see the law of order as he can see it in base-ball, or in the common in-door games referred to. He comes to school deficient in words, but not in the perceptive and reasoning faculties. He is no more an infant in these last-mentioned qualities than is the hearing child of the same age. Why not bring all these faculties into play in the school-room, instead of merely working up and crowding the memory with a confused mass of words without order or system, and leaving him to employ his other intellectual faculties on the play-ground or in the workshops? If he can learn to make shoes, or sew a vest, or play a game of ball, which the infant in years cannot do, then surely he can learn to put words together in a scientific manner; and if he does not fully comprehend at the time, all the probabilities are that he will at a later period, as his education progresses. He will find his task the easier from having begun right. Of course much depends on the teacher. He must be clear-headed, and no sluggard. Most teachers, I believe, are in a large degree fit for their position, and some of the very highest order; but I have known a few who, because of temperament or other reason, were not worth their salt. Their place is anywhere save in the school-room of an institution for the education of deaf-mutes.

One remark on preparing lessons. In institutions owning

type and press it is easy for pupils to set up and print off on ordinary paper or card-board any number required. These can be preserved in the usual school-books, or multiplied at pleasure, and at very small cost. An institution having a press, etc., can supply those not so fortunate.

Here I may refer to another part of the subject intimately connected therewith. While spending a half hour in the school-room of Mr. John R. Walker, in the Philadelphia Institution, I examined a large manuscript book which he placed in my hands. A portion of it was headed, page after page, with words used in the middle of sentences, such as *who*, *which*, *when*, *if*, *as if*, *therefore*, *whereupon*, *in case of*, etc. Under each head were properly-constructed sentences filling a page or so. It was not new to me, Laurent Clerc having a half century ago taught me in that way; but it was a grateful surprise to find a teacher who would take the pains thus to arrange in manuscript so many pages and examples, and so clearly, for the school-room. I urged, and would still urge, him to have the work published for the benefit of other teachers, and for the convenience as well as use of the pupils. In book form, a pupil, on graduating, may take the work home, and will find it of value through life.

DEAF-MUTES AS PRINTERS.

BY JAMES E. GALLAGHER, CHICAGO, ILL.

To know how to do something well is considered an essential qualification in the deaf-mute as in other men; and that all must work so as to live is evident to all. But there is one trade taught the pupils at many of our state institutions that should be for only a select few to learn. It is the printer's trade, in which only those of good intellectual capacities should engage, and with which congenital deaf-mutes, *unless possessed of more than ordinary intelligence*, should never have anything to do.

It is a noticeable fact that the great majority of deaf-mutes who learn the printer's trade at the institution drop it soon after leaving school, finding it too difficult for them; while on the other hand most of the successful deaf printers or compositors in the United States are semi-mutes. It must be admitted that there are a few congenital deaf-mutes who do well

at the trade, but such cases are very rare indeed. If the pupil manifests special talent in this direction, and gives promise of making something of himself, it would be well to have him learn the printer's trade, but not otherwise.

The printer's trade is a good and paying one, especially in large cities. First-class compositors who are paid by the "ems" generally command from twelve to twenty-four dollars per week; and in some cases where job-work is included their weekly earnings fluctuate from eighteen to thirty dollars per week. Generally, the average compositor on a weekly paper can make from ten to fifteen, and sometimes eighteen dollars per week. Now, it is plain that if a deaf-mute is a good compositor he can make more money at this trade than in many other channels of life. Printing is an injurious and health-destroying avocation only when carried to excess, and when the person neglects to take proper physical exercise out of doors. It is a trade requiring education, for sometimes—though not often—the type-setter has to add or knock out words from the copy before him where he discovers grammatical errors or mistakes in spelling. He who cannot do this is incompetent to follow the printer's trade.

As the writer has been a compositor for a number of years, it will not be amiss to put on record, in a few words, his experience. Newspaper men find a *good* deaf-mute compositor, as a rule, more attentive and industrious than many hearing ones. His deafness is really an advantage to him, for he is not annoyed with talking or other noises. This is what two of the writer's employers once intimated to him. But when one with a mere smattering of the trade, and incapable of practising it successfully, engages in it, he brings disgrace on the capable deaf-mutes following it, injures their reputation as a class, and makes them lament that the principals and superintendents of our institutions have not exercised sufficient care and judgment in allotting trades to their pupils at school.

WHAT TO DO WITH NEW TEACHERS.

BY P. A. EMERY, M. A., CHICAGO, ILL.

If this "old nut" were hit a few times in the same place that it was by the correspondent of the *Annals* on page 96 of the January number for 1880, it would be cracked more, if not entirely opened.

Soon after I began teaching, some twenty-six years ago, the superintendent of the institution where I was decided to inaugurate a better plan of classification than the one usually followed, so that the pupils should be grouped more according to their merits and intelligence, and less according to the time at school, which too often retains the dull and vicious in the same class in which they begin, to the annoyance and hindrance of the other members.

This new plan resulted in throwing together into a single class some eighteen or twenty of those whom your correspondent calls "a little too good for the idiotic asylum, and rather too poor for the deaf-mute institution." They were of various ages, from ten to nineteen years. Some of them had no moral character to speak of—good subjects for those gentlemen who believe in the "no conscience" theory, as applied to uneducated deaf-mutes; others possessed a moral character above reproach, so far as comprehended in a dull mind and a defective memory, and afforded most excellent arguments against that theory. Some of them were of a pugilistic tendency, and too strong, physically, for most of the old teachers; others were as gentle as a lamb; some could memorize whole pages, while understanding scarcely anything of their meaning; others could not get a lesson of two short lines in a whole day so as to write them from memory without mistakes. Some were lazy; others, active and quick at everything except mental work. Some were handsome and others homely. In fact, the class was as conglomerate in size, age, looks, habits, and mental capacities as if it had been made up of all the odds and extremes of humanity, on purpose to vex and try the patience, tact, and temper of the teacher.

Your readers can imagine, better than I can describe, the nods, winks, and rib-thrusts of the teachers as they sat together in the chapel that morning, when this class filed out as the last

one; and then the sudden change to anxious looks, wonderment, and silence as they gazed at the superintendent after the last oddity had disappeared, to see to whom he would assign that "awful class." He seemed to hesitate for awhile, as if he were considering who would be the best man to manage it, leaving out of the question any teaching that might be done. His few moments of silence seemed an age, for no one wished to have anything to do with such a class.

When the decision came at last, it was a great relief to all of the teachers, save one; and the temper of that one—the writer—was severely tried that day, not so much by the action of the superintendent in giving him the class, for he knew he was his best friend, as by the jeers and sneers of his fellow-teachers, who came running in all the morning by turns to congratulate him, and to see the rapid progress that that class might be making.

Whoever is personally acquainted with the teacher to whom that class was assigned can guess pretty well how far he succeeded in managing, and even teaching it. That he survived the year's work with an increased interest instead of disgust, and that he learned something of "the intensified peculiarities of the deaf," may have had something to do with his future success as a teacher. He now looks back upon the selection of himself by the superintendent as a great favor, if not an honor, conferred upon him above the other teachers, some of whom have failed for want of just such an experience. He regards that year's work as the greatest of his life as a teacher, and he would not be unwilling to repeat it even now. Any teacher, new or old, who is not willing to teach such a class, but wants the best, prettiest, and easiest class, and will not cheerfully do his duty with any other, deserves to be dismissed at once, as one whose soul is too small and heart too mean to have anything whatever to do with deaf-mutes in any capacity. For it is the mentally and morally unfortunate of the deaf-mutes who need and deserve, more than the bright ones, our sympathy, friendship, and best efforts.

THE INSTITUTIONS FOR THE DEAF AND DUMB IN SWITZERLAND.

BY JOHS. MÜLLER, UETTLIGEN, NEAR BERNE, SWITZERLAND.

[THE following description of the Swiss Institutions is translated, with some abridgment, from the second edition of "Die Schweizerischen Armenerziehungs-Anstalten," a work of 229 pages quarto, by Joh. Wellauer and Johs. Müller, published by Alexander Gelzer at Schaffhausen. It contains full statistical and other information concerning all the charitable educational institutions of Switzerland, the first edition having been published in 1876 for the Centennial Exhibition at Philadelphia. The second edition, which is much enlarged and improved, was published in 1878. We are indebted for the translation to Mrs. Bell M. Draper, of Washington.—ED. ANNALS.]

Reports have now (1877) been received from ten institutions in seven cantons, viz., in Zurich, Basle, Lucerne, St. Gallen, and Vaudois, one each; in Berne, two; and in Argovie, three. These are arranged, according to the time of their establishment, in the following order: Frienisberg, 1822; Wabern, 1824; Zurich, 1827; Hohenrain, 1832; Aarau, 1835; Zofingen, 1837; Riehen, 1838; St. Gallen, 1859; and Moudon, 1869. All these seem to have been established in the third, fourth, sixth, and seventh decades of the present century. Still, this is not the precise order of the foundation of some of them. The Institution at Riehen had an earlier existence at Beuggen, and that at Moudon had been established at Yverdon years before; and to these may be added Liebenfels, established at Baden, in Argovie, in 1850.

If we search for the sources of their origin, we find that five are the fruits of the activity of associations: the *Hülfsgesellschaft* (Aid Society) of Zurich; the *Hülfsverein* (Aid Union) for the education of deaf-mute children at St. Gallen, and the *Kulturgesellschaften* (Educational Societies) of Aarau, Baden, and Zofingen. Two were established entirely at the expense of individuals—Wabern by a governor's wife, and Hohenrain by a priest; one, in like manner, with some assistance from the state; as also two, with the aid of other benevolent persons. Those at Frienisberg and Hohenrain have now been changed into state institutions.

All these institutions receive such deaf-mute children as are capable of being instructed, in order to restore them by means of education to the society of their fellow-men, from which they

have, as it were, been sundered through lack of hearing and speech. Eight institutions receive children of both sexes; Frienisberg, only boys; and Wabern, only girls. There are now (1877) in all 363 pupils in the ten institutions; twenty-three more than in 1873.

Neither wealth nor poverty closes the entrance, nor does place of birth, although the preference is given to children belonging in the canton, and in Frienisberg others are admitted only in exceptional cases.

Four of these institutions—Zurich, Frienisberg, Riehen, and St. Gallen—receive children of all religions; three admit only those of the Christian religion; two only Protestant, and one, Hohenrain, only Roman Catholic children.

Zurich admits children from six to ten years of age; Aarau, from six to twelve; Moudon, from six to sixteen; St. Gallen, from seven to twelve; Riehen receives those from seven to ten instead of from seven to twelve, as formerly; Liebenfels receives those from eight to ten; Hohenrain, from nine to fourteen, and the three other institutions from eight to twelve years of age.

Five institutions dismiss their pupils when they have attained their sixteenth or seventeenth year, (after confirmation,) Zurich after six, Aarau and Riehen after eight, and Liebenfels after from three to six years of instruction; Hohenrain after the completed school time, when they are fifteen years old, and Moudon after sufficient education, or evident incapacity to receive instruction. The obligation to attend school continues, in seven institutions, until the sixteenth year of age, whether they were admitted in the sixth, seventh, or eighth year; in Hohenrain only to the end of the fifteenth year. In Liebenfels attendance is entirely voluntary. Special arrangements for the care of children under eight years of age exist in none of these institutions.

The question whether the civil authorities possess the power lawfully to retain children at school is answered affirmatively by five institutions; negatively by four, one of which is in the same canton with another which answers affirmatively. One does not answer at all—a proof that sufficient clearness upon this question does not prevail.

Primary instruction in each institution is given in its own building and by its own teachers. Higher instruction can-

not be given on account of the nature of the pupils. Riehen, however, mentions that the study of the French language is pursued with apt pupils in the last years of their stay in the institution.*

It may seem strange to many, as to us, that manual occupations are taught to none at Moudon, and at Zurich only to the girls. Yet these are, with deaf-mutes, an excellent means of education and cultivation, and for this reason they are practised in the other eight institutions. Gardening—flower and vegetable—is taught the boys in seven institutions. Housework is also taught the boys in four institutions. In all institutions where there are girls they are taught to do housework, and also knitting, sewing, and darning. At Liebenfels these employments are also practised by the boys. At Zofingen and St. Gallen the boys work in pasteboard and saw wood in the form of foliage. At Frienisberg, shoemaking, tailoring, carpentry, rope-making, and weaving are taught, and with the expert pupils this is carried so far as to qualify them for these occupations. These institutions consider handiwork more beneficial for deaf-mutes than agriculture.

Among the holidays, Christmas, with its interchange of gifts, takes the lead; three institutions, however, do not mention this, and Zurich puts in its place Sylvester evening, the last evening of the year, when gifts are also exchanged according to an old national custom. In this institution the birthday of the director, and at Zofingen those of the other officers, and also of the children, are celebrated. New-Year's day and Easter are mentioned by only two institutions; but it is to be supposed that everywhere these days also bring joy to the children. Zofingen, St. Gallen, Riehen, Wabern, Frienisberg, and Zurich mention a long vacation occurring annually. In Zurich the graduation of the pupils occurs at this time.

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* The Institution at Riehen, our readers will remember, is the one where have been attained the remarkable results in language and articulation which were described by Mr. Greenberger in the last volume of the *Annals*, (pages 35–38,) and in the present volume, (pages 21–23.) We noticed recently, among the foreign despatches of the newspapers, that the whole town of Riehen had been destroyed by fire. It is probable that the Institution for the Deaf and Dumb was so separated from the rest of the closely-built town as not to have been included in the conflagration; but on this point we are not informed.—Ed. Annals.

Frienisberg sometimes engages in athletic contests with schools for hearing and speaking children. Excursions on foot are taken in all the institutions. Moudon limits them to two a week. Four institutions mention athletic sports, and if all are equal to what we ourselves witnessed at Frienisberg, we can reasonably rejoice over this feature. The children are also cheered and physically improved by various gymnastic exercises and by kindergarten and other games.

Eight institutions have a different hour for rising in winter and in summer; four place the hour in summer at five, three at half-past five, and one at six; in winter, one at half-past five, three at six, one at quarter-past six, two at half-past six, and Liebenfels at seven o'clock. Frienisberg and Wabern observe the same hour throughout the entire year; at Frienisberg it is five, but the smaller children rise at six; at Wabern it is six o'clock. The time of rising differs, therefore, in the several institutions from one and-a-half to two hours.

Only Frienisberg and Zofingen have a fixed double rule for retiring—nine in the summer and eight in the winter.

At Zofingen, however, the older pupils do not retire till half-past eight. All the other institutions have the same hour throughout the entire year, viz., two at eight, three at half-past eight, and three at nine. Riehen sends the smaller and weaker children to bed at seven, making a difference between them and the larger and stronger ones, which surely deserves notice.

Breakfast in all the institutions is at seven o'clock. It consists of bread, milk, and coffee at Frienisberg; bread and milk at Aarau; soup in two, and coffee and bread in five other institutions. We consider coffee (not any substitute for it) very beneficial for the sluggish natures of deaf-mutes. Zurich, Wabern, Riehen, St. Gallen, Aarau, and Zofingen give lunch at ten o'clock. Eight institutions give lunch at four o'clock; four of them with fruit, two with coffee, one with milk, and one with milk in summer and fruit in winter. All the institutions have soup at noon; in addition to soup, there are every day at this hour at Moudon, meat, vegetables, bread and wine; the same without wine at St. Gallen; the same, without bread or wine, at Zurich. Aarau, Zofingen, and Frienisberg give meat only four, Hohenrain only three times a week. Moudon gives no lunch, but at six o'clock a supper of soup, fruit or cheese, and bread. In all the other institutions, supper is at seven or

eight o'clock. Six of them give simply soup; Riehen sometimes has something in addition, and Zofingen usually adds either vegetables, or bread and butter. Liebenfels gives three meals and one lunch; meat on all allowable days, and coffee on Sundays and holidays. Notwithstanding all these differences, we may conclude without hesitation that no child in these institutions can suffer want.

The daily instruction occupies from five to six hours at Frienisberg; six hours in five other institutions; six to seven hours at St. Gallen, and seven hours at Zurich and Hohenrain.

At Zurich the girls have instruction in handiwork twice a week for three hours, and the rest of the time is divided between study and recreation. Riehen and Zofingen have two hours of work; Wabern and St. Gallen, three hours; Frienisberg, three to four; Aarau, four; Hohenrain, five and-a-half hours, and Liebenfels, half a day twice a week.

Three institutions give two hours a day to play and simple amusements; Riehen, two and-a-half; Frienisberg, two to three hours, including gymnastics; Wabern and Zofingen, all the time beyond school, work, and household duties; Moudon, all except the six hours of school, and Liebenfels, an hour to an hour and-a-half at noon, and also the evening hours.

In seven institutions a religious service or devotional exercise is held on Sunday morning; also, quiet school exercises, such as reading, writing, and drawing, and at Frienisberg, gymnastics. Zofingen holds its religious service in the afternoon instead of the morning, and Wabern has a devotional exercise, of from one to two hours in duration, with the older pupils. The rest of the day is divided between walking, playing, and simple amusements. Riehen alone makes no mention of the observance of Sunday.

The Institution at Hohenrain alone does not allow the children to visit their relatives; all the other institutions allow them to do so during the vacation, which lasts from two to five weeks, and Zurich allows such visits even oftener—probably, however, only in the vicinity of the city.

Vicious moral influences are less to be feared here than with hearing and speaking children; but physical influences endangering the health, on account of the release from the regular habits which the institutions enforce, especially also from a neglect of cleanliness, are greatly to be feared.

In every institution relatives are allowed to visit the children. Aarau requires that their visits be supervised by the officers of the Institution; Zofingen allows them at all times, with the exception of the first three months; and Wabern restricts them, if the privilege is really abused. Eight institutions declare that the influence of relatives upon the children is an aid to the work of the institutions; Zofingen alone remarks the contrary during the vacation visits of the children.

After leaving school, the pupils in eight of the institutions maintain a more or less close connection with their institution homes. Visits to the institution and mutual correspondence keep up the connection at Zurich and other institutions; and at Riehen and Aarau, besides this, notice is taken of their career. At Moudon and Liebenfels, upon departure from the institution, all close connection seems to be weakened or entirely sundered. Moudon makes this known by its silence; Liebenfels by its remarks.

There are at present in the ten institutions three principals, (Directoren,) one inspector, five superintendents, (Hausväter,) sixteen male teachers in school and shop, one directress, seven matrons, and fourteen female teachers, two of whom are Theodosian Sisters, making about fifty persons engaged in the work of education. To these may be added as assistants, one stewardess, eighteen maid-servants and cooks, and three men-servants. There are now 363 children cared for in these institutions, making an average of about seven pupils (7.26) for each person engaged in the work of education. Aarau is under the general average, (7.25,) as also are St. Gallen, (6.85,) Riehen, (6.83,) Liebenfels, (6,) Frienisberg, (5.45,) and Hohenrain, (5.4.) Moudon, with an average of 7.5, Wabern, with 8.25, Zurich, with 9.2, and Zofingen, with 9.25, are above it. On account of the absolute necessity of teaching deaf-mutes individually, the proportion of this average seems to be about what is right.

Moral and religious training is regarded by all the institutions as the principal aim of their endeavors. Zurich wishes to teach its pupils "Christian principles and ideas;" Wabern and Riehen are conducted "in accordance with the teachings of the Bible," and Aarau is guided by "Christian-human" sentiments. Hohenrain wishes to lead the pupils to a knowledge of themselves as "embodied spiritual beings," and to a recog-

nition of their duties as citizens; and also to fit them to exercise these duties as members of society.

In relation to practical life, an understanding and use of spoken and written language are striven for by all the institutions, (though Moudon does not mention this in its report,) in order by these means to attain the standard of the common schools in other branches of knowledge. Athletic contests and manual labor are intended to prepare the pupils for learning a trade, and Frienisberg endeavors to teach the trade fully.

Control and assistance in the important act of choosing an occupation, as well as the inspection and execution of the indentures, are incumbent upon the Hausvater alone at Frienisberg; upon him, in connection with the parents, at Riehen; in connection with the relatives and civil authorities at Zofingen, and in connection with the relatives and boards of management at Aarau and St. Gallen. This care devolves upon the parents and community only at Wabern; upon the parents, relatives, and community at Hohenrain and Moudon, while Zurich joins these agencies to that of the school-committee. At Liebenfels, all these matters are controlled by the parents and state. Thus many different forces work together to solve this difficult problem of the choice of employment.

Noticing specially the expenses of the schools, we find that they are borne partly by the parents and partly by benevolent persons at Riehen, which has a special fund for girls, and at Wabern, which has at its disposal a private fund for the expenses of the school, out of which ten children already have been supported; by parents and the community in general at Aarau, Zofingen, Hohenrain, and Moudon; by these, and also by the Hülfsverein, for the poor pupils at St. Gallen. Frienisberg has established a supporting fund, which has grown from 7,000 francs in 1873 to 12,000 in 1877.

Moudon has not answered the question concerning the number of pupils graduated during the last ten years; the other nine institutions record 717 children. The proportion of boys to girls may be nearly represented by the ratio of four to three. It is not possible to give more exact information, since Zurich and Hohenrain (which give only an approximate total) do not mention the number of the sexes separately. It follows from the preceding that eighty deaf-mutes on an average have completed their education in each institution during the last ten

years, or that eight pupils have left each year. If Riehen records three hundred graduates for the entire time of the existence of the institution, then it is up to this average, and only Frienisberg, with an average of 11.4 for each year, is above it, the other seven are under it, and Zofingen, with an average of 2.5, represents the minimum.

Only six institutions have given us full accounts of what has become of their graduates. Zurich only makes the general remark that twenty-one boys and sixteen girls have learned trades, and that the rest have returned to their parents. Riehen confines itself to the latter remark. We especially regret that two of the oldest institutions should be so meagre in their communications upon this point. Moudon is also silent, and Hohenrain makes only general statements. Only five institutions submit statistics concerning it. Of the 194 boys and 123 girls graduated from these institutions, 138 boys have learned and practised a trade; thirty-five have become farmers; and nine have graduated recently, have been lost sight of, or have died. Forty-four girls also have learned a trade; six have become factory girls, one of whom died shortly afterwards; five have been servants; twenty-one farmers' wives; of the remaining forty-seven, part have returned to their parents, others have been dismissed as incapable of education, and two have been lost sight of. Among the 138 artisans there are representatives of twenty-four trades, viz: thirty-one tailors, thirty-four shoemakers, twenty-three joiners, fifteen weavers, four watchmakers, four plaiters in straw, three carvers, three model-makers, three bookbinders, two millers, two lithographers, two painters; and of carpenters, tinners, cigar-makers, sculptors, draughtsmen, gardeners, compositors, saddlers, mechanics, photographers, dyers, and stone-cutters one each. Of the forty-four girls who have learned a trade, there are eight dressmakers, twenty-four seamstresses, four watchmakers, two fine ironers, two milliners, one silk-weaver, one embroiderer, one maker of artificial flowers, and one laundress. Although we can give no certain percentages from these estimates, on account of the deficiencies above mentioned, still we offer them in their present form to the reader, in order that he may, at least, form the conviction that a good practical education is not lost upon the deaf-mute.

Whether many of the regularly-educated persons are now, or soon will be, needing support is a question that is answered

negatively by four institutions, and is not answered by two from lack of information. Aarau mentions four boys and three girls, and Wabern ten girls, who, in the course of fourteen years, have needed support on account of weak minds; one of them on account of insanity. Hohenrain mentions two, and Liebenfels four; one of whom is feeble-minded, one insane, and two are physically weak.

Three institutions do not know whether any of their graduates have fallen into bad habits or not; Frienisberg fears that some have, and two, Aarau and St. Gallen, say that none of theirs have. Wabern mentions two girls, Zofingen one girl and one boy, and Liebenfels one girl, as having gone astray from the path of virtue. Hohenrain speaks of one boy as being of worthless character, though not a criminal. We dare say the number of such cases as these is really greater than has been reported.

We regard as very important the remarks made by St. Gallen, Liebenfels, and Zurich concerning the fundamental aim of deaf-mute instruction: "It has for its purpose, by diligent and constant practice in articulation, together with the general development of the intellect, to equal the standard in acquirements of an ordinary primary school. The deaf-mute must therefore accommodate himself to the method of hearing persons by learning to speak, and at the same time to read the lips. This, our basis of instruction, stands in direct opposition to the American method, which accommodates itself to the deaf-mute by means of the sign-language." Hence arises the desire of Riehen that the lowest class, which in the first year must be allowed to converse partly by signs, should dwell apart from the others, among whom signs are positively forbidden. In 1877 this institution adds: "For some years the sign-language with us has been abolished entirely, for we find that the children are led deeper into the spirit of spoken language without signs than with them."

The principal at Aarau says that attendance at school should be compulsory upon all deaf-mutes. If that means that they should be compelled to attend the public schools of hearing and speaking children, then these schools themselves would offer the greatest hindrance to the fulfilment of this wish. A glance at the time and pains which the first instruction of deaf-mutes demands will justify this declaration.

The desire of Zofingen, Hohenrain, and Liebenfels to extend the course of instruction to eight years finds its justification certainly in the necessity of the long practice of this method in order to bring it to a successful result. For this reason Liebenfels complains that three years are entirely insufficient, except with the more apt pupils.

The wish of Frienisberg that all parents of deaf-mute children should be compelled to send them to the institutions seems to stand opposed to that of Hohenrain, that pupils of doubtful capacity should not be received. But it only *seems* so, for the exclusion of those of doubtful intellect is justified by the limited number of deaf-mute institutions at present, since they are compelled to receive children almost incapable of being educated, not only to the great disadvantage of the brighter ones, but also without the consolation of attaining satisfactory results with the others; and the desire of Frienisberg for compulsory attendance is justified, since an increase of institutions would necessarily follow. Liebenfels would create these institutions by law, and so grade them that even the least gifted might receive an education and culture suited to their capacity.

The demand of St. Gallen for the establishment of a fourth class, for the better organization of its instruction, has been heard, and made possible by new buildings; but the call of Wabern for more institutions, which follows the enlargement of its new buildings to accommodate fifty children, has not yet been answered. In Bettingen, a private institution is being prepared for feeble-minded deaf-mute children. When we consider that fifteen such children have been rejected by Frienisberg, ten by Zofingen, and two by St. Gallen, this new institution should receive due encouragement.

Where deaf-mute children have been prematurely dismissed, it has usually occurred because they were feeble-minded. They have then usually gone to the homes of their parents or relatives, where they have been cared for, well or ill, as might be the case; but, remaining without special instruction, have sunk lower and lower, and often have gone to the poor-house while still young. Riehen desires to have such persons placed under teachers in the country; Zofingen advises a special institution to care for them, which is thus defined by Frienisberg: "An industrial school for trade and agriculture would be advisable, wherein the younger and older feeble-minded deaf-mutes, who

are not able to satisfy the requirements of employers, still might have opportunity to earn their daily bread. This would be possible under judicious and patient guidance."

Although Frienisberg wishes for itself buildings which could be fitted up for this purpose at a trifling expense, yet, on account of the children's institution already existing there, the establishment of such an institution for grown persons in connection therewith would involve great inconveniences. While we support the cause itself in the warmest manner, we believe that accommodations might be found elsewhere which could be converted into such institutions without too great a sacrifice.

In our opinion, a provision of this kind will complete and lastingly crown all former efforts for the education of deaf-mutes. We beg, therefore, all friends of this afflicted class to ponder well the thoughts herein presented, and not to suffer them to pass away fruitless.

JOHN BARRETT McGANN.

BY THOMAS WIDD, MONTREAL, CANADA.

No educated deaf-mute can peruse the sketches of Bartlett and Van Nostrand in the January *Annals* without mingled feelings of gratitude and sorrow; gratitude that such good men were sent to labor in the cause of deaf-mute instruction, and sorrow that they are now no more; and those who are still toiling in the ranks cannot fail to derive encouragement in their work from the noble examples of devotion, fidelity, and patience which the veteran teachers have left to those following in their steps. Such men always do good while living, and live long in our memories; and their bright records will ever be priceless legacies to the deaf-mute pupils and teachers of future generations.

Following closely on the death of Bartlett and Van Nostrand comes that of John Barrett McGann, the pioneer teacher of Ontario, of whom we desire to make some mention. This gentleman was born on Christmas day, 1810, at Kilkenny, Ireland, and was educated in the village of Cloumellon, Westmeath. After leaving school he served his time as a land-surveyor. In 1829 he married Miss Cecilia Webb, cousin of the eminent Irish lawyer Curran. He then had charge of a public school for fourteen years. His wife died in 1850, and in 1854 he left Ireland

for America. On arriving in New York he sought out his old friend, Dr. Prime, then connected with the New York *Observer*. He was there introduced to the late president of the New York Institution for the Deaf and Dumb. By his means he became interested in the instruction of deaf-mutes, with whose welfare he was ever afterwards so closely connected. In 1855 he went to Canada West, and was employed in teaching in various positions, but chiefly in the Toronto Grammar-School. During this period he seems to have lost none of his interest in the deaf and dumb, for we find him in 1858 teaching a small school of deaf-mutes in Toronto, and struggling manfully to convince the sturdy farmers of Ontario that deaf-mutes need special means of instruction, and that such instruction is absolutely necessary for their well-being. In the same year he gave the first public exhibition of the progress of his pupils, which excited a good deal of interest in the work. This was the grain of mustard-seed which was afterward destined to grow into the noble structure now erected on the shore of the Bay of Quinté, for the education of the deaf and dumb in Ontario.

Mr. McGann remained at Toronto till 1864, when the school closed. He removed to Hamilton, and reopened the school there. It was located in Dundurn Castle, the residence of the late Sir Allan McNabb, which commands a splendid view of Lake Ontario, and part of the city of Hamilton—a more happy situation for a deaf-mute institution it would be difficult to find in the Dominion of Canada. It was here that the writer became acquainted with Mr. McGann and his work. By the removal from Toronto to Hamilton many inconveniences and serious difficulties in the success of the school were overcome, but the sea was far from being smooth for the frail bark. New difficulties appeared, and old ones assumed a new phase; but Mr. McGann's zeal admitted no discouragement, and he gradually extended his sphere of usefulness and benevolence. He devoted much time and labor in endeavoring to educate the public to the requirements of the deaf and dumb, and illustrated his method of instruction and the capabilities of the deaf-mute mind to receive knowledge at numerous public meetings. His pen was ever active in the same direction. His efforts were not in vain. He soon gathered around him a host of friends, and a staff of good and faithful teachers, who toiled with him in his unexplored field with very meagre and uncertain pecuniary reward. The

school increased in number till it had from 50 to 60 pupils in 1867, but its income remained very small and precarious. Debts accumulated, times became harder, and money scarcer. No Joseph Mackay appeared to save the scant furniture from being seized and sold to satisfy clamoring creditors. The county councils begrudged the small grants to support the indigent deaf-mutes in the school, and the government grant was always inadequate to meet current expenses. The benevolent heart of the pioneer could not refuse admission to eligible applicants for instruction because of their poverty, and the few who paid brought him very little help indeed. The people in Ontario refused to be taxed to support deaf-mutes while at school; and Mr. McGann had often to remind them that they sent their speaking children to a free school, for the support of which the parents of deaf-mutes were taxed. The fact is, there was then no law to authorize any county council to support the indigent deaf and dumb, and only a few councils voted small sums under the head of "charity" to help to keep their poor deaf-mutes in the school. So Mr. McGann and his household were often sorely puzzled to make both ends meet. They, however, managed to struggle on year by year until 1870, when the legislature of Ontario took charge of the Institution and relieved Mr. McGann of all responsibility of its maintenance. The school was then removed to Belleville, and with it Mr. McGann and his staff. He continued to labor there until a few months before his death, which took place on the 21st of January, 1880.

Mr. McGann was a warm-hearted gentleman, delighting in the society of his friends, and taking great interest in every movement that had for its aim the amelioration of suffering humanity. He was the originator of the Deaf and Dumb Christian Association of Toronto, and used his influence to further the work in Quebec. He was also a fluent and ready writer, and published several pamphlets and articles on the work in which he was so deeply interested. By his death the deaf and dumb of Canada lose a good teacher and a kind friend.

THE INTERNATIONAL CONVENTION OF 1880.

[The following invitations have been issued by the Committee of Organization and the Business Committee of the International Convention to be held this year at Milan, Italy. We avail ourselves for the most part of a translation by General De Bray, of Austin, Texas, published in the *Texas Mute Ranger* for March.—Ed. Annals.]

I.—FROM THE COMMITTEE OF ORGANIZATION.

To the Teachers and Friends of the Deaf and Dumb:

We have the honor to inform you that the Committee of Organization, appointed in 1878, by the International Convention of Paris, for the purpose of making arrangements for the meeting in 1880 of a new International Convention for the improvement of the condition of the deaf and dumb, met on the 30th of October last. After having acquainted themselves with the opinions expressed by those of the members who reside outside of Paris, and after mature deliberation, the committee decided that the contemplated Convention should meet, not at Como, as had been suggested at the meeting of the 19th of March, but at Milan.

This decision, which does not in fact remove the centre of action of the Convention, has been determined upon for two reasons:

1. Milan is the terminus of the several railway lines which place northern Italy in communication with the neighboring countries.

2. The capital of Lombardy, besides possessing two important institutions for the deaf and dumb, has the advantage of holding a central situation respecting other towns where establishments of that kind are in existence which may conveniently be visited In fact, within a radius of a few myriametres there are at Como, Bergamo, Lodi, Crema, and Pavia institutions for the deaf and dumb.

With regard to the opening and duration of the Convention, none of the previous announcements have been changed. The session will, consequently, open on Monday, September 6, and close on Saturday, September 11.

The Convention will hold two sessions daily: one at 9 A. M., the other at 2 P. M.

Upon the request of the Committee of Organization, the honorable presidents of the boards of administration of the

two institutions in Milan have agreed to meet jointly with the two principals of these establishments, to constitute a *Local Committee*, whose action has already secured, for holding the sessions of the Convention, the most desirable conditions.

Our meetings, by virtue of a resolution of the Royal Lombard Institute of Sciences and Letters, presided over by the eminent Count Carlo Belgiojoso, will be held in the hall of the ordinary sessions of that learned association at the Brera Palace.

Count Belgiojoso will occupy the chair, and open the first meeting on Monday, September 6, when the Convention will appoint its officers.

Although the use of the French language, in the general sessions of the International Convention of Milan, has been admitted in principle, as was stated in the circular of April 24, 1879, it is understood that oral communications may be offered in foreign languages. The Convention, when organized, will secure interpreters of the principal languages spoken by its members.

We would inform our future colleagues that, thanks to the arrangements made by the Local Committee, the members of the Convention will find at Milan provisions for board and lodging, both comfortable and cheap.

The Committee of Organization, intending to apply to the railway companies for a reduction of fare, requests those wishing to take part in the labors of the Milan Convention to send their names as soon as possible either to the Committee of Organization, in Paris, or to the Local Committee, in Milan.

E. Rigaut,
Chairman of the Committee of Organization.

E. La Rochelle, *Secretary.*

MEMBERS OF THE COMMITTEE.

L. Vaïsse, Honorary President.
Abbé Lambert, E. Grosselin, Vice-Presidents.
E. La Rochelle, J. Hugentobler, Secretaries.
Abbé Balestra, of Como.
Dr. Borg, of Stockholm.
Brother Andronien, of Paris.
Brother Dieudonné, of Poitiers.
Magnat.
Auguste Houdin.
Honorary Members—Isaac Pereire, Eugene Pereire.

LOCAL COMMITTEE.

Dr. Augusto Zucchi, President of the Board of Directors of the Royal Institution for the Deaf and Dumb, Milan.

Chevalier Innocenzo Pini, President of the Commission for the Education of Indigent Deaf-Mutes of the Province of Milan.

Abbé Eliseo Ghislandi, Principal of the Royal Institution for the Deaf and Dumb, Milan.

Abbé Giulio Tarra, Principal of the Institution for Indigent Deaf Mutes, Milan.

II.—FROM THE BUSINESS COMMITTEE.

Honored and Dear Colleague:

We have the honor to inform you that the Business Committee appointed by the International Convention of Paris in 1878, and composed of Messrs. Léon Vaïsse, Dr. Huguet, Magnat, A. Houdin, Abbés Lambert and Rieffel, and Brothers Andronien and Dieudonné, have organized with Mr. Léon Vaïsse as chairman, and Mr. Magnat as secretary; and that Mr. Léon Vaïsse, having collected a great number of questions for discussion at the Milan Convention, sent them in a sort of circular to all the members of this Committee, and to our eminent Milan colleagues, requesting them to strike out any which might appear of less immediate interest.

Replies were received in due season. After a careful consideration of the labors of all our colleagues, the Committee has decided upon a programme of questions to be proposed for the deliberations of the Congress, of which a copy is given below.

Permit us, Dear Colleague, to make a pressing appeal to your devotion. We should be happy to have you share our labors and take part, fraternally, in our procedings. The questions which we have the honor to submit to you, as an intelligent judge, demand your immediate activity. All the intelligence, devotion, and talent possible are needed to insure the success of the International Convention at Milan. We venture therefore to hope, Honored and Dear Colleague, that you will lend your enlightened and benevolent co-operation to the accomplishment of a work which we all desire to maintain and develop, so that it may extend its happy fruits to the labors of the entire body of instructors and to their pupils.

The Business Committee, desirous to insure the entire success of the proposed Convention, and certain of your approbation, have associated with themselves the honorable correspondents whose names here follow:

1. The Reverend Father Tommaso Pendola, Principal of the Royal Institution at Sienna, Italy, Editor of the periodical *Dell'educazione dei sordo-muti in Italia.*

2. Mr. Pedro Cabello y Madurga, Principal of the Royal College at Madrid, Spain.

3. Mr. Venus, Principal of the Imperial Institution at Vienna, Austria.

4. Mr. Deutsch, Principal of the Jewish Institution at Vienna, Austria.

5. Mr. Schibel, Principal of the Institution at Zurich, Switzerland.

6. Dr. Ludwig Matthias, Honorary Principal of the Institution at Friedberg, Hesse, Editor of the *Organ.*

7. Mr. Roessler, Principal of the Institution at Hildesheim, Germany.

8. Mr. Hirsch, Principal of the Institution at Rotterdam, Holland.

9. Dr. David Buxton, Secretary of the Society for Training Teachers of the Deaf, London, England.

10. Dr. Edward M. Gallaudet, President of the College at Washington, U. S. A.

11. Mr. Edward A. Fay, Editor of the *Annals*, Washington.

12. Dr. Isaac Lewis Peet, Principal of the New York Institution.

The activity of these correspondents in giving information concerning the meeting of the Convention insures the presence of numerous and worthy representatives from their respective countries.

Although the French language is to be used in the sessions of the Convention, those so desiring may send to the Business Committee papers written in their own languages, and the Committee will prepare analyses of them in French to be presented to the Convention. As the Committee must complete its labors so as to report them to the members of the Convention by the 1st of August, 1880, they ought to receive the papers, at latest, by the first of May. These may be addressed to the chairman of the Committee, Mr. Léon Vaïsse,

rue Gay-Lussac, 49, Paris, France. The address should contain the words "Papiers d'affaires," in order that they may not be charged an excessive rate of postage.

Please to accept, Honored and Dear Colleague, the expression of our most distinguished sentiments.

L. Vaïsse,
Chairman of the Business Committee.

Magnat, *Secretary.*

PROGRAMME OF THE CONVENTION.

ORGANIZATION OF SCHOOLS FOR THE DEAF AND DUMB.

Buildings.—Furniture.

1. Should the school receive boarders, or only day-scholars? (Point out the advantages and disadvantages of these two systems of education.)

2. A school for day-scholars refers only to the construction and arrangement of the class-rooms, according to certain hygienic rules, with a view to the preservation and improvement of the pupils' health, school furniture, the arrangement of blackboards, desks, seats, etc.

3. A boarding-school includes, besides class-rooms, the construction, 1st, of dormitories, according to hygienic conditions, allowing a large number of children to live in common; 2d, of a dining-room; 3d, of a covered play-ground; 4th, of an infirmary; 5th, of one or more workshops, adapted to the object, whether the deaf and dumb learn a trade at school during the course of their studies, or enter as apprentices in private shops after leaving school; 6th, finally, a boarding-school requires large yards connected with the school, and provided with gymnastic apparatus.

Instruction.

1. What should be the number of pupils in a school for the deaf and dumb?

2. What is the most favorable age for the admission of the deaf and dumb to school, whether the teaching is by articulation or by signs?

3. What should be the physical and intellectual condition of the deaf and dumb to receive a good education, and to acquire an intelligible pronunciation?

4. What should be the duration of the studies of the deaf

and dumb, whether taught by the method of articulation or by that of signs?

5. Is it necessary to separate the congenitally deaf from those whose deafness is the result of disease?

6. What number of pupils can one teacher efficiently instruct, whether by the method of articulation or by that of signs?

7. Should the deaf and dumb, during the whole course of instruction, be committed to the same teacher, or should they change teachers after having acquired a certain degree of instruction?

8. Should the pupils habitually be seated or standing during the lessons? Should they habitually write on black-boards or on slates?

9. What should be the duration of a lesson? Should there be an interval between two lessons?

Methods.

1. Point out the advantages of the method of articulation over that of signs, and the reverse. (This should be considered principally with a view to instruction, without neglecting that which concerns social life.)

2. Explain in what the *purely oral* method consists, showing the difference between this method and that called *combined.*

3. Determine exactly the limit which divides the signs called *methodical* from those called *natural.*

4. What are the most natural and efficient means by which the deaf and dumb may promptly acquire a knowledge of common language?

5. When and how should grammar be used in teaching language, whether the method of articulation or that of signs is used?

6. When should manuals or books be placed in the hands of pupils? In what branches of teaching should they be dispensed with?

7. Should not elementary free-hand drawing be made an essential part of the education of the deaf and dumb?

8. What is the amount of knowledge that the deaf and dumb may acquire in a given time, when taught, 1st, after the method of articulation; 2d, by means of signs?

9. By what system can good discipline be secured in a school for the deaf and dumb?

Special Questions.

1. Is it a fact that the deaf and dumb, taught after the method of articulation, do forget, when out of school, most of the knowledge there acquired, and in their intercourse with speaking people prefer the sign-language to written language? If this evil does exist, what is the cause of it, and how can it be remedied?

2. Where and how can those whom deafness has prevented from following classical studies receive an education equivalent to that of the higher schools open to hearing and speaking students? Should it be in a higher department of the institutions for the deaf and dumb, or in a special institution? With special or with ordinary instructors?

3. What are the professions generally followed by the deaf and dumb? What do they follow most advantageously? May new careers be offered them?

4. Are there not certain diseases and accidents to which the deaf and dumb are more exposed than those who hear and speak? And is there not, owing to the peculiar constitution of the deaf and dumb, a certain hygiene to be followed by them, or a special therapeutic treatment to be applied to them?

5. According to the latest censuses taken in the countries of Europe, does the number of the deaf and dumb, compared with the general population of each country, increase or decrease? In either case, give the causes.

THE FOURTH CONFERENCE OF PRINCIPALS.

[The following call for the Fourth Conference of Principals of American Institutions for the Deaf and Dumb has been issued by Dr. P. G. Gillett, Chairman of the Committee of Arrangements.—Ed. Annals.]

Illinois Institution for the Education of the Deaf and Dumb,
Superintendent's Office,
Jacksonville, *February* 12, 1880.

The Conference of Principals of American Institutions for the Education of the Deaf and Dumb, held in Philadelphia, July, 1876, appointed a Committee, consisting of Philip G. Gillett, of Illinois, H. B. Rogers, of Massachusetts, and Warring Wilkinson, of California, to call and arrange for a subsequent Conference in the year 1880.

The Clarke Institution at Northampton, Mass., has authorized the Committee to extend to the principals of all institutions

and schools for the deaf and dumb in the United States and Canada an invitation to assemble there in Conference on Tuesday, the 25th day of May, 1880. The Committee therefore take great pleasure in announcing that the Fourth Conference of Principals of Institutions for the Deaf and Dumb will be held at the Clarke Institution for the Deaf and Dumb, Northampton, Mass., commencing Tuesday, May 25, at 2.30 o'clock P. M., to remain in session till Friday evening, May 28.

The purpose of the Conference is to consider and discuss any and all questions relating to the education of the deaf and dumb, their care and management in institutions, and their relation to the state.

All superintendents and principals of schools or institutions for the deaf in America are *ex officio* members of the Conference, and all such officers of similar institutions or schools abroad will be welcome as honorary members. Members of the Conference are requested to prepare papers relating to deaf-mute education to be read by themselves at the Conference. Papers from others interested in the cause of deaf-mute education will be respectfully received and considered.

It is earnestly desired that this Conference shall be of the utmost practical benefit, and to this end a unanimous attendance of principals and superintendents is urged.

As the ultimate benefit of the Conference is to accrue, through the institutions represented, to their pupils, it is recommended to boards of trustees and directors of institutions to grant their principals the necessary leave of absence, and authorize them to attend the Conference at the expense of their institutions.

The date for holding the Conference has been fixed in term time, since many think it desirable to witness the methods pursued and results secured in an institution conducted exclusively upon the method of articulation, and to discuss the question of articulation in the immediate presence of its advocates and friends.

The officers of the Clarke Institution with great magnanimity offer their hospitalities to the Conference when their pupils are all present; a courtesy that needs only to be mentioned to be appreciated by those who are members of the Conference, since all of them are aware of the increased labor it involves in addition to their usual duties, never by any means light. The

invitation of the Clarke Institution is, however, none the less sincere and cordial on this account, and merits a hearty recognition by the personal presence of all superintendents and principals entitled to membership in the Conference. *Verbum sapienti.*

Persons who propose to attend the Conference are requested to notify H. B. Rogers, Principal of the Clarke Institution, Northampton, Mass., by the first of May, that due time may be allowed for arranging for their entertainment.

Those who will favor the Conference with papers are requested to inform the same party of the title of their papers, with probable time required for reading.

By order and in behalf of the Committee.

PHILIP G. GILLETT,
Chairman.

THE MUTE MOTHER.

BY EDWIN V. WELCH, NEW YORK.

Dedicated to Mrs. I. L. Peet.

To thee, the world is beautiful and bright,
The trees, the flowers, the warblers in their flight,
The distant landscapes, and the gorgeous clouds
That wrap the dying day in golden shrouds,
The mighty ocean waves of deepest blue,
The rainbow tints reflected in the dew,
The fleeting shadows of the northern lights,
The teeming stars that cheer the winter nights;
And thou hast seen the lightning's vivid flash,
But never heard the rolling thunder's crash.

Hast seen the daisies on the verdant lawn,
The golden-tinted buttercups at dawn;
And gazed, in early spring, on snowdrops pale,
And the sweet-scented lilies-of-the-vale.
The maiden rose, pure, blushing, thou hast seen,
The damask buds in mossy robes of green,
The crimson tulip, yellow daffodil,
And violets blue beside the murmuring rill.

But nature's voices thou hast never heard,
The cheerful songs of humming bee and bird;
The cry of anguish ne'er hath pierced thine ear,
Love's gentle accents thou wilt never hear.
Thy babe's first coo, sweet as an angel's smile,
His prattling tongue, will ne'er thy heart beguile;
But thou canst feel his faintest sob or sigh,
And read his fond affection in his eye.

And dost thou never in night's stillness hear,
In dreams, soft music break upon thine ear,
Like the faint echoes of a holy choir,
When angels bright attune the sacred lyre?
The morn's first anthem borne upon the breeze
With odors laden from the flowering trees,
The sighing of the winds on summer's night,
The raging of the tempest in its might,
The ocean waves that lash the rock-bound shore,
The mighty voices in the breaker's roar?

Hast never heard the bugle's thrilling sound,
The deep-toned organ's voice on holy ground,
The minstrel's harp, the lover's gay guitar,
The plaintive flute, the loud, shrill fife of war,
The inspiring band that cheers the soldiers' tread,
The muffled drum that mourns a comrade dead,
The wedding chimes whose music fills the air,
The angelus that tells the hour of prayer,
The sad, slow tolling bell, whose note of gloom
Sounds the last requiem o'er the loved one's tomb;

Or nature's music in the eddying brooks,
That o'er smooth pebbles glide, past shady nooks,
And joins its low, soft voice in gurgling trills
To the sweet melody of woodland rills;
The swelling chorus from the mountain's height
In sounds as varying as its sinuous flight,
Chanting its harmony as in a dream,
And changeful as the sunlight on its stream:
Now sweet as childish glee, now wild and sharp,
Now like the sighing of the Æolian harp,
Now like an evening hymn borne on the air,
Now like a mother's fervent voice in prayer,
Now like the music when May queens are crowned,
Now like Niagara's thundering voice profound.

Oh! could'st thou hear youth's sweet, melodious voice,
When happy hearts in harmony rejoice!
'Tis like the joy when love awakes the heart,
'Tis like the grief when lovers fond must part,
'Tis like the solace when to heaven we pray
For His protecting care by night and day,
'Tis like the blue sky rifting through a cloud
When the fierce tempest bellows deep and loud,
'Tis like the motion of a ship at sea,
The graceful waving grain on hill and lea,
The silvery moonbeams on a quiet lake,
The morning sunlight on the snowy flake,
The diamond dew-drops on the blooming flowers,

The joys and sorrows of departed hours,
The changing shadows on the mountain side,
The rosy sunset clouds at eventide,
The ray of hope that dries the sorrowing tears,
The radiant smile that soothes the orphan's fears,
The graceful, gliding swallows on the wing,
The showers of falling blossoms in the spring;
'Tis like the love that fills the mother's breast,
When to her bosom her first-born is pressed:
'Tis like the perfume when the lily lends
Its odor to the rose, and sweetly blends
With summer zephyrs, softly, sadly sighing;
Or love's first virgin kiss in raptures dying.

But thou wilt hear, in that bright, happy land,
Where angels round the throne of glory stand,
When Jesus bids thee lay thy burden down,
Thy earthly sorrows change for glory's crown.
The cherubim lift up their voice in song,
And seraphim the sacred chords prolong,
And while the heavenly choir their voices raise,
Thou'lt join their anthems in Jehovah's praise.

Then will all nature's music charm thine ears,
From distant planets and revolving spheres,
And untold worlds in the unfathom'd space,
Wafting their anthems to the throne of grace.
Their prayers to heaven ascend like incense sweet,
And mingle with thy songs at Jesus' feet.
And thou wilt hear, ah! music sweeter still;
The gentle words of love thy soul will fill,
And thy dear children's voices sweetly call
"Mother,"—the dearest, purest, holiest name of all.

Feb. 23, 1880.

INSTITUTION ITEMS.

BY THE EDITOR.

American Asylum.—On account of the infirm state of his health, Mr. J. R. Keep has tendered his resignation as an instructor, and his place is filled temporarily by Mr. Geo. F. Stone. Mr. Keep, who will be seventy years old on his next birthday, has been connected with the Asylum since 1854, and had previously taught in the New York and Ohio Institutions. His long service as a teacher, and his text-books and other contributions to the literature of the profession, have deservedly given him one of the highest places among American instructors of the deaf and dumb.

New York Institution.—The vacancy occasioned by the death of Mr. Van Nostrand has been supplied by the promotion of two of the gentlemen teachers and by the appointment of two ladies, Miss Maria Toles and Miss Myra L. Barrager, each of whom teaches four hours a day and receives exactly half the salary usually paid to teachers of their grade who spend eight hours in the class-room.

The board of directors have continued Mr. Van Nostrand's salary to his widow, less the amount to be paid to the teachers it has been necessary to employ in order to supply his place. The amount thus paid her will be $930.

Mr. Clarke takes the class formerly assigned to Mr. Van Nostrand.

Miss Fitzhugh, the teacher of the blind deaf-mutes, has received a leave of absence till the 1st of September on account of her health. Her place will be temporarily supplied till July by Walter B. Peet and Chester Q. Mann, each of whom teaches four hours each day.

There are now eight classes of girls taught by lady teachers.

The publication of the *Educator* has been discontinued, contrary to the announcement in the last number of the *Annals*, for which, however, we had very high authority.

Kentucky Institution.—The State senate has passed a bill making an appropriation of $40,000 for the enlargement of the Institution, which is overcrowded. It is hoped the bill will pass the lower house, also, without serious opposition.

Ohio Institution.—Two bills have been introduced into the legislature providing for a new institution at Cincinnati or elsewhere, but neither has become a law. It now seems probable that nothing further in this direction will be done this year than to make an appropriation for the support of the teachers of the existing Cincinnati Day-School.

Indiana Institution.—Mr. N. B. McKee has been added to the corps of instruction.

Michigan Institution.—Mr. George H. Pond has resigned the position of master of the printing industry, which he has occupied for six years, to become editor of the Ann Arbor

Courier. He will be missed from the editorship of the *Mirror*, into which he has always infused much of his own individuality, making it an unusually bright and interesting paper. His place in the Institution is filled by Mr. Charles S. McBride.

New England Industrial School.—This establishment, formerly known as the New England Industrial Home for Deaf-Mutes, has been reorganized, and now bears the title of School instead of Home. It was actually opened as a school on the 16th of February last, with seven pupils in attendance. Mr. William B. Swett, a graduate of the American Asylum, is the superintendent; Mr. R. H. Atwood, a deaf-mute, formerly a teacher in the Ohio and Arkansas Institutions, has charge of the educational department, and articulation is taught by Miss Nellie H. Swett, who has received instruction in the Visible-Speech method from Mr. Butterfield, of Boston.

MISCELLANEOUS.

BY THE EDITOR.

Primitive Conscience.—The discussion on this subject, with reference to the condition of the uneducated deaf and dumb, concerning which two articles were published in the last number of the *Annals*, is still carried on in the *Silent World* of Toronto, the disputants being Mr. Denys, the author of one of the articles in the *Annals*, and the editor of the *World*. Mr. Denys fortifies himself further in his position with quotations from Upham, Wayland, Haven, and other writers on moral science.

Church Mission to Deaf-Mutes.—The Seventh Annual Report of this benevolent work shows a somewhat increased income over the previous year, though not quite enough to extinguish a small indebtedness incurred at the beginning of its operation, chiefly on account of the rent of the Home for the Aged and Infirm. Nearly $700 was received from collections in Episcopal Churches on the Twelfth Sunday after Trinity. The Report sets forth very clearly the circumstances and condition of the extensive work carried on by the Mission, and affords additional reason—though that was not needed—for the fullest confidence in its management on the part of all who are interested in the welfare of adult deaf-mutes.

Ordination of Job Turner.—Mr. Job Turner, an early graduate of the American Asylum, for many years a teacher in the Virginia Institution, and at present connected with the Church Mission, was ordained a deacon in the Protestant Episcopal Church by Bishop Whittle, of Virginia, on the 11th of January last. Dr. Thos. Gallaudet acted as interpreter, and preached an appropriate sermon. Mr. Turner has been commissioned as missionary to the deaf-mutes of the Southern States, the bishops of the different dioceses agreeing to the appointment.

Death of Wm. Rudder, D. D.—Though Dr. Rudder was not directly engaged in the work of deaf-mute instruction, the warm interest he took in the welfare of the deaf makes it fit to mention his name in the *Annals.* He was active in the establishment of the Church Mission in Philadelphia by Dr. Thos. Gallaudet fifteen years ago, and when, in 1869, Dr. Clerc, who had conducted it in connection with his parish of Calvary Church, was compelled to retire from that church, Dr. Rudder opened the doors of St. Stephen's to him and his deaf-mute congregation, since which time it has had a home there, chiefly under the direction of Mr. Syle. Dr. Rudder was also much interested in the endeavor to establish a primary school for young deaf-mutes in Philadelphia, and he was recently elected a director of the Pennsylvania Institution. By his death all these benevolent enterprises have lost a friend whose place it will not be easy to supply.

Boston Society to Encourage Studies at Home.—We are happy to announce that this excellent Society, which has done so much during the past few years to promote scholarship and culture among American ladies, has decided to arrange special courses of reading and study for the benefit of deaf-mutes who are not sufficiently advanced for the existing courses. The object, it need not be said, is not to supersede but to supplement the work of the school-room. Any competent persons who are disposed to aid in the work of instructing the deaf by correspondence are requested to send their names and addresses to the secretary of the Society, Miss A. E. Ticknor, 9 Park street, Boston, Mass., and they will be appointed associates in the various departments of study, according to the custom of the Society. The names and addresses of deaf persons desiring to join the Society as students next autumn may also be given

to Miss Ticknor at once. Principals of institutions can assist in the work by sending reports giving their courses of study and names of text-books, to aid the Society in judging of the average attainments reached by the pupils at school and in arranging special courses for their further benefit.

Deafness Caused by a Decayed Tooth.—Dr. S. M. Hamilton, of Monmouth, Ill., a physician of high standing, at the request of a friend who had heard of the case here described, sends us the following:

"The phenomena of 'reflex nervous action,' as applied in explanation of co-ordinate voluntary muscular motion, and of the involuntary movements of the vital organs of the body, have been well understood for ages by anatomists and physiologists. A knowledge of these operations of the nervous system in health is almost as old as the profession of medicine itself. Indeed, the writings of some of our oldest physicians differ very little from the orthodox teaching of to-day on this subject.

"The application, however, of the same principle to the explanation of certain diseased actions is of comparatively modern date. It seems strange, indeed, in the light of the present, that a conclusion so plain and so logical did not suggest itself to investigators long before it did, viz: that a tissue of the body which showed itself so potent in conveying healthful influences from one portion of the economy to another might be capable of transmitting, by the same road, diseased actions as well.

"That word 'neuralgia,' which has done, and is still doing, so much service as an answer to troublesome questions, and to cover up the ignorance of the physician, was born of investigations in this field, and so far as it serves any useful purpose, descriptive of diseased *conditions*, it might just as well have never seen the light. It is no fair answer in most cases to the plain question, What is the matter?

"'Neuralgia,' so called, is, for the most part, a functional nervous derangement, reflected through the medium of the nerve-tissue to the nerve-centre in the spine, or brain proper; thence by another set of nerves to the part where the pain is felt. It is generally expressed by severe pain, without any of the other signs of inflammatory action. Headache from a sour stomach, severe pain in the knee on account of hip-joint disease, and neuralgic pain in the right shoulder from a diseased liver, are familiar examples of true neuralgia, or functional derangement of the nerves of sensation, at a point far distant (anatomically) from the source of the trouble.

"It is well ascertained, farther, that long-continued functional derangement, from reflex nervous action, will sooner or later produce real organic changes in the part affected, and express itself in true organic disease.

"To illustrate the importance of sometimes looking a little 'beyond that which *appears* for the *real* divine idea,' as good old Thomas Reynolds says, the following case is submitted:

"Miss W., aged 24, presented herself for examination and treatment. Her general health was good. Three years ago she was attacked with 'neuralgia' in the left ear. The pain was very severe, from which only partial and temporary relief was obtained. In about ten months suppuration in the auditory canal set in, which has continued and is now going on, the discharge being moderate in quantity and very offensive. The hearing is dull on that side, but not entirely gone. On examination, the suppurating surface was found upon the floor of the auditory canal, with some thickening of the membrana tympani from extension of the inflammation. She had been treated continuously and diligently by a specialist of high standing and great merit for more than a year, without any relief.

"This highly-intelligent lady had observed herself that suppurations from local disease were generally self-limited, and that they generally got well, even without treatment, in a short time. But here was a suppuration of small extent, ably and persistently treated, which seemed interminable. What was the matter?

"On examining her teeth, one of the molars was found discolored, and to all appearance dead. When tapped gently with a knife-blade it proved to be exceedingly tender, but it had never *ached*. The patient was sent to a dentist, who extracted the offending tooth, and in three weeks the pain and suppuration ceased. The deafness passed away gradually. Recovery was perfect and permanent without any other treatment.

"This case is not reported on account of its novelty. Many such are continually noticed by the medical profession, and I fear many are overlooked, as this one was, to the great injury of the patient. If it be true of the moral world that 'things are not what they seem,' it is even more strikingly apparent in the investigation of physical disease that 'appearances are deceptive.'"

The Miracle of Saint Elizabeth of Hungary.—The story of "how bishopp John cured a dumme man with blessing him," as recorded in Latin by the Venerable Bede in the eighth century, in his "Historie of the Church of England," and transtated into English by Dr. Stapleton in 1622, is frequently mentioned in the sketches of the early history of deaf-mute instruction, and, according to the faith or incredulity of the reader, is either accepted as an actual fact, or explained as an instance of successful instruction in articulation, magnified into a miracle by the superstition of the age in which it occurred.*

* See the *Annals*, vol. i, page 33.

The following narrative of St. Elizabeth of Hungary, who died in 1231, at the age of twenty-four years, the latter part of which were spent in a hospital founded by herself at Marburg, may similarly be regarded in different ways by our readers, according as they are or are not willing to believe in mediæval miracles. The story is told by Montalembert, the eminent leader of the Catholic party in France, in his *Histoire de Sainte Elisabeth de Hongrie*, published in 1836:

"Twice every day she visited the poor sick people in her hospital to give them food and succor. One morning as she was about to enter the hospital she found a crippled boy lying motionless upon the threshold; it was a poor deaf-mute, all whose limbs were so distorted and deformed that he could only drag himself upon his hands and feet like an animal.

"His mother, who was ashamed of him, had brought him to this place, and there abandoned him, in the hope that the good duchess would have pity upon him. Indeed, as soon as Elizabeth perceived him, she regarded him with solicitude, and was filled with grief; bending toward him, she said: 'Tell me, dear child, where are your parents? Who brought you here?' But as the child seemed not to hear, she repeated her question in a very gentle tone, caressing him, and saying, 'How are you suffering? Will you not speak to me?'

"The child looked at her, but did not reply; Elizabeth, not knowing he was mute, supposed that he was possessed by some evil spirit, and with redoubled pity, she cried, in a loud voice, 'In the name of our Lord, I command you, and that which is within you, to answer me, and say whence you came.'

"Immediately the child rose upright before her; speech was restored to him instantly, and he said to her: 'It was my mother who brought me.' Then he told her how he had never before heard nor spoken, that he was born such as she had seen him, crippled and impotent as to his whole body. 'But see,' he exclaimed, stretching forth his limbs one after another, 'see how God has given me power to move, to hear, and to speak. I utter words that I have never learned nor heard from any one.' Then he began to weep and to thank God. 'I did not know God,' cried he; 'all my senses were dead; I did not even know what man was. Now, for the first time, I perceive that I am no longer like a brute; now I am able to speak of God. Blessed be this question from your mouth, which has obtained God's grace for me; that I may not die as I have lived until now!'

"At these words Elizabeth saw plainly that God had worked a miracle by her agency; but, disturbed and affrighted, she fell upon her knees and mingled her tears freely with those of the child whom she had saved. After having thanked God with him for this mercy, she said to him, 'Go quickly now to your parents, and do not tell what has happened to you. Above all,

do not speak of me to any one. Say only that God has helped you, and watch night and day against every mortal sin, lest your disease return. Remember what you have suffered hitherto, and pray God always for me as I shall pray for you.'

"She hastened at once away, as if to shun this unforeseen glory; but the mother of the child arrived at the same moment, and, wholly confounded at seeing him erect and speaking, cried 'Who has given you speech?' To which the child replied, 'A kind lady, in a gray dress, commanded me, in the name of Jesus Christ, to speak, and I found words to reply to her.'

"The mother then began to run in the direction that Elizabeth had gone, and having seen her fleeing in the distance recognized her, and published this miracle abroad."

Mr. Syle's Portrait.—The English *Deaf and Dumb Magazine* for January last contained an excellent lithographic portrait of our contributor, the Rev. Henry Winter Syle, M. A. Mr. Syle's many friends will be glad to know that his health, which was in so precarious a condition for a year or two, is now much improved.

Fourth Reunion of the Ohio Deaf-Mute Alumni Association.—We have received from Mr. A. B. Greener, the secretary of this Association, a pamphlet of 71 pages, which contains in full the interesting proceedings of the "Fourth Reunion of the Ohio Deaf-Mute Alumni Association, held at the Institution at Columbus, Ohio, August 23, 24, and 25, 1879," of which a briefer account was published in the October number of the last volume of the *Annals*, pages 252–260.

The Chicago Letter.—This is the title of the latest candidate for favor in the field of deaf-mute newspapers. It is published monthly at Chicago, Ill., by J. E. Gallagher and D. W. George, semi-mute gentlemen, who are also its editors. We have seen but a single copy; that is neatly printed and discreetly edited, and has as one of its attractions a well-executed wood-cut.

The Annals Index.—The Index to the first twenty volumes of the *Annals* has been published, and sent free of charge to all the subscribers to this periodical. Additional copies can be obtained at 50 cents each. Any one discovering errors in the Index is requested to inform the editor, with a view to the publication at some future time of a sheet of additions and corrections.

MARTIN'S STATUE
OF THE
ABBÉ DE L'ÉPÉE.

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AMERICAN ANNALS

OF THE

DEAF AND DUMB.

VOL. XXV., NO. 3.

JULY, 1880.

THE FOURTH CONFERENCE OF PRINCIPALS OF AMERICAN INSTITUTIONS FOR THE DEAF AND DUMB.

[By an arrangement, for the liberal terms of which we are under obligation to the Hon. Frank B. Sanborn, president of the Board of Corporators of the Clarke Institution, the stenographic report of the proceedings of the Conference has been placed in our hands in advance of its publication by that Institution, and we are permitted to use it in the *Annals* at our discretion. In some parts of the proceedings we follow the stenographer's report in full; in others, for want of space, we abridge it somewhat.—ED. ANNALS.]

FIRST DAY.

The Fourth Conference of Principals and Superintendents of American Institutions for the Deaf and Dumb met at the Clarke Institution, Northampton, Mass., Tuesday afternoon, May 25, 1880. The Conference was called to order at 3 o'clock by Miss HARRIET B. ROGERS, a member of the Committee of Arrangements. After reading the call for the Conference, Miss Rogers, as principal of the Clarke Institution, welcomed the principals who had assembled as its guests, and closed her remarks by nominating the Hon. FRANK B. SANBORN as Temporary Chairman.

Mr. SANBORN, having been elected, took the chair, and, in behalf of the Board of Corporators of the Clarke Institution, bade the Conference welcome to the Institution.

Mr. H. C. HAMMOND was appointed Temporary Secretary.

Messrs. JOB WILLIAMS, J. H. IJAMS, and Miss SARAH FULLER were appointed a Committee on Enrolment.

Messrs. I. L. Peet, A. F. Woodbridge, and J. H. Johnson were appointed a Committee on Permanent Organization.

Letters were read, expressing regret at not being able to attend the Conference, from Messrs. W. Wilkinson, of California; J. L. Noyes, of Minnesota; J. H. Logan, of Western Pennsylvania; R. Mathison, of Ontario; and Miss Mary B. Morgan, of the St. Joseph's Institute, New York.

Mr. Sanborn said the members of the Conference would have an opportunity, from day to day, to witness the course of instruction in the Clarke Institution. As to the size of the buildings, the desire was originally to establish a small school. Circumstances had compelled the corporators to make the establishment larger than was originally contemplated, but they still adhered to the principle of separation rather than aggregation, and the pupils were consequently in two or three houses rather than one.

The Committee on Enrolment reported the following persons as present and entitled to membership in the Conference:

Job Williams, Principal of the American Asylum, Hartford, Conn.
Isaac Lewis Peet, LL. D., Principal of the New York Institution, New York, N. Y.
Joshua Foster, Principal of the Pennsylvania Institution, Philadelphia, Pa.
D. C. Dudley, Principal of the Kentucky Institution, Danville, Ky.
Gilbert O. Fay, Superintendent of the Ohio Institution, Columbus, Ohio.
Leonidas Poyntz, Principal of the Virginia Institution, Staunton, Va.
Joseph H. Ijams, Principal of the Tennessee School, Knoxville, Tenn.
Hezekiah A. Gudger, Principal of the North Carolina Institution, Raleigh, N. C.
Newton F. Walker, Superintendent of the South Carolina Institution, Cedar Springs, S. C.
William H. DeMotte, LL. D., Principal of the Wisconsin Institute, Delavan, Wis.
Thomas MacIntire, Ph. D., Principal of the Michigan Institution, Flint, Mich.
E. M. Gallaudet, Ph. D., LL. D., President of the Columbia Institution, Washington.
Dr. Joseph H. Johnson, Principal of the Alabama Institution, Talladega, Ala.
Sister Mary Ann Burke, Principal of the Le Couteulx St. Mary's Institution, Buffalo, N. Y
D. Greenberger, Principal of the Institution for Improved Instruction, New York city.
Thomas Gallaudet, D. D., of the Deaf-Mute Mission, New York city.
Miss Harriet B. Rogers, Principal; Miss C. A. Yale, Assistant Principal; F. B. Sanborn, President; L. J. Dudley, Chairman of the School Committee, of the Clarke Institution, Northampton, Mass.
H. C. Hammond, Principal of the Arkansas Institute, Little Rock, Ark.
Charles W. Ely, Principal of the Maryland School, Frederick City, Md.
J. A. Gillespie, Principal of the Nebraska Institute, Omaha, Neb.
Miss Sarah Fuller, Principal of the Horace Mann School, Boston, Mass.
Mrs. Jane M. Whipple, Principal of Whipple's Home School, Mystic River, Ct.
J. C. Covell, Principal of the West Virginia Institution, Romney, West Va.
Z. F. Westervelt, Principal of the Western New York Institution, Rochester, N. Y.
Miss Ellen L. Barton, Principal of the Portland Day-School, Portland, Me.
Joseph W. Homer, Principal of the Rhode Island School, Providence, R. I.
Edward B. Nelson, Principal of the Central New York Institution, Rome, N. Y.
Albert F. Woodbridge, Principal of the Halifax Institution, Halifax, N. S.
Thomas Widd, Principal of the Mackay Institution, Montreal, Can.
R. B. Atwood, Principal of the New England Industrial Home School, Beverly, Mass.

Dr. I. L. Peet, Chairman of the Committee on Permanent

Organization, reported the following nominations for officers, prefacing the report with the explanation that the nomination for President was made in recognition of and sympathy with the efficient service performed by Dr. Gallaudet in his special work for deaf-mutes:

Rev. Thomas Gallaudet, D.D., President.

Thomas MacIntire, Ph. D., Gilbert O. Fay, Joshua Foster, David Greenberger, Chas. W. Ely, Vice-Presidents.

H. C. Hammond, H. A. Gudger, Secretaries.

D. C. Dudley, Interpreter.

The report was adopted, and the Rev. Thomas Gallaudet, D.D., was escorted to the platform. Upon taking the chair, he spoke as follows:

Allow me to say, my dear friends of the profession, that your election has taken me entirely by surprise. I must attribute it in a measure, as I have found on many other occasions in my life when kindness and favors have been shown to me, to appreciation of my father's work for deaf-mutes. I am sure that his name is still remembered with love and respect by all who are working for the highest interests of the deaf-mutes of our country. I have tried to do something to supplement, as it were, the great work of the institutions, keeping up my interest as a director of the old New York Institution, being connected with the Central New York Institution at Rome, and with the Western New York Institution at Rochester, and also have taken an interest in the school at Beverly. I have tried to keep abreast with all the practical points which have come up in this great work of educating deaf-mutes. I have known more of the processes of teaching articulation and lip-reading within the last few years than I had ever known before, and I see that on this practical question there is a great deal to be said on the side of those who earnestly press this method of education. We all have our own thoughts and views, and it is well that we do, because, in this loving contest of ideas, I believe that the truth will come out, so that the greatest good will be done to the greatest number. Thankful to you for your kindness and favor in thus calling me to preside over this Conference, I will try to do my duty in the office.

Some discussion took place as to the order of business, Dr. E. M. Gallaudet and Dr. Peet advising that the reading of papers should be begun at once, while Mr. Poyntz wished to

postpone the papers until a larger attendance should be present. Dr. Peet said he thought the best things ought to come first rather than last, because if there is any one thing in which the teachers of the deaf and dumb ought to set a good example and be before other men it is punctuality; he would have the unpunctual members be made losers by having the best things come first.

Mr. Williams said the whole number who expected to be at the Conference was thirty-three, and there were now present twenty-six.

It was decided to proceed with the reading of papers, and the following was read:

VIEWS ON THE COMBINED METHOD.

BY SISTER MARY ANN BURKE, BUFFALO, N. Y.

It would appear that after so many learned articles have been written, heated discussions and arguments held, all revolving around the one central question—how best to teach spoken and written language to those deprived of hearing—there is nothing left unsaid or unwritten; and that the whole subject is, as it were, exhausted for any but those immediately interested in it. The time has been when thoroughly-practised teachers in signs could scarcely restrain themselves within the bounds of moderation in condemning what seemed to them the utter folly of attempting to impart oral speech to those who were congenitally deaf. Other teachers, again, equally skilled in teaching vocally, inveighed, with a like bitterness, against the use of signs.

Where so many have written, and where so much has been said, it is needless for me to enter into details on the subject; but, as I have been requested to produce something concerning my views on this, to us, all-important matter, I shall merely confine myself to the statement which my experience, somewhat limited, of course, has led me to, viz., that these two methods may be combined, by mutual concessions, into one *single system*, embracing the advantages of both. Practical use has confirmed us in the belief of the perfect utility of this method.

Gestures or signs are natural to all human beings; but, among those who hear, gestures yield to the pre-eminence of speech, solely on account of its convenience. With the uned-

ucated deaf, words are replaced by signs; their elements are very simple; their syntax a mere framework. Besides, it is natural to the deaf to acquire signs. By the use of them we are often enabled to impart moral and mental culture perfectly, and almost as rapidly as by a vocal language to the hearing. The ideas necessarily given by signs should be reduced to our words of language, written, or, when at all possible, spoken. My observations have fully convinced me that the use of articulate words is natural only when acquired through the ear. How, then, are we to open communication with those always deprived of this sense unless by an appeal to the signs—their only true language; the one they themselves create; the one outlet through which their prisoned thoughts break forth? To them, words alone are cold and dead; but when their meaning is explained, and the acquaintance of the object they may represent gained by, perhaps, a few simple signs, the word becomes at once instinct with some thought or feeling of their own, interest is awakened in and greater effort elicited to produce it.

In the case of those who have once heard and spoken, no matter how young they may have been at the time of losing their hearing, I would most emphatically urge the necessity of teaching by articulation, so as to bring back the lost sense of speech by constantly and thoroughly exercising the vocal organs. I feel confident the oft-urged disuse of signs would be impracticable to many. As a means of rapid and vivid communication, nothing can supersede this judicious use, and instead of impeding the deaf child's progress in language or the development of his mind, they help it on. I would, however, advise the gradual relinquishment of signs as the pupil advances, but their entire abandonment I could not counsel; for, as the most important part of our duty to our pupils is to awaken their minds, to arouse their dormant faculties, to stimulate and develop the growth of their intellects, it behooves us to impart knowledge by every possible means; hence, we often find signs a most valuable resource when it becomes necessary to explain events of history and biography, or to elucidate obscure points on scriptural and religious topics. In short, as well ask a workman to cast aside a valuable tool as ask us utterly to relinquish the use of this instrument of instruction.

It should be borne in mind that all that can be reasonably expected of us, especially where the pupil's time at school is

limited, is to produce the best results possible by whatever means practicable.

As all understand, three things are necessary for perfection in work, viz., good materials, good tools, and good workmen. The two last granted, it is well known to all experienced teachers of the deaf that much of the material we are called upon in our state institutions to work upon is of an inferior quality. We have pupils of every intellectual grade; but the general training should be such that all may profit by it to the utmost. All, or nearly all, are capable of receiving benefits of incalculable value from exercise of the vocal organs, but many we find can never attain any great proficiency in vocal language, for after long and patient labor they can only produce sounds almost unintelligible to any but their teachers, and often unpleasant and discordant to strangers. Even this limited attainment may, however, on occasions, prove very serviceable in the practical duties of life and with their friends. Keeping, therefore, in mind the necessity and advantage of articulation in the instruction of our pupils, we give to them all daily lessons in it as a separate branch of study. Many of the congenitally deaf attain a remarkably clear enunciation. This meed of success is a great reward and encouragement to us. By the semi-mute, and those who have lost hearing through sickness or other cause, language is easily mastered, and it should be taught to them constantly and thoroughly. Finally, as constant practice in any pursuit is the best method of attaining perfection in it, we exercise our pupils continually in expressing their ideas, when at all possible, by articulate speech.

I trust I have made my meaning plain. While feeling a satisfaction in the results of the use of the combined method, as exhibited in the general intelligence, progress, and deportment of our pupils, I am still open to conviction upon any point in which I may differ from teachers *similarly situated.*

The subject of the foregoing paper was discussed as follows:

Dr. E. M. Gallaudet. I desire to express my gratification with the line of thought presented in the paper which we have just heard. It is a happy thing to us who are working in the interest of the deaf and dumb that in this country we do not witness that division of our teachers into parties where a greater or less degree of bitterness of feeling exists, and where

rival systems are combatting each other with sometimes more earnestness than discretion, as has been the case in past years in many places on the other side of the globe; and it is a matter for which we cannot be too thankful that in this country we are working together, as is shown by the coming together on this occasion of the heads of institutions who represent the various systems and methods that are now pursued in the country.

This paper is upon the combined method, which aims to unite all that is good in every system that may be employed for the benefit of the deaf and dumb. Whether such combination in a single institution is possible or not, is a legitimate question for discussion. Some think it is possible; others have a different opinion. If the presentation of this paper can draw out from those present to-day an expression of those different opinions, we shall all be benefited.

But I desire more especially to say that in the paper presented the idea is brought forward which to my own mind, a number of years ago, seemed to be a just conclusion. During the year 1867 it was my privilege to visit a large number of institutions for the deaf and dumb in Europe, and to confer with many teachers, representing various systems, and I was led to the conclusion that the out-come of all those differences of opinion would be the combined system, and in the report which I ventured to present of my examinations in Europe I advocated the adoption of that system in this country, and it is therefore a pleasure to me to hear this idea so clearly and forcibly presented in the paper just read. I have seen no reasons, Mr. President, since that time to change my views on this subject, while according all respect and deference to those who are working with another idea; and I think that the result will still show—while there may be schools not far removed from each other, in one of which one method may have a greater prominence and in another a different method—that, on the whole, the system which combines the use of signs and the manual alphabet with the methods which have more especially to do with the instruction of the deaf-mute in actual oral speech, will result in the highest development of the deaf and dumb, and will best fit them to take such places in society as they may be capable of filling.

Mr. F. B. Sanborn. Mr. Chairman, I think we are all agreed

substantially with what Dr. Gallaudet has said, and although I should not differ materially with Sister Mary Ann's paper, I fancy some uncertainty and a chance for possible fallacy arises from our not understanding precisely what the "combined method" is in practice. Now, I can readily conceive what I understand to be Dr. Gallaudet's position, that, taking the whole number of the deaf in any given community, we should find it expedient to apply to their education the combined method, teaching some of them by articulation, others by other methods; but I cannot quite understand the combination of two methods so distinct in the same school, certainly, and partly in the same class. To illustrate from another branch of teaching: I can readily understand that the same pupil should be taught both music and mathematics, but I can hardly conceive how to teach music and algebra at the same time and in the same class. The mental condition of the pupil under those two methods of instruction would forbid profitable instruction at the same time and in the same class. Now, in teaching articulation here, we find it necessary to exclude certain things that in another connection might be proper. We find it necessary to fix the attention of the pupils upon our method of instruction to the exclusion, even, of the manual alphabet and other forms of instruction not theoretically inconsistent with teaching articulation; but we find an actual inconsistency between teaching by articulation and teaching by signs in the same class.

Now, does Sister Mary Ann mean to say that in her school she teaches the same pupils by both methods, or that she divides her pupils according to their capacity,—either their natural condition or some acquired capacity,—and teaches one set of pupils by one method and another by another, through their whole course; or does she mean that she begins with one method and finishes with another? I do not understand how the methods are combined in the same school, and I should be very glad to hear.

The Chairman. This is a very practical point we are touching upon now. Would Sister Mary Ann be so kind as to answer the question?

Sister Mary Ann. We teach both methods throughout the school. We have certain hours when we have lessons given in both methods. The child is taught to speak a certain word by

signs, and then he is taught to speak the same thing by articulation.

Mr. Sanborn. When that child wishes to communicate with other persons, what method will it employ? or will it employ both methods indifferently?

Sister Mary Ann. The latter.

Mr. Sanborn. Then, in the community at large, which does not understand the language of signs, what would be the method of communication?

Sister Mary Ann. He tries to speak, and then, if he is not able to articulate, he must write. Some are not able to acquire any vocal language, but at the same time we have special lessons given to all the pupils in articulation without exception, and those are continued through the whole course. Those who have lost hearing and retained speech, when they recite, do so orally, and although they may be in a class for deaf-mutes, we have them answer their questions orally. The question may be written, but we often have the answer from deaf-mutes by the use of their voice.

Mr. Sanborn. Do you communicate with those pupils by the lips?

Sister Mary Ann. Yes.

Mr. Sanborn. How long has this combined method been practised; long enough to carry a class through?

Sister Mary Ann. For the last five years.

Mr. Sanborn. So that you have graduated a class which has been taught in that way?

Sister Mary Ann. I do not say we have graduated them. We have sent out some.

Mr. Sanborn. What was their method of speaking, in general terms? If you discharged or graduated those pupils who had been taught by both methods, how many would use articulation, and how many would use signs?

Sister Mary Ann. It depends on the capacity of the pupils. There is only one out of six who uses articulation.

Dr. Peet. It strikes me, Mr. Chairman. that those of us who have a belief in the combined method have come to that belief from obtaining through our own efforts a practical knowledge of the system of articulation. When we used to have these great discussions as between the two systems, those of us who opposed articulation did not know anything about it, and when

we came to study it, to analyze it, and experiment upon it, we became interested in it, and we saw exactly what we considered the value of it, and the relation it holds to a complete system of deaf-mute education; and I do not believe the other side will be able to comprehend the combined system until they have learned the language of signs, and got the same experimental knowledge of our system of instruction that we have of theirs. I think that the moment they understand signs—what they are, what they do, their relation to the deaf-mutes' method of thought—they will come to see that there is a positive benefit in that special method of communicating with the minds of deaf-mutes; they will see the advantage of it.

Now, a teacher of deaf-mutes who understands signs, when he meets deaf-mutes, talks with them by signs; that is, with those who cannot understand the manual alphabet very well, who cannot understand language when it is rapidly written or spoken, cannot grasp ideas as conveyed in the symbols of alphabetic discourse. When he meets other deaf-mutes who are more highly educated, he naturally uses the manual alphabet with them, and not signs; and he finds that a very rapid, easy, and pleasant method of communication, and the two methods thus hold a position of equality with him. When he goes among hearing people he talks by word of mouth, and so, in all the relations of life, he is able to communicate freely and easily, and his mind works easily in all these directions.

Well, I cannot understand why the deaf-mute cannot be brought into exactly that condition; why a deaf-mute cannot be taught to write so as to express his thoughts easily; why he cannot take up another instrument of expression, and use the manual alphabet freely and easily; why he cannot be taught articulation, so that when he comes in contact with the hearing world he can speak and read the lips. I do not see, myself, any difficulty in turning from one to the other, for the articulation, the manual alphabet, the writing, are only allotropic forms of the same thing, viz., an expression of the English language. We can even use the English language by making signs for each word in the idiomatic order of that language. You cannot use that form of signs with an uneducated mute, for he will not understand it; but with the educated mute you are using words in the most abbreviated form possible. It is another form of the English language; therefore I do not see what objection

there can be to educating the deaf-mute to use each one of these varied forms of expressing the same idea.

The fundamental thing is not speech. I may be mistaken. I wish Mr. Greenberger were here to set forth what he believes, that the deaf-mute's idea of language should be especially associated with the effort he makes to express thought; that the word has more association in his mind with the effort of speech than with the written form, or with the manual alphabet; for he forbids the use of the manual alphabet for the reason that he desires there shall be a mental connection between them in the pupil's effort to speak. But I do not believe in confining the mind to any one method of expressing an idea. When I am thinking, I believe that I discard language almost altogether. Everything that I see or hear produces a picture; every argument that I make goes through my mind a process of ratiocination, with the rapidity of lightning. It does not stop for words. I may put down a catch-word; but no one ever thinks in elegant language. I do not know that I ever use elegant language, but I do not believe any one thinks in refined and elegant language. The thought comes first, and then comes the effort to express that thought. You will see that every good writer will work over and over again an idea, until that idea has come out in some form of expression which exactly suits him; and it is very often the case that a man will be able to express a thing in signs that it is exceedingly difficult for him to express in words. He is obliged to manipulate his words until they fit in, and bring out the thought exactly so that other people can comprehend it.

Mr. Sanborn. Is not the reverse true, Doctor, that there are some things easy to express in words and not easy to express in signs?

Dr. Peet. I should say that whatever cannot be expressed by signs has no meaning at all. I think that is a test of the language. I could not take a very learned thought which I did not understand and express it myself in signs, but if you will give me time to understand it first the signs will come very quickly. But signs are a second nature with me. If you take a man who does not understand the language of signs very well he will have difficulty in expressing thought, just as it would be very difficult for a man who understood French imperfectly to express a thought in French which he could easily do in his

own language. I think there is no question that the great point is to give the deaf and dumb a knowledge of the English language, and if you have done that you have done the fundamental thing. You may teach a deaf-mute to articulate distinctly and read from the lips distinctly every word, every syllable in the English language, and yet, if you could not make him understand the meaning of those words and their force in a sentence, you would have accomplished nothing whatever in his real education. You have simply made a parrot of him, teaching him to speak words he does not understand. The great point is, therefore, not so much to speak language as to know the language of which speech is the representative, and it is this, as I understand, that the combined-method schools bring about, by teaching the manual alphabet, and articulation and lip-reading where it is practicable. I believe in the use of the language of signs in communicating with deaf-mutes in large classes, where you want to excite the emotions and to give instruction rapidly; and I believe that there are a great many points on which we are able to give them positive and definite views in a comparatively short time, which it would take a great while to reach by the slow process of giving them a knowledge of language which would enable them to understand them from writing.

I do not know, sir, that I can add anything further, except, perhaps, to inquire whether the experience of those schools in which articulation only is taught would seem to indicate that the deaf-mute gets a clearer and better speech than in those schools where it is taught simply as one of the various forms of using the English language. I am not perfectly certain whether the Clarke Institution can teach articulation better than we can at New York. I hope it can. I am not certain whether there can be a greater proportion of the same class of pupils taught where articulation is made the medium of instruction and of conversation in the school, or not. That is a very serious question coming into this matter. I would say, too, that I do not think that a knowledge of the sign-language is an essential of the instruction of the deaf and dumb. I believe you can give a deaf-mute a perfect knowledge of the English language without using any more signs from first to last than you use with hearing and speaking children. All mothers make signs. Everything makes signs. Circumstances have signs. They call

up analogies, and speech comes in in connection with circumstances and with analogies, so that the hearing child learns speech gradually from the connection of things, and from the gestures of the mother and of people around it, and sentences come out in connection with certain actions. All these things are well understood; but I would not say that the sign-language, as we use it in an institution for the deaf and dumb, is an essential to the acquisition of the English language, because it is perfectly certain that language can be acquired without the use of any signs. The only question is, whether it is a shorter cut, and whether we can do it in less time, and at the same time develop the mind of the deaf-mute more fully than we can with out the use of it. That is merely one aspect of the matter.

Now comes the other: Can articulation be taught better, and more distinctly, in an institution where you have no signs used whatever, and no manual alphabet, and where all communications are made simply by speech?

The practical question I cannot answer, but it seems to me, theoretically, to be the worst thing possible to have articulation alone used as an instrument of instruction, or of general conversation. I have come here to learn what the practical result is.

I was very much interested at dinner to-day in seeing these children talk to each other by articulation. They were reading each other's lips, talking to each other, and seemed to enjoy considerable communication. I was not near enough to hear what they were saying, but it was a very pleasant thing, and it interested me very much. I have not gone into an examination of the steps by which that result can be brought about, but here is the point about which I would like to inquire. It seems that this whole instruction of articulation must be thoroughly systematized; at least, we are acting on that principle at our Institution in New York. We take Mr. Bell's system of analysis of the consonants and of their symbolic representation, and make all the combinations which can be formed between a single particular vowel and the consonant forms, until our pupils can read on the lips, write in symbols, translate into English, and speak back every syllable that can be formed in that way; and then we go on with the other vowels. I should think that, to make the instruction thorough, you must teach articulation separately, until you have a complete and absolute command of the combination of sounds in syllables, so that it will not be a

matter of guess-work with the pupils, requiring constant correction. But until that time is reached, until they are speaking one language correctly, until they have acquired correct articulation, whatever practice they have outside of the teacher, outside of some one who is ready to correct their errors, is confirming them in a bad practice. That is my thought.

Mr. Sanborn. Do you find, in teaching the language of signs, that it is perfectly acquired by the pupil at one jump, or does he not go through this same process of falling into errors and then correcting them?

Dr. Peet. The signs are made in the presence of those who are able to correct.

Mr. Sanborn. Not always.

Dr. Peet. Where the younger and older pupils are together, the older pupil corrects the younger. The point is, these children cannot hear. The effect of hearing correct pronunciation would be to correct all their errors at once; but as they cannot hear each other there is no one to correct them, and it seems to me they get confirmed in certain bad habits of speech. This is entirely theoretical. You will understand me, because I have not been an inmate of an institution in which that practice is observed. But my thought is, that in the combined method we can teach them language by means of writing and the manual alphabet until they have acquired gradually, from day to day, a good knowledge of the English language; and that after that, or in addition to that, they can learn systematically and thoroughly the different methods of expressing the English language. One will be the use of a manual alphabet; another will be articulation; another will be writing. But when they thoroughly know the English language, on the one hand, and thoroughly understand the means of expressing the English language in articulate speech, on the other, it is the simplest thing in the world, it seems to me, to combine those so that the deaf-mute who is well educated in the English language can take any form of expressing the English language, and go out into the hearing world and communicate with others, either by writing or by speech.

Mr. Sanborn. I think Dr. Peet's argument is a little like (if you will pardon a little fun) the story of a man who was requested to write a paper on Chinese metaphysics. First, he studied Chinese; then he studied metaphysics, and then he

combined the two. [Laughter.] The Doctor has carried his argument so far that to make any reply is like attempting to answer in one day Mr. Burke's speeches on the impeachment of Warren Hastings. I want to call attention, however, to certain points wherein I think his argument is a little defective. He not only thinks with great rapidity, but his speaking also covers a great deal of ground very rapidly, so I can only touch upon a few points. In talking of the extraordinary ability with which the educated deaf teacher communicates, now by articulation, now by signs, and now by the manual alphabet, I think he would a little mislead the hearer in respect to the capacity of those persons who are not only not educated, but who have the disadvantage of being deprived of one very important sense. Now, a cultivated man, speaking five or six languages, is a wonderful creature. He is able to communicate with his fellow-men in every country, under every variety of circumstances, and he does it with ease. He cannot conceive, I suppose, of the extreme difficulty that another person might have, who, with but a single language, and a very imperfect use of that, should be called upon to do the same thing.

Now, the deaf-mute, the child, (I am not speaking of the educated deaf-mute,) the deaf-mute child is placed at an extreme disadvantage with respect to this communication with others. He cannot proceed rapidly from one dialect to another. He must learn very slowly, under great difficulties, step by step, and year by year; not like the hearing child, who, unconsciously, and with a dozen instructors that the deaf child can never get at, is learning all the time. I think the argument from the utility and beauty of signs to a Dr. Peet and to a poor child who was born deaf, and whose mind was truncated in some other directions, is very different. The argument is too steep; you cannot go from one to the other and reason without great danger of fallacy. It was an appreciation of that, and of the condition in which education by the language of signs leaves the ordinary child at the age of fifteen or sixteen years, that first attracted my attention to the subject. I had been a teacher, I knew the ordinary processes of education, and I observed, or thought I observed, that, after the usual course of education for these deaf children, the mind was left in that undisciplined condition which you see in hearing children who have received instruction for a day in a week, or a month in the

year. Their minds did not proceed consecutively from one step to another, but they rambled rather widely about a subject. That was the condition in which I saw a good many deaf children who had been taught in the ordinary method. Then I considered how it is that the hearing child is taught. We do not know how early the hearing child begins to notice this wonderful instrument of language, but it is very early; and yet it will be ten or fifteen years, possibly, while constantly practising and hearing, before he acquires that facility and use of it which enables us to say he is a well-educated child, not to say a well-educated man.

The little experience and observation I have had in training children by the method of articulation, which, like any method of teaching whatever, must be one of infinite patience and repetition, has confirmed my belief in that respect. Our method has this advantage: that so far as it goes (I do not say how far it goes, but so far as it goes) it leaves none of these gaps; it carries the mind of the child forward continuously and steadily and usefully to the point where it stops, while the other method of education is very apt to leave the mind of the child in the condition I have already described. Perhaps our method may be faulty; undoubtedly it is faulty in many respects; but I think it has this advantage, that up to the point where its lessons stop it lays a firm foundation for what may be afterwards built upon it; and when we have fully applied those means which are necessary to a perfect education, we leave the mind of the child in as agile and receptive a condition as that of a child taught by the ordinary methods by which hearing persons acquire knowledge.

Dr. De Motte. It seems to me that there is a difference of understanding among the parties interested in this matter; they do not seem to have the thing in their minds alike, and I rise simply to suggest one idea. In educating a child we have two objects: in the first place, to develop personal ability in the child; and, in the second place, to communicate to him facts. We see at once that the first object is the greater of the two, and yet the second must not be neglected. We do not teach signs at our Institution as a part of our work, except it be for pleasure and amusement, in the way of pantomime, etc. We use signs as a medium by which we may communicate facts to pupils in this second branch of the work. We aim to give a pupil the chance to acquire the best possible

education within his reach, but would allow him to get it in the way he can best. If he be taught in articulation, a special teacher gives him a lesson in articulation, and when he is tired he takes a lesson in arithmetic, or some other study in which the facts can be taught him by signs.

Our practice is analogous to the course pursued in all our common schools and seminaries, where different branches of study are pursued. One need not interfere with the other. A pupil in French is not embarrassed or hindered because the hour before he had a recitation in English or mathematics. He does not get either the facts or the methods of the two confused; on the contrary, he is rather advantaged by the variety of his work. But, you say, in such a combination of studies, how much of French does he get? Simply a foundation, but sufficient, as we all know, to build upon. Just so in teaching articulation as a branch of study, the pupil gains a foundation from which he may afterward work up an ability that will be of practical advantage, while at the same time he is pursuing his common-school studies by means of signs. This, as I understand it, is the practice of those pursuing the combined method.

Mr. Gudger. I have been only four years in the work, and perhaps it would be best for me to remain silent and hear others discuss this important subject. Yet I feel that I may at least be permitted to give my views. I feel some embarrassment, and one reason why I feel this is, that about two years ago, in my State, there was considerable feeling in favor of articulation. I visited several institutions in order to make an investigation of the subject, and I went home and made a report, and, to use my own expression, "I placed my foot on the head of the monster." That is, I killed articulation in North Carolina. The subject was not thought of from that time until this Conference was called. I started North again with the same views I then entertained, but determined, with all my prejudice, to give the matter an unbiased consideration. I went into one institution that teaches articulation and lip-reading exclusively, and, to my utter surprise, before I had been there two days, (and you will all understand I was trying to investigate the matter thoroughly,) I became convinced that my former opinion was wrong, and that I must go home and try to resurrect "the monster."

My Institution is a sort of a branch of the one at New York.

Dr. Peet's father laid the foundation of the Institution. After the war Dr. Peet sent us a good teacher, and until within a few weeks I was happy in the thought that our Institution ranked with the very first in the country, but now I think we are a little in the background. Three days I have spent in articulation schools, and I am thoroughly satisfied with the result. I am thoroughly imbued with the idea that pupils can learn as much, or more, by articulation than by the ordinary method, and that they cannot learn as much if you mix them together, and use signs and articulation.

Now, how much I shall be able to accomplish in North Carolina I cannot say; but my opinion, in the first place, is, that articulation ought to be taught exclusively in our Institution. But how far I shall succeed in resurrecting this "monster," as I have called it, remains to be seen. If I had understood the method as I do to-day, I certainly should not have thus spoken of it.

While I was visiting one of these institutions, I was impressed with this thought, that, in order for articulation to be a success in any school, there are several requisites. First, it needs competent teachers; second, they must be energetic, and, third, they must be patient. While passing through the schools I have reference to, the thought was continually in my mind, "Is the result here sufficient to justify the patience required?" As I left the room with that thought lingering in my mind, my eyes fell upon the portrait of a learned philanthropist of this State, and there flashed vividly through my mind his words, when he asserted that if the expenditure of half a million of money would reclaim only one erring child, that money was well expended. Some one asked him, "Do you not think you exaggerate in that remark?" and he said, "No; not if it were my child." So I thought, if this method only teaches one child to articulate well, all the money and patience expended would not be in vain, if that child were my child; and what I want to do for my child I want to do for all those children under my charge in North Carolina.

One other point I wish to allude to. Dr. Peet desired to know whether pupils could learn as much by articulation as by signs. I shall not compare the knowledge that I saw exhibited in these institutions with that in other institutions where they have this intermixture, but in my own Institution we have no articulation

at all, I am sorry to say. I have talked with young girls and boys who are congenitally deaf, who have been four, five, and six years in an institution, and I had in my mind pupils who have been at my Institution under first-class teachers all the time, and I do not think I exaggerate when I say the results of articulation teaching surpass those obtained in the North Carolina Institution; yet we have done as well as under the circumstances we could. Now, if that is true, it is my duty to give the matter a practical test.

I may say in regard to my visit to those institutions, that I was accompanied by my friends from Kentucky, Tennessee, and Virginia. We went to four different schools, and we asked the teachers to allow us to examine a class. They gave that permission, and we went along, to use our own expression, "like partridges." I looked over the room, and there was my friend Dudley, and there brother Poyntz, and there brother Ijams, all engaged, like myself, in asking questions, trying to ascertain what those pupils knew, how much language they had learned, when they became deaf, how well they could speak. I asked them some questions in mathematics, and found them not only up to, but, in my opinion, beyond the ordinary standard; and if that is true, does it not become the profession to give it a serious and candid consideration? I said to a friend of mine, who talked with me about the sign system, that articulation is the true method. Said I, "You could not go to Mr. Greenberger's school and give this matter a thorough consideration without becoming, like myself, convinced that you are all wrong, and those who believe with Mr. Greenberger are right."

These are my views, expressed with great deference to the profession; but I state them because, two years ago, I was so opposed to articulation, and am now so enthusiastically in favor of it.

Mr. Homer. My experience in this work has been even less than Mr. Gudger's, and I came here with the intention of saying nothing publicly. But I wish merely to make a suggestion in regard to a topic which I would like to hear discussed before I can receive any real light on the matter, and that is as to the *relative value* to a deaf-mute of these two different modes of education. I would ask which will be of the most practical advantage in a long life: an education wherein he is taught to use the manual alphabet and signs, or the other, by which he can

communicate by word of mouth? It seems to me that an education which gives a deaf-mute the power of communicating by speech, even imperfectly, with his fellow-men for the rest of his life, even if his general knowledge is very limited, even if, upon leaving school, he knows very little of philosophy, mathematics, and the higher class of studies,—that such an education is an infinitely more practical affair to him, and at the end of his life will result in a better, a broader, and more liberal education than a system which enables him to communicate only by signs, the manual alphabet, and writing—a system which virtually shuts him off from ordinary people whom he meets, and which makes him a stranger in a foreign land during his whole existence. It does not seem to me that this subject can be judged upon its proper merits until the immense value of articulate speech to the deaf is appreciated, and until all who are interested in their education make up their minds that they must be taught to talk, and work on that basis.

As Dr. Peet remarked, there is needed a systematization of methods by which the teaching of articulation shall be made easier. There is especial systematization needed in the matter of reading from the lips. A dictionary is necessary, by the aid of which pupils can study and compare the organic formation of syllables and words, which, although having the same appearance to the eye, are totally different to the ear. An infinite amount of that sort of work must be done, and much more skill brought into the work of teaching than at present, before the question as to the value or the expediency of teaching articulation will be put at all upon its merits.

The Chairman. We have brought out some of the merits of the sign-language and of articulation, but I think we should derive more light if we kept a little closer in our remarks to the paper in hand. There are some who are willing to undertake the maintenance of the combined system, and we have heard those views. I do not think we have heard the views sufficiently of those who see the disadvantages of combining the two systems. We should like to hear from those who have had experience in articulating schools where the sign-language and alphabet are not used, and the reasons which they would offer for the excellency of this method in preference to the combined. I trust that our friend, Miss Rogers, will favor us with a few thoughts on this subject before we finish the discus-

sion; and if any members have anything to say on this point, as opposed to the combined system, and maintaining the superiority of teaching deaf children in articulating schools without using what we call the sign system, we should all be very glad to have them do so. The real issue before us is, Is it practicable and best to bring the two methods together, or is it not?

Miss Yale. I do not know whether I can say anything of value upon this topic. I have had only a few years' experience in the work of teaching deaf-mutes, and have had no experience in teaching by signs. I know nothing about signs, and only a little about articulation, perhaps; but our experience here has been such as to lead us to feel very strongly that where children use signs more than is strictly necessary the result is likely to be, in the first place, the inversion of their language, (I do not know whether that is the technical term or not,) while the practice of articulation, word by word, from the very first, influences the child to put words in the order in which we use them in the English language.

An argument which I think is even stronger is, that the majority of parents, so far as we have to deal with them, prefer this method. Again and again, children whose articulation seems to us imperfect have given great satisfaction to their parents by what they had attained. I have in my mind now a girl whose articulation was so imperfect that we said to her parents, "We think it is best not to teach her articulation. We do not think she can learn it." They asked us to keep her a year. Her father was here a few months ago, and I said to him, "Have you ever regretted that you did not take your child away?" He replied: "I know you do not consider her a good subject for articulation, but the articulation she has today I would rather she would have than all the signs she could be taught." Such remarks as these, coming repeatedly from parents, make us sure that this method, and this method only, is the one that satisfies the majority of them; and therefore the feeling grows stronger with us that the children to whom we give speech, and from whom we take away signs by putting persons with them who will speak to them at the table and on the play-ground, have acquired a better knowledge of the English language than those who are left to themselves and their own signs at the table and on the play-ground. [Applause.]

Mr. Atwood, a deaf-mute, next addressed the Conference, the Chairman interpreting him as follows: I am not a talker. I have never talked by articulation myself. I have had experience in signs, and have confidence in the sign-method. I think that words can be put together in order and explained by the sign-language. If a child has good memory, he can commit to memory the order of the English language; by training, he can improve in that respect. I would maintain the use of methodical signs in teaching deaf-mutes the English language. The difficulty is not so much in deaf-mutes who rely upon signs neglecting to put their words in order, as it is in a defective memory in regard to the rules. I think it is best to begin with methodical signs, and train the deaf-mutes very carefully in putting their words in order, and afterwards it will not be difficult to use signs in the natural order to give ideas. If any person loses a limb, what does he do? Does he look around to find a natural one? No; he must use crutches, or get an artificial limb. Deaf-mutes have lost hearing and speech, and are like a man who is getting along with one limb the best he can. If you can get on by teaching articulation alone, very well; if not, use the sign-language. Of course, I am in favor of the combined system.

Dr. E. M. Gallaudet. I would like to ask of Miss Yale an explanation on one point. She spoke of not allowing deaf-mute children to use signs any more than was necessary. It is a matter on which I would very much like information as to what in her judgment (because she is a teacher of established reputation and experience in the method of articulation) is the proper extent for signs to be used. If it is necessary to use signs, for example, among pupils who are in this Institution, where do they use them and when do they use them? Do they use them for a short time after they enter, and to what extent?

Miss Yale. Ordinarily, when children come to us, they necessarily use signs; that is their only language. During the first two years, usually, (sometimes more, sometimes a little less,) they are taught through writing, the writing being explained, when necessary, by signs. When they acquire words and signs, we put them in written language for them. At the end of two years, we say, "Now you have gained facility sufficient in the use of your vocal organs to try to speak." Our children are very eager to begin to talk. When a child wants some water,

we tell him he must say it. We do not say he cannot have any if he does not say it, but we always teach the pupils at the table to ask for the things they want, and from that time, whenever they have acquired a facility of speaking any class of words and sentences, we say, "Do not make any more signs about that; you are too old. Now talk about it." We find that in the play-room our children consider it an honor to begin to talk, and in that way we discourage signs. We try to make them understand that we have something better than signs, and ask them to use it. We find that our little children talk about it, saying, "I don't want to make signs; I want to talk." A sentiment is created which leads them to try to use articulation rather than signs. We have done this in the last two or three years, and the result has amply repaid us. As soon as they have words or sentences which they can use at the table they use them there, or if they have words that they can use in the play-room they use them there. As soon as we think it safe, we have all communications in the school-room in spoken language, and thus spoken language gradually takes the place of sign and written language. Such is our plan.

Mr. Gudger. How far, as your knowledge goes, can children who have been under your instruction, say six or seven years, converse with their friends and parents when they come to see them?

Miss Yale. A mother, whose child has been here three years, said to me at the middle of the year: "When Fanny is at home we talk together. She talks to me, and I to her, entirely." I suppose that is not literally true. I suppose there are many words the mother has to fit to the child's language. We have other children in the same class of whom the parents would say the same, and we have other children whom the parents could not understand even if they wrote, because they cannot learn the English language. It depends upon the natural ability of the child, and also much upon the parents. Some parents have not the ability to adapt themselves to children, while other parents will greatly facilitate the child.

Mr. Gudger. What percentage can learn to read and speak reasonably well?

Miss Yale. I do not know. We used to say five-sixths. I do not think there is any child who cannot be taught articulation, but I do think there are those who cannot be taught in a reasonable time.

A Member. Do you use the manual alphabet in the school?

Miss Yale. We do not use it at all. I do not know it.

A Member. Do you use writing in any way?

Miss Yale. We use it a little.

A Member. Why?

Miss Yale. It is not a prominent means of communication, and we do not mean it shall be. It is only a temporary use. We employ it comparatively little, and when there is no other means of communication at hand.

Mr. Williams. A moment ago it was stated that one reason for the use of articulation instead of the sign-language was, that in that way a great many of the inversions of language so common among deaf-mutes are avoided. It does not seem to me, from my experience, that that statement is altogether correct. I understand that the inversions of language come from a partial knowledge of it, and that the correct use of it does not depend so much upon the method of instruction that is used as it does upon the brightness of the child and its facility in acquiring language. I can give as an illustration of this something that has come under my own observation. Last fall, a pupil came to us who had been in an articulating school five and a half years. This child was not a particularly bright child, nor was she a specially dull one; and we found that, although she had been taught entirely by articulation, in a school where the use of signs had been strictly forbidden, there was as much inversion as if she had been taught by any other method. I have here a few specimens of her inversions, which I would like to read. The first I give are translations from signs. It is true that this pupil had an imperfect knowledge of signs, but I think she understood the ideas. In October, after she had been with us about a month, her teacher gave her, in signs, the sentence, "The man whips a cat," which she wrote, "A boy the cat and whipped." The teacher gave her, "A dog catches a rat," and she wrote, "A dog the bite rat." Then she gave her, "A boy catches a girl." for which the pupil wrote, "A boy the chases a girls." The sentence "A horse kicks a boy," she wrote "The horse the legs boy," and the sentence "A boy shoots the bird," she translated, "A boy the birds a killed gun." This was her English a month after she entered our school, as she gave it from signs. Now here is an example of her language from actions. Miss Williams, her

teacher, took a sponge and threw it on the floor, and the pupil wrote, "You are threw out the sponges." Miss W. took a slate and washed it, and she wrote, "You are washed the sponges and Eugene." Miss Williams took a little girl and bit her hand, and she wrote, "You are bite hand the Mary." At the end of a month she described these same actions as follows: "Miss Williams throws a sponge on her floor;" "Miss Williams washes sponge on Eugene's slate;" Miss Williams bite hand Mary's." I would also like to read a letter she wrote very soon after she came to our school, and without any suggestion, through signs or otherwise.

A Member. What was her age?

Mr. Williams. She was fourteen years old when she came to us.

A Member. Did she come immediately from the articulation school to you?

Mr. Williams. Yes; she came after vacation at the beginning of the fall term.

"My Dear Mother: I with children the walking see to some cow. I am tight the basque blue. I am fond the school the room. Please give to me and somethings dress cloth. I did not cried. I work the turning one yards. I read the Bible Holy. I am glad to teacher. I like to go to home. The children the very goods all the time. Last Saturday I because with Miss Sage go to store. I am beautiful the store. Please give to me and twenty-five cents. I am learn to think. My loving to mother.

"Hartford, *Oct.* 2, 1879."

This girl has since been under instruction by signs, and here is a letter that was written under similar circumstances, that is, without any suggestion or aid.

A Member. How long was she under instruction?

Mr. Williams. She came last September, and this letter I am about to read was written on the 19th of April, 1880:

"Hartford, *April* 19, 1880.

"My Dear ——: Last Thursday I received a letter and two stamps from you. I thank you very much. Last Monday I was pain my tooth. Soon Mr. K—— pulled my tooth with pincers. I thanked him very much. Miss G—— was happy. Last Saturday I liked to sew Miss G——'s dress. Is E—— well? It is pleasant to-day. Last Friday Mr. K—— gave many maple sugars to the pupils. The pupils thanked him very much. They have the sweet maple sugars, and like to eat maple sugar. Please write a letter soon. Your loving sister."

Now, this imperfect use of the language we do not find among the deaf and dumb alone, but we find it among foreigners who have an imperfect knowledge of the language, and we do not think the use of signs hinders them at all in the acquisition of the English language. On the contrary, I believe it is an assistance to them. I believe that they can get more language when they use signs than they can when they do not. I believe that a pupil taking an idea from the lips has often to have it repeated and repeated and repeated, especially where it is a new idea, and then he is not always certain of receiving it correctly, whereas that same idea may be given in a small fraction of the time, and the children receive it accurately, by signs, and then they can be thrown upon their own resources and compelled to rely upon themselves in the reproduction of the ideas they have received. We may tell them a story, for instance, from the newspapers, giving them the ideas in signs. Then they are obliged to take those ideas and rely upon themselves to put them into the English language. But if the same thing be given them in articulation for their reproduction, if they have a good memory they may be able to repeat it, but it may be a mere parrot-like speech. They are not obliged to think as much how this shall be expressed, what the grammatical construction should be here or there; and, therefore, I believe that the practice given in the translation of signs into written language is an invaluable help in acquiring a right use of language.

A gentleman, a little while ago, in speaking of this combined system said it was an endeavor to teach two things at once, as if one should teach music and mathematics together. It seems to me that those who use articulation alone are more open to that charge than are those who use the combined system. We do not attempt to teach two things at once. When we teach articulation, we teach it as articulation. When we are giving instruction in geography or history, or any other branch, we make it our prime object to communicate ideas accurately to the children. Now, if a child is obliged to take thought through articulation, where articulation is imperfectly understood, the attention of the child is divided between two things: he must give very close attention in order to catch the articulation, and laboring so hard to get that, the ideas of the lesson that is being taught him will not receive their proper degree of attention,

whereas, if you have a means of communication that he readily understands, then the pupil's whole attention is given to the acquisition of facts.

Mr. Hammond. The Chairman very properly called our attention a little while ago to the fact that the discussion was taking a wide range, and as I have been sitting here it has occurred to me that we can very easily drift back into the old contest that has been fought over so often between articulation and signs. I know the ladies and gentlemen of the profession do not want to go into that again. That battle has been fought, and we may say the articulationists have won; at any rate, great modifications have taken place since the fight began. Now, sir, we are not here, as it seems to me, to say whether the use of signs is the best method of instruction or articulation is the best. We have passed that. In all our institutions where it can be afforded articulation has been introduced, or nearly all; but as has already been shown here by a representative from the Clarke Institution, (Miss Yale,) there is a large class of pupils to whom it does not pay to teach articulation.

Miss Yale. I did not say a large class, but that there are some who cannot be taught in a reasonable time.

Mr. Hammond. Of course, in that remark, Miss Yale refers to those who have come under her observation in this Institution. Now, we are hampered by several circumstances. One circumstance is, that we are limited in time. Another circumstance is, that we have to take everybody that comes. Another circumstance is, that we are limited in the amount of preparation we can give. There are some who can be benefited by signs who cannot be benefited so rapidly by articulation. There are others who may be benefited more rapidly by articulation. So it seems to me that if those who have charge of institutions want to do the best that can be done they should adopt the combined method. If you can separate those who are taught in articulation from the rest, then the plan of those who advocate one method exclusively can be followed out; but if not, then we must do the best we can in articulation, and give the others what instruction we can in signs.

Dr. E. M. Gallaudet. When this discussion began, my friend, Mr. Sanborn, asked a question or two with regard to the *modus operandi* of the combined method. I had in my mind an answer, but I desired to defer it for a time. Now I should

like the privilege of explaining to him just how in the primary department of the Institution at Washington what may be termed the combined method is used; that is, just how articulation is given to that portion of our primary pupils whom we have reason to believe will be profited thereby. Before the last two years, the work which we did in articulation was of an imperfect character. We had not a teacher all of whose time was given to articulation until the fall of 1878, when the department of articulation was placed in the charge of a lady who had taken pains to acquire a knowledge of Bell's Visible Speech; and from that time about thirty-three per cent. of the pupils of the primary department (which it is well understood is small) have been under the instruction of this lady. They come from other classes where they are taught in what may be spoken of as the old method, and where their progress has been satisfactory to those who are responsible for their improvement. They are under this lady's instruction from half an hour to an hour each day, some of them having individual instruction, others being in classes of two or three, according to the progress they are making. They have received instruction by the system of Bell's Visible Speech, and their progress has been noted by myself and by visitors; and while, of course, I cannot undertake to say that they are equally advanced with those pupils who have been two years in this Institution, because I have not made any recent comparisons, they are, I think, equally advanced in what is termed their intellectual attainment.

I will give a few sentences lately spoken by a pupil who lost his hearing at so early an age that he never learned any speech before coming to the Institution. He had been in our Institution, I think, three years before he began to receive instruction in articulation. His instruction began a year ago last fall, so that he has now nearly completed his second year. When I meet him on the grounds of the Institution or elsewhere, he speaks to me orally; and when he wants to speak to the supervisor, whose room is in the third story, he comes under his window and calls to him, and speaks from the ground orally on many subjects. A few days ago, a distinguished lady, an authoress, at Washington, called, with the wife of a gentleman who hopes to be the next President, to visit the articulating class, and this boy was asked to say something to the ladies, to mention something that had happened very recently. Much to my sur-

prise he spoke thus: "Mr. —— fell this morning from his bicycle and hurt his head." There was no necessity for a repetition. The ladies understood him at his first utterance. I spoke to him with my lips, and he understood me. I asked him, "What does your mother think of your learning to speak?" His reply was, "My mother is very happy because I have learned to speak." I think I can safely make use of this as a sample of the progress that boy has made. How many hundred words he includes in his vocabulary I am unable to say, but in two years he has acquired an amount of speech that places him in communication, on a great many occasions, with the teachers, and with others as he goes to his home and about the city.

There are several other pupils who have progressed during the two years nearly as far as this boy. There are others who have made less progress, in regard to whom we are by no means discouraged. On the whole, there has been during the last two years a progress which certainly is very gratifying to us, and in which signs and the manual alphabet have been freely used, not as an end, but as a means to an end, and I cannot believe that their use has been a disadvantage to those children who have received instruction during these two years in articulation.

I do not wish, of course, to make any very exalted claims. I wish to state facts. As I said some time ago, I believe in the feasibility of educating deaf-mutes on what is called the combined system, and which tries to teach articulation to as many pupils as it is practicable to teach. I would like to ask if these sentences I have given compare well with sentences that would be given as sample sentences of pupils who have been here two years. If the comparison is unfavorable, I should be very glad to know it.

Miss Rogers. Mr. President, I have heard very little of the discussion this afternoon, having had duties which called me away, and shall not be able to follow up at all the thought that has been expressed. I have had no experience whatever in using sign-language. My theory is entirely opposed to it. I believe most fully in teaching articulation alone, without the use of signs or the manual alphabet.

Dr. Gallaudet. Here is another sentence: "I am going home to ask my mother to give me twenty-five cents to buy some rubber shoes."

Miss Yale. I think we have children who will use language as good as that.

Dr. Gallaudet. But does that speak well for the combined system, or not?

Miss Yale. I think it speaks well for the teacher. I cannot say as to the system. [Laughter.]

Miss Rogers. Is articulation taught in the College?

Dr. Gallaudet. A few years ago we did give instruction in articulation in the College. We found, however, that it was really an attempt to do that which was not practicable in the College as a whole; that is to say, many students came to us who knew absolutely nothing of lip-reading; many came who had no power of speech whatever, and we found it would be impossible for us to go on with their collegiate course of study if we undertook to teach them speech. Where any young men have come to us with the power of speech, we always have taken pains to keep up their practice in speech as much as possible, and there are many occasions on which they speak. So well do they keep up their power of speech, that on our last Presentation Day a young man who lost his hearing totally at the age of twelve years (he is now twenty-two) was able to deliver an oration on a very broad subject, "Man in his Threefold Nature." He delivered it orally, with the gestures and intonations of an orator, and many who heard him that day were moved as men and women are rarely moved by the words of an orator. The oration was pronounced by college graduates who were present an address far above the average of college commencement orations, and the gratification of the whole audience was simply intense that this young man could stand in his place, and there, without any assistance from the interpreter, deliver his address as a student might do at Harvard or Yale.

We have found that it is impracticable to go forward with any regular course which our students wish to pursue, and at the same time spend hours each day, as it might be necessary to do, in teaching speech to students who have no lip-reading. When they come to us we endeavor to preserve all they bring, and, in doing that, we do all we feel we can do while carrying on a thorough work of mental training.

Mr. Sanborn. Has the preparatory training in articulating schools had any effect on the articulation of the pupils as they come to you? Do more pupils of your collegiate course articulate well than formerly?

Dr. Gallaudet. We have a pupil whose whole training was here in Northampton, and he uses speech well. I have noticed that he speaks rather better than he did two or three years ago. He mingles in society at Washington. We also have another young man who came to us last fall from Mr. Greenberger's Institution, whose speech is good, and he uses it on many occasions. I think those two are the only ones we have from what might be called exclusively articulation schools. We have some from schools where the combined system is taught. We have a young man from Philadelphia who was taught by Visible Speech, who was born deaf, or lost his hearing very early in infancy. He has a fair speech, and uses it on very many occasions. I can say that the number is increasing who come to us with speech.

A Member. Have those pupils acquired the manual alphabet used by the other students?

Dr. Gallaudet. They have, and use it among the other students.

Miss Rogers. Do they recite orally?

Dr. Gallaudet. Not all of the recitations are oral, but some are in verbal language, with the use of the manual alphabet, and of course many of the recitations are written, as in mathematics, etc. To some extent, the recitations are in speech.

A Member. Do you make an effort to teach the semi-mutes differently?

Dr. Gallaudet. We do not. We feel we have not time for it in a collegiate course.

Mr. Gilbert O. Fay, of Columbus, Ohio. I would like to add my testimony to the many thoughts that have been expressed. I do not think there is a deaf-mute living, educated here or anywhere else, who would not, if he has an opportunity to acquire the sign-language and manual alphabet, wish to acquire them; and if he is an intelligent, bright person, if he talks and writes and reads a great deal, he can use the sign-language with great facility and excellence. Now, the converse is not true, that every intelligent, refined deaf person can readily acquire speech. It is a labor of great pains and judgment; but I believe a mute can take up the sign-language, a language that is addressed to the eye, and not to the ear, and can transmit his ideas and receive ideas with an ease, facility, enjoyment, enthusiasm, which stamps it as the language of his heart and soul, as his

natural language, and that in his training far more can be communicated to him, and far more educed from him, by the sign-language, than by articulation or anything else. I believe more articulation can be taught to a child if the teacher is skilled in signs. We have in our school two teachers who devote their time to articulation, and I train them carefully and accurately in the use of the sign-language. I think we could have no better instrument put into our hands than the sign-language to teach our pupils knowledge and discipline their minds, and I believe we ought to use it.

Mr. Joseph W. Homer, of Providence, R. I. I would like to ask one question. Is not the object of educating children—or, at least, one great object—to teach them knowledge which they would not acquire of themselves, to open the gates for them, and get them started aright? And then another question. If they acquire a knowledge of signs readily, is it not best to devote all the time of their early childhood to teaching articulation, and wait until a later period for them to get a knowledge of the signs themselves, in the mean time trusting to writing and articulation for their development? The signs they will acquire afterwards, as they must inevitably use them from time to time in their association with other deaf-mutes.

After an announcement by Mr. Sanborn of the arrangements made for an excursion of the Conference, on the afternoon of the following day, to Mount Holyoke, and for a reception to be given in the evening by the Corporation of the Clarke Institution, the Conference adjourned to Wednesday morning.

SECOND DAY.

The Conference met at 10 o'clock A. M. Prayer was offered by Dr. Peet.

The Chairman introduced to the Conference Mr. Isaac Rosenfeld and Mr. Julius Hamerslough, members of the Board of Directors of the New York Institution for Improved Instruction, and Mr. L. J. Dudley, a member of the Corporation of the Clarke Institution. These gentlemen were invited to sit with the Conference as honorary members.

On motion, the chairman appointed Messrs. Fay, Gillespie, and Walker a committee to take suitable action with reference to the death of several principals since the last Convention.

Dr. E. M. Gallaudet spoke as follows on the subject of the preparation of students in the several institutions for admission to the National Deaf-Mute College:

It has been suggested to me by friends interested in the subject upon which I am to speak this morning that—owing, in many instances in the past, to misapprehensions on the part of the heads of institutions as to what is necessary to prepare pupils to enter upon a course of study at the College—a good deal of time has been lost, and young men have come to us with imperfect preparation. They have come prepared in certain studies to go into certain classes, and quite unprepared in others. Sometimes they have come expecting to enter certain classes, for which they have been found on examination to be entirely unprepared, and so have been subjected to grievous disappointment. It has been suggested to me that at this Conference it would be well to give time to the consideration of this subject, so that an explanation might be made, a little more in detail than it is practicable to give in a pamphlet, with reference to the important things to be considered in preparing boys for the College at Washington.

I need hardly say that in a literary point of view the matter of greatest importance is, that the applicant for admission to the College should be able to use verbal language readily. I imagine that sometimes the heads of institutions, and even teachers themselves, do not appreciate fully how often it is the case that boys of bright minds, and who have made very respectable attainments in study, are deficient in this respect. We are rather apt to refer such deficiencies to those who are of rather weak minds. But this is not always the case. Sometimes bright young men come to us very imperfect in the use of verbal language, and I would suggest that in all the institutions (of course, the suggestion is not needed in some institutions, because verbal language is used constantly there, but in other institutions) where signs are very considerably used, that their disuse be made very marked during the last years of the course of study. I do not mean to underrate the value of signs at certain points; but when it is known that boys are preparing to enter college, special efforts should be made to secure for them the greatest possible facility in the use of verbal language, and to give them the power, and form in them the habit, of thinking in words. When we consider that text-books are necessa-

rily used, and that verbal language must be employed at every point of the College course, in recitation and examination, the importance of this will be readily understood.

As to the studies to be pursued, I would like to refer to a catalogue recently issued at Washington. It gives a full statement as to what is necessary for admission to the College classes, and if the principals will see that their teachers, in the arrangement of the studies of those who are coming to the College, refer to this catalogue with care, and take up only those studies needed to fit the applicant for the class which he is designing to enter, a great saving of time will be effected. We have had applicants who had spent time on algebra and Latin, on botany and scientific studies, moral philosophy and logic, which had been, practically, time thrown away.

I would also like to say, in this connection, that next in importance to careful preparation in verbal language is the study of arithmetic. In nothing, if I may be pardoned the expression, have we found so many "lame ducks." Two years ago, Mr. Draper, of our Faculty, who teaches our Lower Preparatory class arithmetic, prepared an article for the *Annals*,* in which he made some important suggestions on this study, pointing out how essential it is for pupils to be not only taught to perform operations in arithmetic, but to be made to understand the principles of mathematics, to be subjected to careful verbal examinations, and to be required to explain every operation they are called upon to perform.

I may refer to specimens of our examination papers, which may be found in the College catalogue, and which may serve as a guide to show the kind of examinations that young men are subjected to when they come to the College. They are thrown absolutely on their own resources; they are not expected to ask a question for explanation by the teacher. That may seem to be hard at first, but it is not so. We must compel our young men to fall back on their own resources, and when a question is asked in intelligible English, they ought to be able to respond to that question without any assistance from any quarter. We have had young men who have been allowed to go through our highest mathematical course, who, in their Junior year, have had to pass conditioned examinations in arithmetic in order to com-

* Vol. xxi, pp. 69–73.

plete the course and receive a diploma. They were taught arithmetic originally by rote; they were not given the reasons why such and such processes were as they were. They were not called upon to explain the principles upon which all these things were based, and from which they were built up, but the whole instruction with them was an affair of the memory; it was no pleasure to them; the study of mathematics was a great bore and trial and terror to them all through the College course. I think the principals, if I may be allowed to say so, are not aware of the imperfection of some of the instruction in mathematics that is given in their various institutions. They believe it is much better than it is, because they see the results in the performance of difficult problems by the pupils, and they think their pupils know a great deal more than they do about the principles. Again and again we have had young men come to us who have said they had been all through arithmetic, and had not studied it for two years, and when they have been subjected to an examination in that study, it has been found that they could not go on in mathematics without a daily study for a year in arithmetic; and that is mortifying in every aspect of the case.

I wish, in this connection, to call attention to the fact that after next year—the year beginning September, 1880, and closing June, 1881—we propose in Washington to discontinue the Lower Preparatory class. We think the time has arrived for that, and we feel that it is very important that institutions should take pains to prepare all the young men who come to us to go into the Advanced Preparatory class, which requires in their studies the completion, absolutely, of arithmetic. And I emphasize again the importance of this work, that the young men who come to us shall be complete in that study. The desirableness of dispensing with that class will be apparent to all. It results in making our College course practically a five years' course, and I would like to advise very earnestly the principals of institutions here, and all who are interested at all in the preparation of young men to come to college, to give up the idea of taking time to prepare them for the Freshman class, for such preparation requires a full knowledge of algebra and a year's study of Latin. We can do it in Washington equally well. Our Faculty is so organized that, dispensing with the Lower Preparatory class, we shall be very well arranged to give full

attention to every student in those five classes. We, of course, have done that with our six classes heretofore, but it has been too much of a strain upon the instructors. We would like to have the principals give their pupils no algebra nor Latin, but rather spend the time upon the studies which give the knowledge required for admission to the Advanced Preparatory class. If attention is given to those, and nothing that pertains to the course beyond that, the work will be very much simplified. We are anxious to have this result reached, so that when a young man comes to us and says he has in his institution been prepared for the Advanced Preparatory class, there shall be no disappointment nor conditions, for we have had to admit young men on conditions which were injurious to their health and spirits. With a little attention these things can be avoided, we think.

I may speak of one subject further which is, perhaps, in a certain point of view, the most important of all, and that is, only those young men should be sent to the College at Washington who are certainly inspired with an earnest purpose of hard work as students, and who have a moral character reasonably well established. Young men of a frivolous disposition, who are liable to be led easily astray by temptations which are inevitably incident to college life, should be discouraged from coming to us, and we urge it upon all the principals not to jeopardize the future of young men by sending those whom they have reason to believe morally weak, or weak in their purpose of pursuing a thorough, manly course of study. For those who are in earnest our doors are ever open. We will welcome them, and do everything for them we can. We will give them a complete course, or a shorter, or special course, as we can adapt our studies to suit the requirements of all that come. But we want young men to come who mean to work, and who have a character which will enable them to take that position of freedom and independence which we feel they ought to take. It is part of their education that they shall be allowed that independence. We would not have it understood that there is *no* surveillance exercised over their affairs. We require them to be in their rooms at certain hours for study; yet we allow them to visit the city, and desire them to have that reliance on self that every young man must have if he is to be a man.

I would suggest that, if it be possible, the young men coming to us should have a course of study, in some suitable text-book, in morals. I think there are books to be found which give, briefly and pointedly, the principles of morality. I am not sure that I am right in saying it, but I feel disposed at least to raise the question whether or not among the deaf and dumb, as a whole, there is not some deficiency in respect of their having developed in them sharp, clear moral distinctions. I sometimes think there is a deficiency in that respect. Whether it grows out of a lack in their training, or not, I do not know, but I would certainly suggest, with regard to young men who are intending to come to the College, that, instead of Latin or algebra, their teachers should give them good, sound instruction in morals, and in the evidences of Christianity. We have young men in our College to-day who are avowed infidels. We cannot close our doors to them. Our College is established upon a belief in the Christian religion. We give no countenance to any sectarian views whatever; we carefully avoid them, but we do believe that it is desirable to inculcate the principles of the Christian religion. And if, before they come to the College at all, they can be taught something of the principles of morals, and of the evidences of Christianity, I feel it would be a very great benefit in the formation of their character.

I have spoken, Mr. President and Members of the Conference, in this desultory manner, covering the several points which seemed to me to be of importance; and if there are others in regard to which questions are desired to be asked, I shall be happy to give any further information that members may desire. I would like to say this word in closing: that the officers of the College send their warmest and most friendly greetings to the friends of the deaf and dumb here assembled. We feel that we owe everything to you who have prepared the young men to come and receive the benefits of the College. We can only work as you help us to work, and we feel that in the past two years better work has been done in the institutions than was done five or six years ago. We rejoice in that. The suggestions that I offer are not offered in the spirit of fault-finding, but in the spirit of reaching for perfection. We look to you for help and co-operation, and sympathy and suggestions. If facts come to your knowledge that we ought to know in Washington, in dealing with the young men who come

from you, we would esteem it a very great favor if you would communicate with us on the subject. If there is any special guardianship necessary to be exercised, we should be very glad to have the fact made known, and in every respect to be treated by you with the spirit of utmost confidence. We should thank you for it, and try to do our work all the better. [Applause.]

Dr. Peet. I am sure, Mr. President, that we ought to feel very much obliged to President Gallaudet for the special work he is doing for the deaf and dumb. Years ago it was my ambition to carry the education of the deaf and dumb to the highest point of which they were capable. I felt that we had the amplest facilities for giving a long course of instruction, and that the deaf-mute coming to our Institution might go through a long course, untrammelled by all considerations of support and as to what his condition should be while in the Institution, and that he would have a pleasant and continuous home until he was as thoroughly educated as possible; and I thought that we could bring the State of New York and the directors of the New York Institution to the idea that it would be a great pride to accomplish in that State all that could be accomplished for the deaf and dumb of the State, but, practically, I have found that I cannot be sustained in the step. We cannot keep our pupils long enough for them to get as high an education as they can do at Washington, and there is not a desire to expend the money which is necessary to accomplish that. And so with all our feelings of regard for the College in the past, and sympathy with it, added to that I have a feeling of obligation to the College to do what I can do, what perhaps under any other circumstances never could have been done. I hope to send those of our pupils that I cannot educate to the point where they can be educated at Washington to that College, as they may be fitted from time to time.

I think we all ought to have this feeling with regard to the College. And if we would fit our pupils for admission into this Advanced Preparatory class, or for the Freshman class, we should have a standard so that they could, without conditions, pass an examination in all these studies which are necessary for admission to the College. Whether they go to the College or not, our pupils have reached a certain standard, and a standard is always useful under all circumstances. We could say we have brought so many of our pupils up to such a standard, and

that is all we undertook to accomplish. So that if not one of the pupils goes to college, the standard benefits the institution, and in that sense we are under obligations to the College. We, in New York, have adapted our course of instruction in the past very much to the requirements of the College. It will be so adapted still more hereafter.

Dr. Peet further expressed the opinion that the expense attending the College course hindered many capable young men from attempting it. He said this was, perhaps, the reason why there were so few students in the College from New York.

Dr. Gallaudet said the only expenses to which deserving young men who are not able to pay the charge for board and tuition are subjected are for clothing, books, and travelling expenses. Many of the students during vacation work on farms, in saw-mills, and other places, and earn what they can to meet their expenses. We have not felt that it would be best to make the College an eleemosynary institution to the extent that young men could come there and have for the asking clothing, books, and money for travelling expenses. They should shake off the spirit of dependence upon the institution as they grow up to manhood, and rely upon themselves. [Applause.]

Mr. Sanborn inquired what becomes of the College graduates after they have finished their course; how do they dispose of themselves in the battle of life?

Dr. Gallaudet replied by quoting from the published catalogue of the College a statement concerning the employments in which its graduates are now engaged, and added that when a young man comes to the College with that spirit in him which he had urged principals to see in their students before they send them to the College, the Faculty do not worry as to what will become of him. When he goes out, he will do something of which the world will be proud.

Mr. Fay inquired whether an arrangement might not be made for students to be examined in their own institutions for admission to the College, and the expense and difficulty of a journey to Washington by unsuccessful candidates thus be avoided.

Dr. Gallaudet replied that some arrangement of that kind seemed to him practicable.

Mr. D. C. Dudley said three or four central points in the country might be designated where College officers should meet the candidates and examine them.

Dr. De Motte asked concerning the admission of young ladies to the College. He said there were some bright girls in Wisconsin who would like to receive its benefits.

Dr. Gallaudet said there was no probability that the doors of the College would be open to young ladies at present. In his own mind it was an objection, that the bringing of deaf-mute young men and young women together in college would tend to increase the marriage of deaf-mutes with deaf-mutes, which is less desirable for them than marriage with hearing persons. If there is a demand for the higher education of deaf-mute young women, it should be met at some other point than at the young men's College at Washington.

Dr. MacIntire asked what book on the elements of moral science Dr. Gallaudet would recommend as a text-book for the institutions.

Dr. Gallaudet said Dr. Peabody's admirable work was perhaps a little too advanced, but he thought it might be used successfully.

Dr. De Motte said there was a work on manners and morals by Dr. Dow which he considered of great value.

Mr. Ely feared Dr. Gallaudet's remarks concerning the necessity of instruction in morals might mislead persons who are not familiar with our institution work. In all our institutions a great deal of attention is paid to this subject, the best of all text-books is in daily use, the difference between right and wrong is made clear, moral character is built up, and much is accomplished. Some families have been christianized and humanized through the influence our pupils carry from the institution to their homes.

Dr. Gallaudet explained that he did not mean to create the impression that there was a great lack in the matter of morals in the institutions, or that the education of the pupils in general in this respect was neglected; but to urge that special instruction should be given to those who are to come into the temptations of college life.

Some discussion followed between Dr. Gallaudet, Mr. Sanborn, and Dr. MacIntire with respect to the suitableness of Washington as the place for a college, and the probability of other colleges for the deaf being established elsewhere in the United States in the near future.

Mr. Gillespie suggested Omaha, Nebraska, as a desirable

place for the college for young women, being the most central point in America.

Mr. Leonidas Poyntz, of Staunton, Va., read a paper entitled "A View of the Paramount Importance of Primary Education," of which, as our limited space does not permit us to publish it in full in the *Annals*, he has, at our request, furnished us the following abstract:

I. The instincts and capabilities of the infant mind, its most fruitful channel of perception, and the information most available thereto, must be duly considered. The subtle difficulties of the work require, for their solution, the observation of more than a single person.

II. Methods hitherto prevailing, in all branches of common-school education, have largely failed; isolated instances of pre-eminent merit do not constitute a general rule.

III. The most refined skill is required to detect error, correct it, and carry improvements to success. Will the masses ever see that the best thing to do is exactly to meet urgent emergencies, so far as concerns expenditure?

IV. The matured adult, in all features of individuality, is the creature of the influences and surroundings of home, school, and society, from infancy on.

The mental law of association as assuredly works here as in other relations. While inborn promptings may, at times, override the influence of education, it must be that the latter, as a rule, is chief in the production of results.

V. Prior to the inauguration of the new dispensation, the methods divinely ordained, with a view to guiding humanity to a knowledge of truth, were clearly intended to meet the case of an untrained state of human nature. Could we command an adequate degree of refined and scrutinizing wisdom, we should be prepared to detect, by searching analysis, the relation between this earlier state of the human mind and the coincident methods devised for its enlightenment; also, the reasons for inaugurating a new system, and the relation between it and the field of human character upon which it was designed to operate. Under the old dispensation, the ritual of divine worship and service was a phase of object-teaching; even the ingredient of music, which so largely entered into its structure, must be regarded as designed to convey invaluable instruction through

the communicating power of outward objects. Among the grandest lessons taught by inspiration are those in which the beauty and majesty of nature are made vocal with the glory of divine truth.

VI. God's immense expenditure of energy and wisdom, as also use of material, in preparing to awaken the embryo mind, presents abundant food for reflection, especially when we consider that he regards all his intelligent creatures as children. Too many of those who have had the best opportunities for university education have disregarded the interests of primary training, while seduced, by ambition, into the higher walks of human knowledge.

VII. A careful review of the life of every Christian hero under either dispensation, and of every person who, in profane history, was manifestly raised up, under the special guidance of Providence, for the accomplishment of a specific end, will reveal the fact that the plastic nature of the child was the field upon which the designed influences began to operate.

VIII. The eye is very probably the organ of sense, through which the great bulk of the infant's and child's information is acquired; its vigorous manifestations of exultant joy are clearly referable to the operations of this sense. It would seem, then, that Providence designed that the child's instruction should commence with special reference to the eye; this is a consideration of the last importance, in that it suggests a common basis of procedure in initiating the instruction of either the deaf or the hearing child. The physiological law that enhances one sense in compensation for the impairment of another renders this consideration of especial value in considering the initial instruction of the deaf child.

IX. As deaf-mute children, during their first year of pupilage, are not specially required to work in the line of an industrial pursuit, there is thus offered the fullest opportunity for experimenting with them during an entire year, for the purpose of discovering their aptitude in the line of art. By using the object-method, or Kindergarten system, in the ordinary schoolroom exercises, as well as calling the attention of children daily to the elementary principles of art, the education of the child, in all particulars, assumes the character of study, in which every step looks to advancement in knowledge of the beautiful and exact in nature and in art.

X. The fondness of the child to be carried, or to roam outside its dwelling; its eloquence in the presence of pictorial representation; the volatile life in the countless attitudes of grace in nature, and that in the fascinating mannerism of the child; the absence of monotony in either nature's temper or that of the child—all such considerations indicate the bent of child-nature, which should clearly be recognized in its incipient education.

XI. No unskilled hand, no maudlin spirit, can do such exalted work, and teachers without zeal and genius should be sent to the rear as soon as possible; the system proposed, once in effect, would perpetuate itself by the education of suitable agents.

XII. The large advancement made in such studies, in all the grades, by the intelligent management of the common-school system, in Boston, Baltimore, and other centres of intelligence in this country, strongly support the suggested system.

XIII. The peculiarly-controlling instinct with the deaf to use the eye and the hand may be said to be universal. It is to be expected that such an experiment will develop a greater ratio of capacity for art among the deaf than among the hearing; the result must also prove that intense entertainment has been ministered to this defective class.

XIV. Such a system of education, skilfully conducted, would make the impressions of beauty and grace, of whose perfection the trained eye is the critical judge, the voiceless music of nature within the deaf person's range of perception.

XV. If care and finished skill are manifested by the teacher who seeks to impart to his pupils a knowledge of the movements whereby the mysteries of thought are conveyed through the vehicle of the sign-language, we have here a process essentially in harmony with the instincts of the deaf-mute child, by which highly-refined impressions of the lines of beauty and grace may be acquired.

XVI. Boards of visitors, directors, or trustees, are urged to encourage materially all efforts to test the capabilities of the deaf in art-studies pursued in primary classes.

Dr. Peet expressed his high approval of the views expressed by Mr. Poyntz. We should bring our pupils as near to nature as possible, and foster those peculiar associations of thought

which will bring out in some way corresponding expressions in language. He regretted the tendency among teachers of the deaf and dumb to speak much of the defects of our methods, as it leads the outside world to think there is no merit in our instruction. In fact, though we fall short of what we are aiming at, we are all in the right direction, and are coming nearer every year to the goal. He was greatly gratified with the devotional exercises of the younger children in the Clarke Institution as he had witnessed them that morning. The Scripture truth had evidently taken root in their minds, and the sentiment touched their heart. He hoped Mr. Westervelt would give the Conference a description of the method of instruction pursued in the Western New York Institution, of which mention was made at the Ninth Convention.

Mr. Westervelt said the experiment as set forth by him at the Ninth Convention had been carried out faithfully. The sign-language is not employed at all in the school-room; gestures are only used slightly in the first explanation of a new word, and their use on the play-ground and elsewhere is discouraged as much as possible. He proceeded to explain the instruction of a class of young children by the Natural Method, as follows:

A class of twenty-four little children, the youngest being about four and a half years old, and the oldest about seven, which came to our school in September, and which was composed almost entirely of new pupils, was placed under two teachers, one teacher taking charge from 7.30 a. m. until noon, and the other from immediately after dinner until the pupils went to supper.

The teacher devised different games and various amusements for the children. We provided them with playthings enough to keep them all amused. Then they had some little exercise that would last five, ten, fifteen, or twenty minutes. If they had been playing with a ball, the teacher would hold the ball up and have them all spell the name of it. That was when they first came, in the beginning.

Dr. Peet. Did you previously teach them the alphabet?

Mr. Westervelt. No; we told them that was a ball; that was all. We did not teach them the alphabet until some time after. I do not think that the little class used writing until after they had been in the school six or eight weeks, but they had

learned to spell with a great deal of fluency twenty-five or thirty words. The smallest one, four and a half years old, did not learn to spell; she pointed to whatever she wanted, (although she wanted very few things,) and it was quite a long time before she learned to spell, or before she had any desire to do anything else than to point at what she wanted. At the end of the year these pupils talked to one another by spelling. I do not know how they managed to make themselves understood by spelling with the few words they had.

Dr. Peet. What was your first lesson in connected language?

Mr. Westervelt. We did not give them any lessons in connected language at all; there were no lessons given them. They had exercises and games. Then we had two or three charts on the wall, with short sentences, such as, "I would like a drink;" "Please give me some water;" "May we go and play?" "Johnny struck me;" "Sarah pulled my hair;" "I fell down and hurt myself;" "We all went to walk," and such other sentences as the teachers and pupils happened to use, or were likely to want to use. They put these sentences on these charts, and the pupils used to amuse themselves, without any instruction from the teachers, in spelling them. They used them among themselves.

Dr. Peet. Under what circumstances would they learn any one of these sentences? "Johnny struck me," for instance; would you wait until Johnny struck some one?

Mr. Westervelt. Yes. One day a teacher might see one of the pupils hit another pupil, and the child would come to the teacher, holding his hand to his head, and say, "It was that boy," and the teacher would ask him, "What boy?" and he would perhaps spell it properly in a single word. Or she might ask, "*What* is the matter?" emphasizing *what* in a way to indicate that that was the important word. We do not depend upon the complete sentence, but use such words as they can understand, and give others to them as fast as they can understand them, and use English words in proportion as they feel a desire to learn them. There were a few of them who, after about two months, got quite ahead of the others. They constituted a little class, and for them we got some picture-books; the teacher would go over them with the children, and they were as much interested in "Tom, the piper's son," as if he

were a real boy, and perhaps a great deal more. They asked a great many questions about Mother Goose characters, but everything was by spelling. If they spelled a word and were not able to complete the idea without a motion or gesture, the teacher would supply the word, and then would complete the sentence, spelling the words for them. They did not know how to make signs. I went into a class-room, and made signs to them two or three times. I asked them in signs some ordinary questions, as, "Have you been to the falls to walk?" and they had no idea what I meant.

Dr. Peet. Would they have understood so long a sentence as that spelled to them?

Mr. Westervelt. I would not spell long sentences to them; but they would have understood that. I do not say this as against the use of signs; I was simply experimenting with them. I give this to show, simply, that they did not talk by the sign-language, not understanding it. They talked quite fluently among themselves by spelling. Some of them had perhaps a hundred and fifty nouns; a few of them did not have over twelve or fifteen.

A Member. Would they invent any signs themselves?

Mr. Westervelt. They did when they first came there, and they used those at first, but the teachers were with them, and whenever they used a sign, the teacher would give them the word for it; and if they used their signs again, the teacher would tell them that was a very ridiculous thing, and laugh at them, and perhaps seat them in a little chair at one side of the room, and tell the pupils that such a boy did not know the name for water, and had to keep making a sign that way (illustrating) all the time. And it required very little effort on the part of the teacher to discourage the use of the sign, and have them, when they wanted anything, spell the words; and they would do it quite willingly after such experience was repeated two or three times.

A Member. Your idea was to make the circumstances lead to the language, rather than create the circumstances which would bring out the language?

Mr. Westervelt. Yes. It was not necessary for the teacher to create circumstances, as it was difficult for the teacher to supply their demand for language. They would often come and ask the teacher how to spell such and such a word.

Mr. Sanborn. Did you have all the Kindergarten material and games?

Mr. Westervelt. No. We have used but a portion of the Kindergarten material; our purpose was somewhat analogous, but not just the same as that of the Kindergarten teacher, as our class was different from the ordinary Kindergarten. We have conducted our school more on the Kindergarten method this year, and will use it still more next year.

Dr. Peet. How many words and phrases do you teach the pupils in the course of a year?

Mr. Westervelt. It is impossible to answer that question, because they learn many more words than they use in school. We found it was rather too hard work for these two ladies to have charge of these children all day—that is, one in the morning, and the other in the afternoon; the class was too large; so during a part of the morning and the afternoon the children were given to nurses, but the nurses were not as successful in keeping them from other children as the teachers were. The Kindergarten children, the last year, have gone with the older pupils, who have used the signs a great deal out of school, and they have learned signs. They now talk a great deal by signs and a great deal by spelling. I do not think they are doing as well as if they had been kept from the other pupils. We are erecting a new building, and I expect soon we shall put new pupils into that. One little boy said awhile ago to the teacher, "I wish to go to the basement school-room, like last year; it was better." The teacher asked him why. He said, "I do not learn as fast."

A Member. How old is he?

Mr. Westervelt. He is ten years old. He is a very bright boy.

A Member. How long has he been under instruction?

Mr. Westervelt. I think he came in a year ago last fall.

A Member. You say the circumstances are not created by the teacher. If they were created, and you kept the pupils under instruction ten hours a day, would the advance not be greater than where they wait for the circumstances to happen?

Mr. Westervelt. Well, it was not necessary that we should often create circumstances, for there seldom was a dearth with twenty-four pupils in a room, part doing one thing and part another. The teacher is obliged to find amusement for them

and keep them from mischief. It so occupies the teachers' time that it does not require them to create circumstances for the exercise of their pupils' language.

A Member. Would not a great many circumstances that happened be beyond the comprehension of the pupils; more than would be beyond the comprehension of pupils in a well-devised system of circumstances which the pupil might comprehend?

Mr. Westervelt. I do not think so. I do not remember anything occurring in the school-room that is beyond them. If the sentence needs explaining, it is carefully worded by a teacher acquainted with their use of language.

A Member. You do not try to make them articulate?

Mr. Westervelt. Oh, yes; but I have been talking of the little children. We give the Kindergarten children forty-five minutes' instruction in articulation, in the power of letters and voice, each day. They have not tried to speak words much yet. A few of the older ones have been taught to speak. We prefer to let their articulation remain until they get a good command of language, and so not crowd them.

A Member. Do you use Visible Speech?

Mr. Westervelt. Yes.

A Member. How long do you keep your pupils in school?

Mr. Westervelt. Under the laws of New York they are allowed to attend school from six years of age until they are twenty.

A Member. Was your experiment successful?

Mr. Westervelt. So far as it has gone I think it is. I presume if you were to require them not to make signs it would be a failure at once; but we have been fortunate in the classes that have been with us. They are, most of them, rather above the ordinary grade of deaf-mute children. They have been amenable to my direction. They have all expressed a great willingness to do what I want, and the older ones have told me that they can spell very easily when I am present and when the teachers are present, because we are a reminder to them to spell as they desire to do. But very often when they are away with one another, the advanced pupil has difficulty in framing his ideas. The slowness of expression makes him prefer to take the more rapid and easier language of signs, with which he is acquainted. Whenever the children are on the play-ground, or not under supervision, they are very apt to fall into the habit of making signs.

The Conference adjourned to Thursday morning.

In the afternoon, a pleasant excursion was made to Mount Holyoke in carriages, and in the evening a reception was held by the Corporation of the Clarke Institution, affording the members of the Conference an opportunity of meeting socially the Faculty of Smith College and other persons connected with educational institutions in Northampton.

THIRD DAY.

The Conference was opened at half-past ten with prayer by Mr. Williams.

Miss Fuller explained the aims and plans of the Society for the Encouragement of Study at Home, with reference to aiding deaf-mute young ladies in the pursuit of their studies after leaving school. A special programme of reading and studies has been prepared for their benefit, and a young lady has consented to take charge of this branch of the work. Further information may be obtained of Miss Annie E. Ticknor, No. 9 Park street, Boston, Mass., the secretary of the Society.

Dr. MacIntire, one of whose daughters is engaged in this work, and Mr. Hammond, spoke earnestly in support of the undertaking as one likely to result in great benefit to deaf-mute girls.

Mr. Fay offered a resolution, which was adopted, empowering and requesting President Gallaudet, Dr. Gillett, Mr. Denison, and any other principals who may find it convenient, to represent the Conference as delegates at the International Convention to be held in Milan, Italy, in September.

Mr. Foster described the successful results with which lithography has recently been taught in the Pennsylvania Institution. He exhibited some of the work of the pupils, and introduced to the Conference Mr. H. B. Arms, a deaf-mute, who has charge of that branch of instruction. Mr. Arms also addressed the Conference on the subject.

Mr. Woodbridge read a valuable paper, entitled "The Art of Drawing; its Importance to Deaf-Mutes." This will appear in the next number of the *Annals*.

Mr. Ely spoke of the importance of instruction in drawing to deaf-mute pupils.

Mr. Ijams offered a resolution, which was adopted, requesting boards of trustees to do all in their power to secure the instruc-

tion of primary classes in the elements of drawing, as recommended in the papers of Messrs. Poyntz and Woodbridge.

Mr. Gudger read a suggestive paper by Mrs. Helen Campbell, Superintendent of the Cooking-School, Raleigh, N. C., entitled "A Word for a New Industry; or Special Training for Deaf and Dumb Girls." This paper, which advocates instruction in cooking for the girls in our institutions, and describes an experiment of this kind in the North Carolina Institution, we also reserve for the next number of the *Annals.*

Mr. Gudger said the experiment in the North Carolina Institution, described by Mrs. Campbell, had been very successful. Ten deaf-mute girls are taking lessons in cooking. A special room is fitted up for that purpose, with two gas stoves and one coal stove. The cost of gas is one dollar a month. The cooking material costs from five to ten dollars a month. The entire expense of the school, including the teacher's compensation, has not been over $30 a month. Double the number of pupils could be taught without increased expense. The material produced is all utilized at the table, chiefly by Mr. Gudger himself, since the girls send him their preparations for him to taste.

The subject of the paper was further discussed by Messrs. Dudley, Walker, Gudger, Hammond, Peet, Ely, Poyntz, Thos. Gallaudet, and MacIntire, most of the speakers earnestly advocating the training of deaf-mute girls in industrious habits, and approving the special training recommended in the paper. Mr. Walker, however, objected to the idea, which he thought the establishment of cooking-schools would foster, that the girls of our institutions are fit only to become cooks. He thought it would be better to devote the time that would be spent in the cooking department to giving the girls a higher education. Mr. Gudger intimated that Mr. Walker was influenced by the prejudice against manual labor prevailing in the South; but Mr. Walker disclaimed such prejudice for himself, and Mr. Poyntz declared that it existed no more in the South than in the North. Dr. MacIntire described the manner in which a large part of the cooking, laundry work, household work, hand-sewing, and machine-sewing of the Michigan Institution is actually performed by the deaf-mute girls, thus training them in these branches of industry, and fitting them to perform domestic service either for others or in their own homes.

The afternoon session opened with a discussion of the audi-

phone. Messrs. Gillespie and De Motte described the manner in which it is used as an aid in teaching articulation in the Nebraska and Wisconsin Institutions, and expressed the opinion that it is capable of rendering real service in this way; while Messrs. MacIntire, Greenberger, Williams, Westervelt, Atwood, Fay, and Miss Rogers, some of whom had experimented a good deal with the instrument, thought it of no value in most cases of deaf-mutism. Dr. Peet had given the matter some attention, and had been favorably impressed, but was not prepared to give a decided opinion as to its value until after further investigation.

Mr. Greenberger reopened the discussion of the Combined Method by saying that, so far as he was aware, not a single congenital deaf-mute had learned under that method, as ordinarily pursued, to carry on conversation by means of articulation. The pupils might be able to repeat a few words or phrases, but they never become able to use speech as a means of ordinary communication. The method has been tried fifty years in Europe, and no deaf-mute has been taught to speak by it. Where pupils are taught by articulation all the time, even in institutions in which the method by signs is also used, creditable results are obtained; but where instruction is only given in articulation at certain hours, for a few minutes each day or an hour or so a week—the homœopathic method—the pupils do not learn to speak as an ordinary medium of conversation

Another disadvantage of the combined method is its effect on the teacher of articulation, who is worn out by the mechanical work of teaching speech from morning until night. In articulation schools, on the contrary, the teacher, after giving instruction in articulation for an hour or half an hour, lets the pupils write the sounds they have been speaking, and so has an opportunity for a short rest.

All deaf-mutes can be successfully taught articulation, though not with the same results in all cases,—just as the same results are not reached in all cases by the manual method. There are some who derive but little benefit from articulation; but the proportion of such is not any larger than that of those who do not learn to use written language by the other system. Articulation turns out as large a proportion of good scholars as any method.

Dr. MacIntire challenged Mr. Greenberger's assertion that no congenital deaf-mutes had been taught articulation successfully by the combined method, as he had known many such cases in the Indiana and Michigan Institutions; but, on further explanation, it appeared that in these cases the pupils had for the most part had practice in articulation all day under hearing teachers in all their studies, and so did not come under Mr. Greenberger's condemnation.

Mr. L. J. Dudley, of Northampton, protested against the use of the term "dumb," as putting the image of God into the category of brutes. He referred to the frequent designation of men as μέροπες, articulators, by Homer, Hesiod, and Æschines; to our distinguishing the inferior animals from ourselves as "dumb brutes;" to the Apostle Peter's reference to Balaam's "dumb ass;" to Isaiah's calling the faithless religious teachers of his day "dumb dogs," and to Longfellow's exhortation that we should not be like "dumb driven cattle." The term, as applied to the deaf, had its origin in the belief of the ancients that the deaf did not speak because they were lacking in intellect, and so they called them "deaf *and* dumb," meaning deaf *and* stupid, deaf *and* brutish. The times of that ignorance we must needs wink at; but why perpetuate the barbarism? True, increased knowledge has emptied the word to some extent of its most offensive signification; but it is still fraught with painful associations to every sensitive mind, is disparaging to the deaf, and humiliating to them and their kindred. In all cases where the word "deaf" will not suffice, let us use the expression "deaf-mute," which is more accurate, more philosophical, and more humane.

Dr. Peet said he would go still further. He would not use the word "mute" even, but would call our institutions institutions for the deaf. With regard to Mr. Greenberger's assertion, he would say that in the New York Institution they do not think it worth while to teach articulation to congenital deaf-mutes who are totally deaf; but for the semi-mute and semi-deaf they employ both forms of the combined method, thirty pupils receiving all their instruction from one teacher through articulation, while twenty are taught articulation by another teacher, and receive instruction in language and other branches by the manual method. It is a question which form of the combined method produces the best results in articulation, but the

form condemned by Mr. Greenberger produces the best results in language.

The CHAIRMAN suggested that the amount of general knowledge obtained by the pupils from various text-books, as well as their use of language, should be considered in making the comparison.

Dr. MACINTIRE said no doubt there was a real difficulty in applying the combined method; but Mr. Greenberger underestimated the practical benefits derived from it. Some persons whose speech was almost entirely lost have been restored to a good power of speech by it, and in one of the most successful cases the pupil had never spoken a word before entering the Institution. By the aid of Visible Speech, articulation can now be taught in classes instead of individually.

Mr. GREENBERGER objected to Visible Speech as arbitrary, inadequate in its representation of the vowel sounds, and unnecessary. No other symbols for sounds than the ordinary forms of words are needed.

Miss ROGERS said Visible Speech was more particularly valuable for vowel than consonant sounds. She did not say the vowel symbols were perfect, but that they were better.

Mr. DUDLEY said his daughter's speech had been greatly improved in distinctness by the aid of Visible Speech, she having been previously taught articulation without it.

Dr. PEET called the attention of the Conference to the presence of Dr. W. J. Palmer, who wishes to enter again upon the work of instruction. He also mentioned two deaf-mutes, graduates of the New York Institution, who are desirous of obtaining situations, and whom he recommended. Dr. Palmer was elected an honorary member of the Conference, which then adjourned until the following day.

FOURTH DAY.

The Conference met at half-past ten. Prayer was offered by Dr. MACINTIRE.

Mr. FAY, from the committee appointed for the purpose, reported suitable resolutions with regard to the death of Messrs. E. P. Caruthers, E. C. Stone, J. A. Jacobs, T. W. Bowles, C. D. McCoy, and Z. C. Whipple, principals who had died since the last Conference.

Mr. Hammond called attention to some German picture charts, representing phases of life different from those of America, and asked whether similar charts might not be prepared adapted to this country. The lithography of the Pennsylvania Institution might be available for this purpose.

Miss Yale said there was a German primer to be used in connection with the chart, and a similar one in English would be very useful. The pictures of the charts are not all as intensely German as those exhibited to the Conference. The teachers of the Clarke Institution use the German primer by Anglicizing the language and Americanizing the pictures.

Mr. Greenberger said he had found Prang's Aids in Object Teaching, twelve charts, costing $4, very useful in his Institution. There is a primer connected with them.

On motion of Dr. Peet, Messrs. Hammond, Greenberger and Foster, and Miss Rogers, were appointed a committee to consider the subject of providing objects and pictures for use in object-teaching in the institutions, to report through the *Annals.*

Mr. Greenberger said he was opposed to all special text-books for deaf-mutes. Ordinary text-books are preferable, as giving the pupils the language of their fellow-men.

Mr. Hammond said that teachers throughout the country should suggest to the committee what things they want represented on the charts.

Resolutions were adopted thanking Miss Ticknor for her efforts to advance the instruction of deaf-mute ladies, and advising all such persons to profit by the opportunity; thanking Mrs. Campbell for her paper on "A New Industry;" thanking the officers of the Conference for the manner in which they had performed their duties; and thanking the officers of the Clarke Institution for the kindness and courtesy with which the members of the Conference had been entertained. On this last resolution eloquent remarks were offered by Messrs. Fay, Poyntz, Hammond, Peet, Gillespie, and the Chairman, and an appropriate response on behalf of the Clarke Institution was made by Mr. L. J. Dudley.

The Chairman, after suitable words of farewell, declared the Conference adjourned without day.

Note.—On page 197 of the foregoing Report, Miss Rogers is

reported as saying that she has had no experience in the use of the sign-language. She wishes us to explain that when she made that statement she was thinking of the Northampton School, and forgot for the moment that it was her experience with the combined method in the case of her first pupil that led her to abandon it. She began with that pupil by using the manual alphabet, together with articulation, but soon became convinced that, to make articulation and lip-reading successful, they must be the only means of instruction. She has never tried the combined method since.

WHO ARE THE DEAF AND DUMB?

BY FRANK CURZON, LEEDS, ENGLAND.

Who are the deaf ones of the earth? why, those who close their ears
To the heart-cry of affection—to the soul sob wrung from tears—
To the anguish of the fallen, to the captive's stifled groan:
Whose ears are closed to pity, for their hearts are turned to stone.

Who are the dumb ones of the earth? why, those whose mouths are still,
When the fiat of the tyrant works out its wicked will;
When the oaths of the blasphemer their brutal burden bear,
Or the foul jests of the fool shall poison all the air.

They are not deaf where God has closed that avenue of sense,
For they hear heaven's gates thrown open, and the sounds that issue thence;
They hear the angels' hymns, and the Saviour's pardoning voice,
And their listening hearts are wakened, as their rescued souls rejoice.

They are not dumb where God has closed the outer gate of prayer;
The clasped hands have a mute appeal no uttered sounds can wear;
In tender thought and gentle act their gratitude we read,
For faith is our best worship, and work our noblest creed.

INSTITUTION ITEMS.

BY THE EDITOR.

American Asylum.—Mr. Williams sends us the following item concerning an interesting service in the chapel, in April last:

"Last Thursday, Mr. Woo Tsze Yun, the new Chinese Commissioner of Education, visited the Asylum, and was present at the chapel exercises at the opening of the school. Mr. Cros-

sett, a former missionary of the Presbyterian Board of Missions in China, was also present. One of our teachers translated the reading of the Scriptures and the prayer from the sign-language into English for Mr. Crossett, who, in turn, translated them into Chinese for the Commissioner."

Ohio Institution.—Mrs. C. A. Babbitt, who had been connected with the Institution for twelve years, first as housekeeper, then as assistant-matron, and finally as matron, died at her post in the Institution on the 18th of April last, of Bright's disease. Though very feeble in the last days, she was conscious to the end, and, no longer able to speak orally, communicated with her friends by signs and the manual alphabet. Her character is thus summed up in the Ohio *Chronicle:* "She possessed remarkable power of will, fair intelligence, and high moral qualities, and applied them to the affairs of the Institution with conscientious energy. Calm power, thorough system, and prompt execution characterized every movement."

Oregon Institution.—The school was reopened on the 31st of March last, with Mr. Knight, a former principal, again at its head. Mrs. L. McCulloch is matron, and Mr. W. S. Smith, the founder of the school, and Mrs. Knight, assist in teaching.

National College.—The exercises of Presentation Day were held in the presence of a large audience, including the President of the United States and many other prominent officers of the Government, on the first Wednesday of April. Messrs. Lester Goodman, of Illinois, and James I. Sansom, of Pennsylvania, who have pursued the full College course of study, were presented to the Corporation as candidates for the degree of Bachelor of Arts, and Mr. Arthur D. Bryant, of the District of Columbia, for the degree of Bachelor of Philosophy. Mr. Goodman's admirable oral delivery of his oration was a pleasing feature of the exercises. Mr. A. Graham Bell gave an interesting exposition of Visible Speech, at the close of which he was surprised with the honorary degree of Doctor of Philosophy, conferred by the Corporation in recognition of the valuable services he has rendered to the art of articulation teaching. The honorary degree of Master of Arts was conferred upon Mr.

Edwin Booth, well known to the readers of the *Annals* as one of the earliest graduates of the American Asylum, for many years past a successful editor and publisher, and a contributor to this periodical. A stirring address was delivered by Hon. J. Randolph Tucker, member of Congress from Virginia. The public exercises were followed by a pleasant reception at President Gallaudet's house.

MISCELLANEOUS.

BY THE EDITOR.

Martin's Statue of De l'Epée.—We have the pleasure of presenting to our subscribers, in the present number of the *Annals*, a picture of Martin's bronze statue of De l'Epée, which was mentioned in the last volume (pages 273, 274) as having recently been given by the artist to the National Institution at Paris. The pedestal, which with its fine bas-reliefs constitutes an important part of the monument, is omitted in our picture in order to present the statue itself more clearly.

Mr. Martin has recently made for several European institutions reduced copies, in terra-cotta, of the statue and pedestal, which he sells at cost, and with which he would be happy to supply any American institutions desiring them. We have unfortunately mislaid the letter in which he gave his address, mentioned the size of the statue and pedestal, and specified the price; we will endeavor to ascertain these particulars, and report them in the next number of the *Annals*.

Aids to Hearing.—The audiphone is still a subject of experiment in several institutions, in some of which—as the Nebraska and Wisconsin Institutions—it is regarded as a useful aid in the work of articulation teaching, while in others, where it has been tried, little value is attached to it. The same is true of the dentaphone, which in its latest form of manufacture differs little from the audiphone.

Dr. C. H. Thomas, of Philadelphia, in a paper read before the Philadelphia County Medical Society on the 17th of December last, gave some interesting results of study and experiment in transmitting sound through the medium of the teeth and cranial bones. He proposed the name *osteophone* as a general

term to be used for all appliances of the kind, the teeth not being essential factors in conveying the sound. He regards these instruments as of value in many cases of deafness, and likely to supersede the ear-trumpet to a large extent, but as very far from supplying a normal degree of hearing, giving, in fact, much less than the hundredth part of it. For deaf-mutes he thinks them of little value. "Repeated tests show that those who are able to hear with the aid of the audiphone hear *their own voices* perfectly without it; while those who are unable to hear their own voices without it can hear neither their own nor any other voice with it. It is, therefore, worthless to those who do not possess the faculty of self-hearing." Dr. Thomas considers fullers' board (or press-board) covered with shellac varnish as superior to the hard-rubber of the audiphone, and to wood, metal, or any other material that he has experimented with; it has the additional advantage of costing but a few cents.

Mr. J. Hugentobler, principal of the articulation school at Lyons, France, has been testing the audiphone with his pupils, and read an interesting paper on the subject before the National Medical Society of that city on the 15th of March last. He used Colladon's audiphone, an article of Swiss manufacture, made of card-board, and sold at 80 cents. He gives the results of his experiments in detail, stating with precision the effect produced in the case of each pupil, and reaches the same conclusion as Dr. Thomas, viz., that while for the many cases of partial deafness the audiphone may replace the ear-trumpet, it does not, in its present shape, produce vibrations of sufficient force to be of much real service to deaf-mutes.

Mr. F. D. Clarke, of the New York Institution for the Deaf and Dumb, has written for the *Annals*, at our request, the following description of the *electrophone*, which is now offered for sale at the price of $10:

"A few years ago, when the world was astonished by those wonderful discoveries of Bell and Edison, the telephone, the microphone, and the phonograph, the idea occurred to the writer that, possibly, in this same direction might be found some combination that might prove an aid to the deaf and dumb.

"At first the fulfilment of this hope seemed so improbable that several combinations thought out were laid aside as chi-

merical; but at last, in connection with Mr. M. G. Foster, of New York city, experiments in this direction were begun.

"There is hardly an idea for improving or increasing sound that we have not tried to improve upon. Looking over our working note-books, I find lenses of six or eight different materials for condensing sound, funnels, tubes, and vibrating strings and rods for conveying it, and numerous devices for converting it into electricity that have been tried and laid aside.

"These experiments were by no means all total failures. One cause of our trouble was that we expected too much; another, that we fell into the mistake of supposing that to make the deaf hear we must make noise enough to deafen a person of normal hearing. It was not until we found how little was accomplished by two well-advertised and largely-sold instruments for this purpose that we recognized that these instruments must be, like spectacles, of no use to persons perfect in all their senses, and, announcing what we had accomplished, began to experiment on deaf-mutes.

"The *electrophone*, as we have called our instrument, consists of a metal diaphragm so held between two rubber rings that it can receive sound from any direction, either front or rear, and vibrate freely. Just here we met a difficulty that took weeks to overcome. This diaphragm vibrated too freely. Secondary vibrations were set up in it, and tended to destroy, or at least obscure, the primary ones, which alone we wished to obtain. We got enough sound from this, but instead of the sound we wanted, it was noise. At last, after many experiments, such as using sheets of lead on the edges of the diaphragm, fastening a sheet of pasteboard to one side of it, etc., we overcame this in a very simple way: by making a mouth-piece as heavy or heavier than the diaphragm, so as to damp these vibrations.

"Close to this diaphragm, and so arranged as to be easily controlled by a regulating screw, is a permanent steel magnet, one end of which is encircled by a helix of more than a thousand turns of fine insulated copper wire. According to well-known laws of magneto-electricity, every time a piece of iron approaches the poles of this magnet a current of electricity is set up in one direction, and when the iron recedes from the pole the current is set up in the opposite direction. The vibration

of the diaphragm, therefore, must create a number of currents, each very weak, it is true, but strong enough to excite a nerve when passed along it. These are conveyed to the nerves of hearing, the ends of the coil being in magnetic connection with each ear by means of a metal hook, similar to the bow of a pair spectacles passed behind the ear, and a silk-covered wire. We should prefer to make this connection by means of a damp sponge inserted into the ear, but have found such a general repugnance to this method that we have given it up.

"The mouth-piece of the instrument, of nickel-plated metal, conveys the mechanical vibrations through the teeth, as in the ordinary form of the audiphone and dentaphone. The whole instrument is less than six inches wide and ten inches long, and is very light.

"With a crude, home-made sample of this instrument we obtained most gratifying results. Of 105 cases taken from among the pupils of the New York Institution, we found—

"No benefit	7
"Doubtful benefit (where the pupil said he could hear, but doubts existed as to his mistaking *feeling* for *hearing*)	15
"Partial benefit (distinguishing vowels, but failing to catch consonants perfectly)	60
"Great benefit (in some cases almost amounting to normal hearing)	23
	105

"As a general rule, the percentage of those benefited was greater with congenital deaf-mutes than with semi-mutes, and was greater in the younger classes than in the older. One very intelligent teacher who tried this instrument says that the audiphone gives him a sensation in the upper jaw, the electrophone in the ears, but that he can't say whether either is hearing, as he never heard.

"The electrophone, so far as I can judge by experiments on myself, does not increase the volume of sound to a person with good hearing, but one using it with the ears closed can hear as well as with them open. It will not help those whose deafness is caused by the death of the nerve of hearing; and so far as I can tell, the only way to find out whether it will help a particular case or not is to try it."

Miraculous Restoration of Hearing.—We referred in the last number of the *Annals* to stories of the miraculous restoration of hearing in the eighth and thirteenth centuries. Equally wonderful reports are published of miracles in the present day, at Lourdes, France, and Knock, Mayo, Ireland. The diary of Archdeacon Cavanagh, recently published, gives particulars of over a hundred cures of various kinds wrought since the 21st of August last, at the chapel in the latter place, and among them are several cases of deafness. The names and residences of the persons restored are given in almost every instance. "The cures have been wrought on persons who either prayed on the spot, or applied cement or clay taken from the church to the parts of the body affected by pains or wounds."

The International Convention.—We are happy to announce that this country will be represented at the International Convention which meets at Milan on the 11th of September next by at least two delegates—President Gallaudet and Mr. Denison, of the Columbia Institution. Dr. Gillett, of Illinois, will perhaps be present, and we hope there may be others also.

New York Home for Aged and Infirm Deaf-Mutes.—At a meeting of the trustees of the Church Mission to Deaf-Mutes, held on the 28th of April last, on motion of Dr. Peet, it was resolved that, inasmuch as the greater part of the funds raised for the establishment and maintenance of the Home had been contributed by citizens of New York, and as that State furnishes a field sufficiently broad for its benevolent work, its privileges shall henceforth be restricted to deaf-mutes who have been graduated from one of the institutions of the State of New York, or who have resided in the State for five consecutive years up to the time of their admission, and to those in whose behalf the sum of two hundred dollars may be annually paid. The present inmates of the Home, however, are to continue to enjoy the same support as formerly. It was also voted that subscriptions to the amount of $26,000 should be solicited in the State of New York, to be added to the amount already in the treasury, and that the money so raised be dedicated to the purchase of a farm and the erection of buildings to furnish comfort and support for the aged and infirm deaf-mutes already

provided for, and also temporary employment and maintenance for other needy deaf-mutes, who, under the conditions above mentioned, may be applicants therefor. Dr. Peet, who has already raised over $1,600, was made treasurer of the money hereafter to be collected. The building fund now amounts to over $6,000.

Death of Kruse.—Mr. Otto Friedrich Kruse, one of the most distinguished deaf persons of the present century, died at his home in Altona, Schleswig-Holstein, on the 11th of March last. A sketch of his life and works, abridged from his autobiography, was published in the *Annals*, vol. xxii, pp. 157–166. Since then (in 1868) the degree of Master of Arts was conferred upon him by the National Deaf-Mute College at Washington, an honor of which he wrote in terms of very high appreciation. It is proposed by his deaf-mute friends and his fellow-teachers to erect a monument over his grave in Altona.

Death of Mrs. Clerc.—Mrs. Laurent Clerc, who survived her husband eleven years, died on the 17th of May last at the age of 89 years. She entered the first class that was instructed in the American Asylum, being then 23 years old, and two years later was married to her teacher, Mr. Clerc. She was noted throughout life for her grace, beauty, vivacity, and intelligence, and was always a favorite with young and old. Of six children, only two are left, one being the Rev. F. J. Clerc, D. D., and the other Mrs. Elizabeth Beers, the mother of Professor Henry A. Beers, of Yale College.

Philadelphia Course of Study.—A friend has sent us the course of study recently revised for the Philadelphia public schools. It is a pamphlet of 150 closely-printed pages, and gives a very full statement of the work. It contains many valuable hints and suggestions, both as to the general plan and the details of instruction. We commend it to the principals and teachers of our institutions as adapted in many respects to aid them in their work. As no publisher's name appears upon the pamphlet, we cannot say certainly how it is to be obtained, but we presume of the secretary of the Philadelphia Board of Education.

The Raindrop.—We regret to have to announce that, for want of sufficient means of support, the publication of this periodical was discontinued with the May number of this year, which completed the first volume. The effort of Mr. Logan and his associates to supply suitable reading matter for deaf-mute children was the most successful attempt of the kind ever made, and the suspension of the periodical is a real loss to the cause of deaf-mute education. We regret the matter was not brought before the late Conference of Principals, as by their united action arrangements might, perhaps, have been made for its continuance. We hope it will yet be resumed under circumstances that will insure its financial success. Meantime we all owe a debt of gratitude to the teachers of the Western Pennsylvania Institution, who without any compensation have labored so faithfully in this field, and have shown the possibility of providing for young pupils reading matter which shall both please and profit them.

Deferred Articles.—We have in hand the manuscript of the second article by Professor Storrs on "Methods of Deaf-Mute Instruction," and a sketch of the late Henry B. Camp by the Rev. A. C. Baldwin. Both these articles will appear in the next number of the *Annals*, being deferred in order to enable us to insert as much as possible of the Report of the Conference of Principals.

NOTICES OF PUBLICATIONS.

BY THE EDITOR.

The following publications, relating to the deaf, have recently come to our notice :

COLDEFY, V. De l'éducation des sourds-muets. Paris. 1879. Reprinted from Annales des maladies de l'oreille et du larynx, vol. v.

Mr. Coldefy is a teacher in the National Institution at Paris, and advocates the manual method of instruction.

HUGENTOBLER, J. L'audiphone. Lyons. 1880. 8vo., pp. 13.

This pamphlet is mentioned above, p. 226.

LUNIER. Sur la responsabilité légale des sourds-muets. In Annales d'hygiène, Paris, 1879, 3 s., i, 363–365.

MARCHIO, PÈRE. Notes sur un petit ouvrage de Mr. V. Coldefy. Sienna. 1880. 8vo., pp. 40.

The author, who is a teacher in the Sienna Institution, advocates the labial method, in reply to the work of Mr. Coldefy above mentioned.

THOMAS, CHARLES HERMON, M. D. Researches on hearing through the medium of the teeth and cranial bones. Revised and reprinted from the Philadelphia Medical Times, Feb. 28, 1880. 8vo., pp. 4.

This is also referred to above, pp. 225, 226.

SIGG, J. H. Gerichtsärztlicher Befund und Gutachten über den taubstummen K. M. in T. [Medico-legal decision and opinion upon the deaf-mute K. M. of T.] In Correspondenz-Blatt für schweizer Aerzte, Basel, 1879, ix, 71.

VALADE-GABEL and VALADE-GABEL, A. Plan d'études. Programme de l'enseignement pour les écoles de sourds-muets non subventionnées par l'Etat. Paris. 1879 pp. 104. [Course of instruction for deaf-mute schools not supported by the State.]

In his examination of the schools of France not supported by the State, of which the report was published in the last volume of the *Annals*, pp. 229–252, Mr. Valade-Gabel saw the need of a guide for the many well-meaning but inexperienced teachers whom he found in these schools; this need the work here named is intended to supply. It marks out a course of elementary instruction which is adapted to pupils of limited ability.

VALADE-GABEL, A. De l'importance de la composition pour l'instruction des sourd-muets. Paris. 1879. 8vo., pp. 20.

This is an address delivered at the distribution of prizes in the National Institution at Paris. The speaker maintains the superiority of the manual method, and shows the excellent results in language obtained in the Itard High Class by the use of writing and the manual alphabet.

REPORTS OF INSTITUTIONS, 1880. Pennsylvania, Ohio, Mississippi, New York Improved, and Rhode Island Institutions.

A part of the foregoing works we have not seen, but take the titles from the *Index Medicus*. This valuable periodical also gives the titles of many books and articles relating to deafness in its medical aspects.

AMERICAN ANNALS

OF THE

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METHODS OF DEAF-MUTE TEACHING.—II.

BY RICHARD S. STORRS, M. A., HARTFORD, CONN.

SENTENCE analysis, upon which as a basis the scientific method rests, is, of course, essentially the same for all languages and for all time, and the reader's general acquaintance with it will be assumed while tracing briefly the evolution of successive sentence-elements for the deaf-mute pupil acquiring language under this method. For some very interesting discussions, however, of this analysis, as applied to grammatical instruction by one of the ablest of modern grammarians—Dr. Karl Ferdinand Becker—two small but exceedingly suggestive books by Professor Gibbs, formerly of Yale College, entitled, respectively, "Philological Studies" and "The Latin Analyst," may be consulted by any teacher with great profit. In these two books Professor Gibbs clearly presents the leading principles of the "new philology," as laid down by Dr. Becker, and as more freely than fairly appropriated from him by some of our own recent grammarians. Whoever may have been repelled from the whole method by the dreary mechanism of these imitators will do well to seek and study the very life of the sentence under the guidance of so enthusiastic and competent a commentator upon the original author as Professor Gibbs.

There is also in print an English translation of Becker's own school grammar, published by Longman, which may be recommended, not only as a clear exhibition of scientific sentence evolution, but also as a most excellent German grammar for those who are still so old-fashioned as to prefer to "mix brains" with their own linguistic studies.

It will be, however, neither necessary nor desirable, as it certainly would not be possible within magazine limits, to trace minutely the details of our proposed course among the more advanced refinements of thought seeking expression in language. MASTERY—OF A MINIMIZED COURSE—*of simple, systematized English—by the* POORER *portion of the class*—this, and this alone, being the *aim* and *claim* of the scientific method as applied to deaf-mute instruction, we shall limit our present sketch to that portion of the course which we regard as the *minimum* of language equipment necessary for our pupils, and as also within the possible MASTERY of every ordinary deaf-mute.

Low as this aim may at first sight seem to the superficial observer, we have no fear that it will be regarded as inadequate, or even easy of attainment, by any one at all familiar with deaf-mute instruction. It has long been conceded, by even the advocates of the natural method, that any satisfactory *mastery* of ordinary English is, by that method, for the poorer part of the class, an as yet unattained result—if not also a hopeless impossibility. That our pupils "do not master the English language" has been for years the sad burden of our Convention discussions and essays, as well as the disheartened confession of our most earnest and successful instructors. Perhaps it has not always been sufficiently considered, by those either criticising or confessing this failure, how unreasonable it is to demand of pupils like ours the idiomatic mastery of a language like the English, and how impossible it must be, in the very nature of the case, for the natural method, or any other, to confer *such* mastery upon the merely average deaf-mute within the limits of his tuition term, and under the necessary conditions of institution instruction. Certainly, it is not *such* mastery, even in any minimum degree, that the scientific method attempts to confer. It does not, indeed, disparage idiomatic excellence in the slightest degree, whenever possibly attainable, nor does it deny the possibility of its attainment by the brighter deaf-mutes, taught by the natural method, under exceptionally favorable circumstances. On the contrary, it readily concedes the advantage of using that method for such exceptional pupils under such exceptional circumstances. But it denies this in regard to the great body of deaf-mutes, and especially in regard to those of merely average ability—or less—under the ordinary conditions of institution instruction. And it is for this vastly larger and

more necessitous body of merely average pupils, rather than for a selected and fortunate few, that the scientific method makes its claim and offers its service. It is in sharply focusing for these feebler pupils an entirely different kind of mastery, viz., that of grammatically correct and extremely simple English, and in showing its perfect feasibility for them, that the distinctive merit of the plan I am outlining really consists.

It sees the little class which at first, under the natural method, commenced cheerfully and hopefully enough, daily growing more and more confused and oppressed by the constantly-increasing accumulations of unclassified idiomatic usage, irreducible to any limited number of structural principles. It sees the larger portion of the class daily becoming more hopelessly separated in attainment from the few brightest ones, who alone are at all able to absorb and assimilate this heterogeneous mass of memorized material. It sees the teacher daily more and more discouraged by his Sisyphus task of trying to roll the huge stone a little way up memory's slope, only to find it on the morrow at perhaps even a lower level than before!—And seeing teacher and pupils thus alike defeated and disheartened in the hopeless attempt of the class, as a whole, to master idiomatic English under conditions in the highest degree unfavorable to success, the scientific system says to the teacher:

Reduce, in some way or other, your standard of attainment for this larger portion of your class, whom your present course is so rapidly and ruinously demoralizing as students. Cease to demand the impossible from them. Fix the standard of minimum attainment at possible height, and then hold yourself and your whole class to rigid responsibility for reaching that standard. Either abbreviate your own idiomatic course, by selecting from its immense mass a very limited number—say three hundred—of the most common conversational formulas, based upon, perhaps, five hundred different words, the perfect memorizing of which by innumerable repetitions shall so fully equip the pupil for the ordinary experiences of life as to expose but rarely to others his immense ignorance outside of his memorized formulas; impress this—your minimum language-course—indelibly upon every pupil's memory, with also a general impression of those circumstances under which each formula might be appropriately used, and thus successfully advance your pupil to the grade of a well-educated—*parrot!*

But if you reluctate with your whole soul against any such most meagre and deceptive course, as I know you must,—if you recognize and would develop in your little pupils *minds*, and not *memories* only,—then the scientific system is able to offer to you another and a different standard of minimum attainment, liable to no valid objection and to no chance of ordinary failure, and exposing the pupil to no subsequent disrespect from any competent critic.

To the baffled, yet still determined, teacher, it says again:

Abandon at once and forever these nursery and parrot methods, so wholly inapplicable under these abnormal conditions; repudiate the sophistical and misleading dictum that the deaf-mute should learn language precisely as other children do; affirm, instead, that his is an exceptional case, which must necessarily be treated in an exceptional manner; confess idiomatic mastery to be impossible for children thus lacking every important condition of its usual acquisition; deny the necessity for our pupils of this idiomatic mastery, and claim confidently for a simply correct grammatical style an equal rank and value: nay, more; claim for it a much higher rank and value as a means of the pupil's own mental development, and lay out your new linguistic course in accordance with such views and claims.

Teach everything from the beginning upon a ground-work of constructive principles held clearly in your own mind, though not technically obtruded upon the pupil's attention; detain the whole class upon the simplest construction until its *mastery* shall become assured, and its use familiar and facile. Successively and slowly evolve one and another element and construction for similar patient and perfect mastery, until within one year you shall have given to all your class a language apparatus adequate to the clear expression of a wide range of simple thought and feeling. Pursue this same course through gradually expanding forms of construction, with equal thoughtfulness and thoroughness, until within three years your minimum of necessary attainment, viz., the ability to express his conscious thought clearly and correctly in simple language, shall have been reached by all except the utterly incapable, and your class, as a whole, can truly be said to have mastered simple constructive English.

To any teacher thus thinking and teaching, the scientific method guarantees at every stage of his regularly-ordered

course pupils both thoughtful and hopeful, justly and cheerfully held responsible for correctness in daily exercises, and a class evenly advancing, as a whole, with sure and steady step along a seen and solid road, toward an attainable goal, in place of the baffled and discouraged wanderers among idiomatic jungles which the natural method too often can alone exhibit.

That this general guarantee is fully met in the case of the little pupil dealing only with the simple proposition, where our last article left him, there can be no doubt. It will be fortunate, indeed, for him if any of his subsequent language exercises shall enlist his more cordial or confident effort, or shall seem to him more real and adequate expressions of his thought.

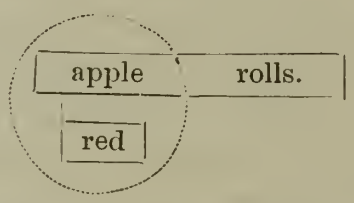
It will not be difficult, however, for the teacher, at the proper time, to disturb a little this complacency of the pupil's mind in his own performance, and to awaken the suspicion of decided inadequacy where all had before seemed so complete. It is in the skilful awakening of this sense of want at the proper time in the pupil's mind before introducing the supplying element, and still more in keeping it dormant until that time arrives, that the teacher's tact will most happily appear.

The element to be now evolved and supplied is, of course, the *attributive*. This element is found primarily in the verb, which combines in itself both the *assertion* and the *attribute*. This is readily illustrated in the proposition "Man lives," by disengaging the attribute and presenting it separate in the precisely equivalent proposition, "Man is alive." Though only a few verbs are, in our usage, thus readily convertible, there is no question as to the correctness of the analysis.

It is, in fact, only in a very loose way that the verb has been thus far defined as either the word of activity or of assertion alone. It is essentially the word of *attribute*, and the proposition in which it occurs is really the expression of the mind's inevitable act in thinking this attribute into its connection with some substance.

But it is probably needless to say that it is not from this direction that we would recommend the introduction of the attribute to the pupil's attention. The two forms are, in fact, so confessedly almost identical that neither could supply any sense of want left unsupplied by the other. Confront the pupil, however, with both a red apple and a green apple, and

direct him to express in his short propositions that difference which his own eye recognizes as they lie or roll before him. He can write "Apples roll," but can do no more. In response, now, to his appeal for your aid, draw a separate and smaller parallelogram below the predicative one, write within it the new word "red," connect it by a short vertical line with the parallelogram above, and enclose, if you please, (though this is unessential,) both noun and attribute within a dotted circular outline, thus:



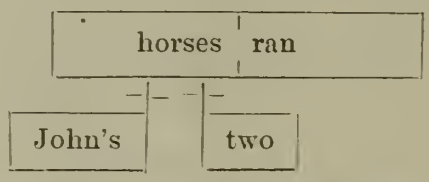
Assure the pupil that all this which he now sees within the circular outline is the new and expanded *name* for that particular kind of apple, and to be used in every respect as his previous shorter name had been. Then write for him the new propositions, "Red apple rolls," "Green apple rolls." Repeat the experiment again and again, until his mind becomes perfectly familiarized with both the reason and the method of this process of name-expansion, causing him, at the same time, to notice that this new descriptive word is always written in the proposition immediately *before* the word which it helps to describe.

Assure him that it is possible to expand thus descriptively the names of all the objects he has hitherto known. Show him, as a mere matter of illustration,—but an interesting one,—now or at some future time, that occasionally usage allows us to contract this amplified descriptive name into a single noun-name, as when we write "a negro" in place of "a black man," or "a dwarf" in place of "a small man," or "a giant" in place of "a large man"—though generally we are forced to use the expanded name. When the whole idea is clearly in his mind, commence the work of supplying him with these new attribute-words or adjectives, to be used by him as fast as acquired in forming expanded names, and these at once incorporated into his original simple propositions. Does any one doubt the eager interest with which every pupil will at once engage in the preparation of such expanded names, and will overwhelm the teacher with inquiries for the unknown attribute words by which indi-

vidual objects are differenced? The new constructive principle is felt to be mastered almost at once, and the simplicity and certainty of its correct application invite the pupil to its immediate and confident use.

The number and variety of important points which may be brought before the pupil's attention within the limits of this new construction, each to receive his pleased and patient practice, are more than might be at first supposed, and more than we can here indicate. A few may be mentioned as samples. First, and most obvious, is the classification and usage of simple adjectives. These should be taught, when possible, in contrasted pairs. Adjectives of color should be first taught, both as appealing most vividly to the eye, and also as generally, in our usage, immediately preceding the noun modified by them—"A round red apple" we say, and not "A red round apple." Adjectives of number should be next taught, as always in our usage coming *first* in any series of adjective modifiers belonging to one noun—*e. g.*, "Two large square black-boards." The indefinite article will naturally be here introduced, as being nearly the equivalent of the numeral adjective "one." Whenever the teacher may subsequently elect, whether within the limits of this construction or afterwards, this article may be contrasted with the definite article, so called, in the idiomatic usages of both, and practice upon the two commenced. Adjectives of size—*e. g.*, large and small, long and short—may be next taught as coming next after those of number in our usage; and the only two adjectives of form which are at present desirable, round and square, may be included under the same direction, as also some miscellaneous ones not easily classified. The symbol for the adjective should be given, and applied both to the adjective word wherever used and to the vertical line which connects in the sentence-map the attributive and predicative parallelograms. This will be found very suggestively useful when, in subsequent progress, attributive phrases and clauses take the place of simple adjectives. For an occasional practice exercise, the pupils—and especially the brighter ones, for an extra exercise—may be allowed to accumulate upon one noun several appropriate adjectives in their proper order—*e. g.*, "Two large, smooth, round red apples roll"—but they should not usually be encouraged to use more than one adjective besides that of number with any one noun. being simply told that such is the better usage.

At this point the adjective use of the noun itself in the form of the possessive case should be explained, the possessive noun being assigned to its proper attributive and subordinate position in the sentence-map, with the suggestive adjective symbol upon the vertical connecting line—thus, "John's two horses ran."



This completes the case presentation of the noun, and prepares the way for the full presentation of the personal pronoun in all its cases and in both numbers. This, with the requisite practice necessary for their mastery, will occupy considerable time, particularly as the pupil here encounters his first grammatical anomaly in the apparent plural inflection of the verb with the singular pronoun of the first or second person as subject, contrary to the rule which he has hitherto found uniformly reliable, that a singular subject requires the addition of an inflectional "s" to the verb, while only the presence of the inflection with the noun can remove it from the verb. It is a pity to be obliged to disturb in even the slightest degree his confidence in this rule; and it will require some care to prevent the exception, as now taken up by the memory alone, from confusing and weakening the principle as it has hitherto lain in his mind. At the best, much practice will be required before the weaker members of the class will write with uniform correctness the two forms, "The teacher walks," and "You walk," or "John writes," and "I write,"—John being the real writer in both cases. Since, however, this practice, like all his other exercises, will be in the form of complete propositions, and so will be stamping more and more indelibly on his mind the fundamental elements of the sentence, its advantage will ultimately surely appear.

The acquisition of the three cases of the pronoun will be much facilitated by writing them upon three very large outline drawings of the human hand in different and appropriate positions, corresponding to our sign-indications of the several cases, and keeping these pictures constantly before the pupils upon the wall of the class-room.

The nominative or subject pronouns—I, you, he, she, it, we,

you, they—will appear upon a hand pointing with the outstretched index finger, as in our own nominative sign gesture; the possessive pronouns—my, your, his, her, its, our, your, their—will appear upon the palm of an open and pushing hand, as in our possessive sign; while the objective pronouns—me, you, him, her, it, us, you, them—will appear upon the palms of two hands, open, raised, and retracting toward the shoulders, as in our usual passive sign gesture.

It will be found that these suggestive pictures, hanging constantly upon the wall before the young pupil's eyes, will insensibly gradually transfer to his mind their correspondencies, and so facilitate in a considerable degree his early acquisition of these confusing forms.

Because it is desirable to have as much variety as possible even in our earliest class exercises; because, also, arithmetical exercises furnish the maximum of relief to minds long occupied in language exercises, through the different set of mental faculties which they employ; and because, finally, some of the brightest pupils in language will probably prove specially backward in arithmetic, and can, therefore, receive their supplementary work in it more usefully than in extra language exercises—for all these reasons it will be well to commence arithmetical exercises as soon as the first ten numerals have been taught.

This may be easily done within the limits of our present language construction, by practising the pupils for a short time daily in such proposition-groups or series as these:

John has two crayons.)
Mary has one crayon.) They have three crayons.

or

I have two apples. You have three apples.
We have five apples.

It is easily seen that the question construction, which is as yet untaught, is thus rendered unnecessary, while every advantage of the usual arithmetical exercise is perfectly secured.

In an article upon "Arithmetic for Deaf-Mutes," in the *Annals* for July, 1871,* I expressed the opinion, which I would here repeat, that numbers should at first be known to the pupil only as verbal adjectives, precisely similar in their office to other

* Vol. xvi, pp. 143-160.

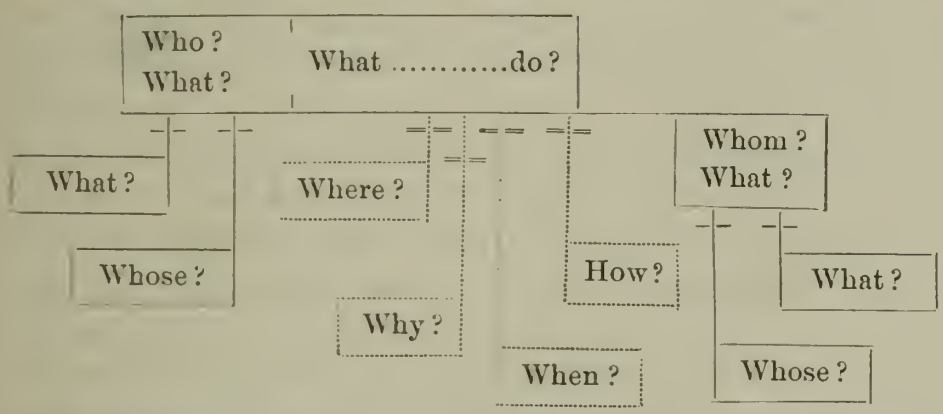
adjectives, and that the Arabic symbols, which so easily assume in our minds a separate and more substantive character, should be deferred in their presentation and use until this true attributive character of the numbers themselves, however presented, has become so firmly fixed in the pupil's mind as to be in no danger of being overlooked. In accordance with this view, I would, for the present, use only the word form of the numerals in these earliest arithmetical propositions, and would defer acquainting the pupils with the Arabic symbols for some time longer.

For further suggestions as to the best method of memorizing the various combinations of these Arabic symbols after they shall have been taught, and for descriptions of the writer's visual device of addition and multiplication combination cards, the reader is referred to the article already cited. Experience in the use of these cards is more and more conclusively demonstrating the great superiority of this visual method of acquiring the combinations over the usual verbal method.

The early use of the interrogative construction, although, as we have said, unnecessary in our arithmetical exercises, is yet desirable on many other accounts, and is, in its primary forms at least, evidently and easily within the language-range already attained. To the successful teaching of these varied and somewhat confusing forms the sentence-map may be made to lend valuable assistance, under a form specially and permanently appropriated to this purpose. Let the teacher draw, with a carpenter's red-wax pencil upon a wooden black-board, a large-sized skeleton sentence-map, having the predicative, objective, and attributive rectangles, already described, in their appropriate positions and connections. Within these rectangles let him write with the same inerasable red pencil the respectively appropriate interrogative pronouns—"Who?" or "What?" in the subject rectangle; "Whom?" or "What?" in the objective rectangle; "What .... do?" in the predicate space, and "Whom?" or "What?" in the attributive rectangles. The board thus prepared he may call his question-board, and will have in it a simple and convenient apparatus, always easily available for teaching and analyzing simple interrogative forms.

The various elements of any simple sentence may be written in their appropriate sections of this sentence-map directly upon and partly hiding the interrogative words. The subsequent

erasure of the crayon word or words in any section with a towel, or even a sponge, will simply uncover and reveal the still unerased interrogative word which inquires for the missing element, leaving the sentence complete as an interrogative instead of a narrative construction. This is only one among many possible ways of using the question-board. Its most important advantage to the class will, however, result from its constant presence as a whole before their sight, thus gradually enstamping on their minds the interrogative idea and its special forms in their appropriate offices. The question-board at this stage of the pupil's progress, and unoccupied by any particular sentence, would appear somewhat thus:



The subsequent advances of the pupil into adverbial and other constructions will require corresponding additions to the sentence-map, which can be easily made from time to time. The adverbial modifiers within the dotted rectangles in the illustration are samples of such additions to be hereafter made.

The narrative exercises of the pupil, which are of course all this time continued, are at this stage based upon the noun, verb, and adjective only, with the pronoun as substitute word for the noun in certain connections. He lacks as yet the very idea of an adverbial modifier; and, if due care has been used in guiding and developing his thought, is probably still unconscious of his lack. To apprise him of it, let the teacher call upon him some day to express in language the two evidently different acts of fast writing and slow writing. The want is at once confessed, the adverbial supply word gratefully received, its office perfectly comprehended, its place in the sentence-map, directly under and connected with the predicate section, at once admitted, and the way opened for an indefinite enlargement of the pupil's adverbial vocabulary in connection with the proposition as thus expanded.

The range of adverbs which can be profitably taught is, however, much more limited than of adjectives, since by far the larger part of adverbial modifying is accomplished by the use of phrases, a construction which is as yet unknown to the pupil. Moreover, since tense has not yet been opened to him, adverbs of time would be now prematurely presented to him. Of place, we have the two adverbs "here" and "there;" and of manner, an indefinite number, easily formed, usually from some corresponding adjective by adding to it the adverbial termination with which to enrich and expand his future narratives and language exercises.

The syntax of sentences embracing this new element offers no new uncertainty, since the adverb as thus far developed *may* properly invariably *end* the sentence. This rule is, if possible, even simpler than that by which the position of the simple adjective modifier was fixed as immediately preceding the word which it modifies. The adverbial modifier as thus far opened to the pupil will call for the addition to the skeleton sentence-map upon the question-board of two rectangles, below and connected with the predicate space, within which will be written the respective interrogative adverbs "Where?" and "How?"

If we proceed now, as we may and probably would better, to awaken the pupil's time-sense, and to supply him with the primary tense forms for all the verbs yet taught, we shall at once have opened before us an almost unlimited field for the repetition and variation of previous exercises, to the very great advantage of all the pupils, and especially of the duller ones. Only two or three new adverbs of time need to be taught in connection with the past and future tenses—*e. g.*, now, then, once, formerly, soon—and the whole class can, in this new connection, be easily allured over an immense range of practice-work, confirming thus all correct habits, and affording an excellent opportunity for equalizing attainments. It will depend on each teacher how many verbs the class shall have acquired at this time. The list need not necessarily be a long one, since all the work hitherto outlined might be easily based upon a list of twenty-five verbs. Fifty would probably be quite too many for the duller ones to have thus far attempted, though the supernumerary course of the brighter ones may have included many more than that, and may now be still further extended, if desirable, while the duller ones are delaying them upon the

tense variations. The question-board will receive at this point the further addition of a third adverbial rectangle, with the inscribed interrogative adverb "When?"

Only one important thing now remains to be done before we shall be at liberty to enter the region of phrases and clauses as the equivalents of the simple elements thus far given. This is, to give the pupil three additional forms of predication, besides the one upon which all his language has hitherto been based.

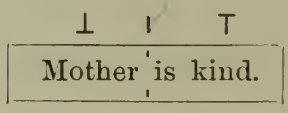
There are only *five* forms of predication in our language; hence there are only five *essential* varieties of the English sentence. All the apparently innumerable variations of our sentence rest at bottom upon some one of these five forms of predication. This is the most correct, as it is certainly the most intelligible and practically useful, basis for sentence classification.

I have, indeed, seen charts of so-called "essential" sentences in which the most unimportant points were elevated into *test* significance. The dative object, for instance, is one only out of a great variety of other possible objects, either complementary or supplementary. There is no more reason why a sentence in which that object happens to be employed should on that account alone be called an essential sentence than why every other different object element should not confer a similar honor upon the sentence in which it may occur. Such merely superficial distinctions tend only to bring the whole idea into disrespect. The real and only reliable basis of sentence classification is that which drives the analyst back to its form of predication. Of these there are, as we have said, only *five*, of which the pupil has as yet had only the first—that, namely, in which the attribute and the assertion are united in the simple verb.

The second form of predication we have already incidentally seen is contained really in the first, and may be readily evolved from it, as when we say "Man is alive" instead of "Man lives." The key to the use of this form, rather than the first, lies in the greater prominence and emphasis which it gives to the attributive element, challenging for it the entire energy and service of the proposition. To awaken the pupil's own sense of the need of such a form of predication, you have but, seemingly, to call in question some one of the self-evident attributes which he has given to his noun in some of his own sentences. Suppose this sentence to be, "My kind mother gave me an apple,"

and that the teacher suggests a doubt as to the appropriateness of the adjective "kind." Immediately, and with indignant earnestness, the pupil will sign, "Mother kind true," which signs the teacher will instantly translate for him into the new form of predication, "Mother is kind." With scarcely any difficulty the pupil will grasp the idea that when his main object is to emphasize some attributive thought, he must write this attribute separately in the predicate, and connect it with the subject-noun by the new assertive word "*is*"—the copula, as we technically call it.

The sentence-map and symbolization of this new form of predication would be thus:



The adverbial modifier of degree may be here taught, as intensifying the attribute—*e. g.*, "very kind;" the map showing "very" in a rectangle dependent from the word "kind," with the adverbial symbol upon the connecting vertical line.

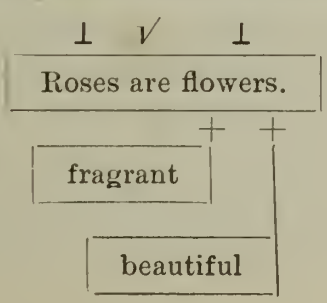
It is obvious that this form of predication might have been made known to the pupil at any time since he became familiar with the adjective as a modifier; and perhaps some teachers would prefer to introduce it much earlier. Its postponement until now has been simply because so many other things also crave early presentation.

The third form of predication is also evolved readily from the first, as when "Man teaches" is resolved into "Man is teacher." Its two principal uses are in identifying objects under two names or aspects, and in defining objects by referring the individual to his generic class. To awaken the pupil's own sense of the utility of this form, call his attention to the two names which he himself may have used when referring to persons—*e. g.*, calling his teacher sometimes by his proper name "Mr. A.," and sometimes simply "teacher" or "man." Let the teacher then instantly write one of these generic names with the individual name in a predication wherein the former shall be affirmed of the latter by means of the copula, as in the second form, thus: "Mr. A. is my teacher." The pupil will readily catch the idea, assent to its usefulness, and, indeed, probably proceed to multiply examples of its use altogether in excess of ordinary proportion of usage.

The tendency of young pupils to fill up their early letters with such statements as that "Mr. W. is the principal," "Miss G. is the matron," etc., etc., will readily occur as illustration of this danger. The class will probably need, indeed, to be cautioned against the two free use of either of these two new forms of predication, and that their narratives should still rest mainly, as heretofore, upon the first form taught them at the beginning. The sentence-map of this third form is precisely the same as for the second, the predicate noun in this taking the place of the predicate adjective in that.

There is, however, one use of this third form which will bear some prominence even at this early stage, and will become exceedingly useful later in the course. I refer to its use in defining words by means of other words. It is of the highest importance that language should not only seem the real and true expression of the pupil's own conscious thought, but should also be freely used by the teacher to communicate to him new and important knowledge. There is no reason why all the formulas thus far acquired may not be extensively so used, and they certainly should be. It will add immensely to the interest and profit of all the exercises thus far attempted if they be freely used as vehicles for communicating to the awakening mind that which it eagerly and especially craves—the facts of human knowledge—information in general.

Especially useful in this application of it is this third form, or *defining* predication, whereby individual objects are referred to their proper class or genus. There is absolutely hardly any limit to the range and variety of exercises, possible and useful, under this form. It will be very convenient and helpful for the teacher to prepare and keep on hand for constant use a definition-board, similar to his question-board already described. Upon it should be drawn, in the inerasable red-wax pencil line, the sentence-map for the third predication, and the judgments of the pupils be invited every day, in short exercises of mere classification and verbal definitions, thus:

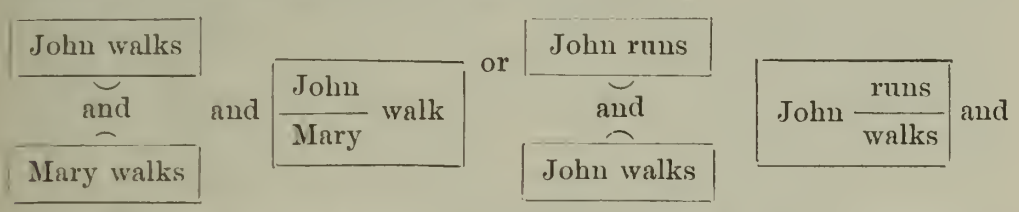


The word to be defined will be made the subject, and the predicate noun and its attributive modifiers will be filled in by teacher and pupils working together; *e. g.*, *Roses* are what? *flowers;* described: *beautiful, fragrant;* written afterwards: Roses are beautiful and fragrant flowers. Many of the definitions thus drawn out will, even now, while only simple adjective modifiers can be used, still be quite adequate and interesting statements of facts; *e. g.*, A puppy is a young dog; A giant is a very large man. Others will be useful as classifying, without defining; *e. g.*, A horse is an animal; A bee is an insect. But when, later on, these simple word modifiers are expanded into phrase and clause equivalents, these original definitions can be more and more amplified, and will prove increasingly interesting and profitable. Such exercises have the very great advantage of early accustoming the pupil to look to language itself for assistance in explaining language and in acquiring facts, and to depend upon that as much as possible, instead of always requiring that ideas be rendered into signs for his more ready and easy comprehension. The forbidding of all signs in order to secure moderation in their use is, indeed, extreme folly; yet perpetual care is undoubtedly necessary to keep them in their due subordination, as means only to the great end of a thorough education alike in knowledge and its correct verbal expression.

The fourth form of predication, whereby language takes the adverbial element and makes it the main affirmation—*e. g.*, "He is here," "She is there," etc.—is of exceedingly infrequent occurrence in the simple word form, and need only be briefly explained to the pupil as the basis for the fifth form, viz., where the adverbial idea takes the phrase form—*e. g.*, "He is in New York," "She is under the tree," etc.—which is, indeed, of very frequent occurrence, but at present beyond the pupil's range of construction. Only the briefest reference will, therefore, be desirable to either of these forms at the present time.

The office of the conjunction "and" in connecting any two complete propositions should now be explained to the class, and will be readily appropriated by them. They should be practised sufficiently long upon this primary use of the conjunction to acquire a habit of looking for the two complete propositions which are hidden in such abbreviated statements as "John and Mary went," where the conjunction, though apparently within

the sentence, is really not *of* it. Progress from the full forms to the abbreviated ones will be easy to the class thus taught, especially as the sentence-map will render to the pupil one of its neatest services in illustrating to him the entirely exterior relation of the conjunction to the true proposition, and its only 'allowed' use in connecting the similar elements of two or more sentences united into one by the suppression of some elements which are *identical* in all. Thus:



Let us pause here to notice just how far we have already advanced, and just what our pupil has thus far acquired, noticing also, I hope, the advantage of being able thus easily to make a concise and complete, yet intelligible, statement of progress and responsibility for correct work. The class has now acquired in their simplest form—*i. e.*, so far as they can be expressed by single words—all the essential elements of the sentence, and all the essential varieties of the simple sentence except one. The elements, technically stated for brevity, are: the subject and the predicate united in the predicative combination, and expanded respectively by the attributive and objective combinations, including under this last both the direct or complementary and the adverbial or supplementary objects. The varieties of the sentence are the first four among the five possible forms of predication. The class has also an understanding of the pronoun or word of representation of some of the most important inflectional variations, and of the mode of uniting two simple propositions in one by the use of the conjunction. This is certainly no complete course—not even a *minimum* one—unless the pupil were absolutely compelled by circumstances to stop even here. But will it seem too much if we should claim that in such an unfortunate case he has even now at his command a language apparatus reasonably adequate to his *absolute* need; and, what is even more important, an investigating, thoughtful, and confident habit of mind,—the necessary prerequisite and the safe basis for indefinite further progress by himself?

The following letter, written wholly within the limits of these

constructions at the end of the first year of an exceptionally bright class, may be at least suggestive on this point:

"My Dear Mother: I am very well and happy. I study my lessons often. I learn my lessons well. I learn new words often. I like my school, and my books, and my teacher, and my classmates. My teacher is very kind. Fifteen teachers are here. They teach two hundred pupils. The pupils are happy. They study and work and play often. We enter the chapel often. A teacher prays there. I visited the city yesterday. It was very pretty and busy. Many people walked fast, and drove many wagons and carriages. A pupil was sick and died. I saw her face. She was very white, and her eyes were shut. Some men carried her away. I shall go home soon. I shall see you and my many friends. I shall be very glad.

"I am your affectionate son, "D. C."

Of course, there are many seeming evasions of common idiomatic forms, and some incomplete statements, for want of the appropriate formulas; but it cannot be denied that the writer evinces clearness both of thought and of statement, and has apparently already acquired a far better mental and linguistic equipment for the probable exigencies of his life than many a full-course graduate of the natural method.

The advancement of the class from this point by the same general method, through simple phrase and clause constructions, would respectively occupy the two following years, and would complete what we would be willing to call our minimum language-course—*i. e.*, a course which every ordinary deaf-mute might be expected to *master*, and beyond which we would never attempt to conduct any except the brighter ones. The outlining of this portion of the course may form the subject of a third and final article at some future time.

THE DISCONTINUANCE OF THE "LOWER PREPARATORY" CLASS.

BY AMOS G. DRAPER, M. A., WASHINGTON.

As instructors will be forming their plans and curricula when this number of the *Annals* reaches them, reference may fitly be made to one of the questions discussed at the Northampton Conference of Principals in May last—namely, the importance of giving pupils increased opportunities to study arithmetic.

While the importance of the subject itself was a sufficient reason for bringing it up, there was an additional call for it in the fact that, after the ensuing year, there will be no "Lower Preparatory" class in the National College. The discontinuance of this class has arisen naturally from the gradual raising of the standard of attainment, and from the increasing numbers who seek to avail themselves of the benefits offered by the College.

In the fall of 1881, therefore, students not yet fitted for the Freshman class may enter an introductory class, and spend one year, instead of two as heretofore, in preparation.

The requirements for admission to this introductory class will be a sufficient acquaintance with the English language, arithmetic, political and physical geography, the elements of natural philosophy, and the history of the United States and of England.

Of these, the first two are all-important. A student having fairly mastered them may hope to enter the class and make good his place, though deficient in the other branches. But serious lack of familiarity with either of the two leads to long-continued difficulties, even if, in consideration of excellence in other directions, the applicant should gain a footing in the class.

With regard to English, little need be said. It is admitted that principals and instructors everywhere are imbued with the idea of its importance. They will lavish time and pains to bring their pupils to excellence in it. Less necessary branches will not be allowed to displace it.

Unfortunately, the same cannot be said of arithmetic. Neither the after experience of those most interested—the intelligent pupils graduated during the last few school generations—nor the records of the College, which surely has numbered among its students the flower of our institutions, will allow it.

A very common, almost general, experience of such pupils is detailed in the number of the *Annals* for April, 1876.* As to the College records, they show that, taking the whole number of students since the foundation in 1864, only 26, or *twelve-and-a-half per cent.*, have sustained the entrance examination in arithmetic; of applicants since the standard has approached its present condition, that is, during the last eight years, only 11, or *seven per cent.*, have endured the same test; while of 23 who presented themselves at the last examination for admission, not one was able to answer satisfactorily all the questions asked them.

The natural inference may be that the last examination was severe. The following were the

QUESTIONS ASKED.†

1. Write the tables of long measure and of cubic measure, and state for what each is used.
2. Find the length of a field which has an area of 144 sq. yds., and is 28 ft. broad.
3. How does a decimal fraction differ from a common fraction?
4. A note for $500 was dated June 10, and bore interest at 5 *per cent.;* Oct. 3 a payment of $140 was made. What was due on the note one year from its date?
5. If $\frac{5}{8}$ of a ship cost $9,875, what would $\frac{7}{8}$ of it cost? [Solve this question first by proportion and then by analysis.]
6. What is the square root of the fifth power of 3?

Whatever fault may be found with these questions, severity can scarcely be imputed to them. Indeed, an apology for their meagreness and facility would be in order had not experience proved that they are amply sufficient to test the knowledge of applicants. While they do not meet the wishes of the Faculty, either in range or difficulty, the responses to them have afforded data from which to form correct impressions as to the familiarity of the writers with arithmetical terms and their accuracy in handling quantities.

It has indeed been objected to these examples that they involve the use of language, and that certain pupils would have performed readily the *operations* called for by them. This is no

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* Vol. xxi, pp. 69–73.

† These questions should not be mistaken for such as are asked of students who have received instruction at the College. Specimens of the latter may be seen in the several circulars issued by the College, and others may be had at any time by applying to the writer of this article.

doubt true; but is it not equally true that a pupil who does not understand a simple arithmetical question, expressed in simple language, does not understand arithmetic? Figures have life, so to speak, only when we attribute meaning to them. To a pupil who has been long taught to deal with them only in the abstract, they become objects rather than symbols. He only realizes that certain things are to be combined or separated according to certain laws. He has learned the alphabet of arithmetic, but no more; and to say that he understands it would be like saying that one is a good chess-player because he knows the value of the different pieces and the rules under which they move.

It should be remembered that those who have failed in such examinations are not merely the dull applicants. They have included some of the best and brightest that ever sought the College doors. Subsequent application proves them able to deal with abstruse parts of the subject. The inference is plain that the reasons they give for their backwardness are the true ones: as, variously, that they had been taught without a text-book; that they had never been kept dwelling on a subject, but passed rapidly through; that they had long since been given higher branches; that they had never studied arithmetic at all, or at least the recollection of it had passed from them. This last reason was given by one of the most intelligent applicants at the last examination.

It is believed that the branches named above, with their adjuncts of penmanship, book-keeping, etc., form the equivalent of the best common-school education. A fair acquaintance with each and all of them is necessary to the formation of an intelligent citizen. A thorough acquaintance with them is the best foundation for subsequent advances. The graduate of an institution who is master of them is equally well fitted to occupy an honorable place among educated men, or, if he choose, to take up a higher education.

Is not a great wrong done to pupils able to master these branches well when, scarcely yet begun, they are dropped for higher ones, which, to these pupils, are not more valuable, either in the information they impart or in the discipline they enforce? Not five of our pupils in a hundred, who leave school without the intention to pursue a higher education, ever have need for algebra or Latin; while there is not a day in which they will

not apply the knowledge or the discipline gained in the study of arithmetic, history, and the like.

If any worthy thing is gained by a premature displacement of fundamental studies, it is not easy to see what it is. The pages of reports will bear the names of weightier text-books. Officers and audiences will be pleased at exhibitions. A few thoughtful questions in these higher branches on such occasions would show that the attainments of pupils in them are superficial. But officers and audiences are always kind-hearted; usually they are "rusty" in the higher studies, and sometimes quite ignorant of them.

And is that a wise system which weakens its pupils, and through them society, by dropping solid for showy acquisitions, to gain—if anything—the transient applause of the lenient or the undiscerning?

If "these be warm words," or if the subject has been dwelt upon too persistently in these pages, it is because the writer feels that his own experience in the matter has been as unnecessary as it was humiliating, and because he is conscious that he speaks for many.

OUR WORK.*

BY J. SCOTT HUTTON, M. A., BELFAST, IRELAND.

Before proceeding with the examination of the pupils, permit me to ask your attention to a few statements explanatory of our work. In a department of education so peculiar, lying out of the beaten track of ordinary experience, such explanations can hardly be considered superfluous to any audience not practically acquainted with the subject.

The general intelligence or professional skill which may enable one fairly to appreciate the methods and results of education in the case of those blessed with sight and hearing and speech will not equally avail in dealing with those to whom these precious faculties have been denied, whose mental training necessarily demands exceptional study, and the application

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* This paper is the substance of an address delivered at the annual examination of the Ulster Institution for the Deaf and Dumb and the Blind, Belfast, June 24, 1880. Mr. Hutton is the Vice-Principal of that Institution.—Ed. Annals.

of methods and processes unknown, because unneeded, in the routine of common school education.

It is not unusual to find persons who have been associated, in various ways and for many years, with the deaf and dumb, entertaining very erroneous notions of their mental condition, and of the nature, method, and legitimate results of their instruction. The parents and relatives of our pupils frequently least understand their condition, or what their education involves, and even teachers themselves do not always realize aright the nature of the work, or the principles on which it should be conducted.

The direction which public examinations of deaf and dumb children generally take, and the questions put on such occasions by those interested in their welfare, often indicate a complete misapprehension of their real condition with the specific ends and true tests of their education. Praise and blame are alike apt to be awarded on insufficient or irrelevant grounds. Results are estimated in the inverse ratio of their value, the least important being frequently warmly applauded, while those which involve the greatest difficulty and most severely test the teacher's skill and the pupil's intelligence and perseverance are regarded with comparative indifference.

During a lifelong and varied experience on both sides of the Atlantic, I have never conducted an examination of this kind without a feeling of embarrassment, in view of the difficulty of conveying a fair impression of the nature of the work and *the true tests of efficiency*, a difficulty which is always increased by the limited time at disposal. Within the space of one or two brief hours one is expected to compress the results of the labors of a year.

In the present instance we have to give some idea of the work of six persons engaged seven days in the week for 44 weeks in the year in the instruction of twelve or thirteen different grades or classes of deaf and dumb and of blind pupils, much of the work being necessarily *individual teaching* adapted to the varying capacities of the pupils. The proper examination of any one of these classes would occupy as many days as we have hours allotted to-day for the whole school. Indeed, more than two days have actually been devoted to each class in the periodical examinations, which, as Superintendent of the Educational Department of the Institution, I have held during the past session.

It is only by careful observation of the daily operations of such a school that any adequate impression can be obtained of the peculiar nature and manifold difficulties of the work. Attendance at a score of annual exhibitions will give less insight into it than one hour spent in watching the working of a class. On an occasion like the present, only a partial and superficial idea can be given. Neither the time nor the arrangements permit of the application of the best tests of progress and efficiency. The exercises are thus confined to representatives of one or two classes and one or two subjects, which do not fairly illustrate either the mental peculiarities of the deaf-mute or the successive stages and average results of instruction.

The education of the blind presents little special difficulty, as it can be carried on in the ordinary way through the organs of hearing and speech. In this department the work is laborious, but not difficult. On the other hand, the instruction of the deaf is both laborious and difficult, testing to the utmost the powers of teacher and pupil—first, because of the deaf-mute's unique mental condition, arising from the want of verbal language; and, secondly, because of the absence of a common medium of communication.

Moral and religious training is doubtless of paramount importance. The deaf and dumb alone among rational creatures have no idea of God, or the soul, or immortality; and hence the essentially missionary character of the work, while the spiritual fruits for which the faithful Christian teacher will labor and pray form its crowning result and richest reward. These, however, the after-lives of the pupils and eternity itself alone can fully disclose.

The amount of Scriptural knowledge, real or apparent, exhibited at a public examination, affords no adequate test of the value of a system. In truth, such exhibitions may be given where the very life and soul of religious training are wanting; where the most sacred themes are handled and taught as a lesson in geography, or history, or grammar; the most solemn words of Scripture memorized and repeated with a flippant accuracy, painful to witness, while no earnest effort is made to bring the truth home to the conscience and heart. Religious instruction conveyed in this style and spirit is, in my humble opinion, worse than none at all. It begets irreverent familiarity with divine things, and deadens the moral sensibilities.

Apart, however, from moral and spiritual ends, what is the primary object, the all-engrossing nature, of deaf-mute instruction? "It is to restore the deaf-mute to himself, to his friends, and to society." It is to put him in possession of verbal language, as the means of social intercourse and the key to every department of knowledge. This is the specific end and aim of all our labors. "To educate the deaf-mute is to give him language, and to give him language is to educate him." More particularly, it is to give him *colloquial language*, the vernacular of childhood, the phraseology of the home-circle, the play-ground, the school room, and the street; that command, in short, of a child's English which will enable him to ask or answer common questions, to read a simple story, to write an intelligible letter in a natural way, and, in general, communicate freely with those around him.

This the hearing child, whether blind or sighted, the rudest and most untutored city Arab on the streets of Belfast, can do without the help of teacher or school. In fact, he can use language better, more freely, more intelligibly, than our most advanced pupils after years of training.

Our work may be said to end where that of the common-school teacher begins. When we have brought the mute up to the point at which the speaking child starts on his educational course, we have accomplished the most important and difficult part of the work.

The speaking child starts with a practical mastery of his mother tongue equal to the needs of his daily experience, with faculties developed through the stimulus of social converse, and the thousand-fold influences of speech applied in constant association with the endless variety of perceptions, ideas, feelings, events, and circumstances that make up the round of daily life.

This mastery of language and this intellectual development is the grand aim and the crowning test of deaf-mute instruction. Teachers and systems are efficient just in proportion as this end is attained. No matter what else may be done, if this be not done the work is a comparative failure. No amount of mere information, no amount of *cram* in natural history, geography, English history, or even biblical knowledge, will atone or compensate for failure here. And the reason is obvious. Language is the primal necessity, the one thing needful, of the deaf-mute. Without it he must ever be a social outcast, an

intellectual weakling, a miserable drudge, bearing through life the burden of "a stagnant, profitless, joyless, and hopeless existence."

To lift the deaf-mute up to the level of language and mental development occupied by the speaking child when the latter commences his school education, to make him the equal even of a speaking child of five or six years old who has not mastered his A, B, C, however humble the task may seem, is so extremely difficult that its successful accomplishment is by no means our normal experience.

It is doubtful if even ten per cent. of the average attendance at institutions reach this point. I am quite sure that we have not, among our present pupils, ten who can use or understand language as well as a hearing child of six years of age. A paragraph of half-a-dozen consecutive sentences which would be at once understood by a six or seven year old child would puzzle the most proficient of them.

It is true that these same pupils will probably be found superior in *information*, being able to answer questions in Scripture history, geography, and English history which the speaking child of that age is not expected to do. But in the power to use and understand words for the expression of their own ideas they are far inferior.

And here precisely lies the radical error of systems of instruction. *Training in language is subordinated to the imparting of information* on "subjects" admitting of display at annual examinations and other public exhibitions.

The teacher is tempted, consciously or unconsciously, to work rather for public effect than for the best interests of the pupils. His time and strength are devoted less to the teaching of language than to the teaching of "subjects." With the annual examination hanging *in terrorem* over his head, he feels constrained to sacrifice culture to cram; more anxious to drill his pupils to make good answering in geography, history, etc., than to grapple with the difficulties of composition, and enable them to write a fair letter, or express in correct language the familiar facts and incidents of daily life.

In the early history of the art, the necessity of awakening public interest in a new enterprise led to efforts to produce sensational results, and the false standard thus created has not yet been displaced. The public have been trained to expect extra-

ordinary attainments from deaf-mutes. Wonderful definitions, marvels of beauty and force, and eloquent essays, the ostensible productions of gifted and exceptional deaf-mutes like Massieu and Clerc, have for three generations been paraded as specimens of what deaf-mutes can do. The eleemosynary character, too, of British institutions for the deaf and dumb, with the constant need of stimulating and sustaining the interest and liberality of the benevolent in their support, has helped to perpetuate the evil. In Canada and the United States, the enlightened policy of the Government has removed this source of difficulty by providing for such institutions out of the public treasury, as an integral part of the educational system of the country.

From the causes thus noticed great injury has been done to the interests of deaf-mute education, attention being diverted from the main object to what is of subordinate importance. Demands are made on the crude and chaotic intellects of deaf children which would be ludicrous if they were not pitiful; demands not imposed even on those blessed with hearing and speech.

Well-meaning but injudicious friends sometimes challenge comparison of the pupils of our institutions with hearing children, to the supposed advantage of the deaf and dumb. Feats of memory pass for proofs of successful teaching. The recital of the names of the English sovereigns, the tribes of Israel, the books of the Bible, or the capitals of Europe, is regarded with interest and satisfaction, while ability to use intelligently the sentence, "I am very glad to see you; I hope you are well;" to ask or answer the question, "What have you been doing since I saw you last?" or to describe correctly the actions of shaking hands, putting on or taking off the hat, putting putting up or down an umbrella, etc., are looked on with indifference, and a latent feeling that it is mere trifling, and altogether beneath the dignity of education.

In sad truth, the trifling lies in substituting cram for culture, the chaff of memory for the bread of mental training and living language; sending the pupil forth to the work of life stuffed with what can neither nourish nor strengthen; with the reasoning powers poorly developed; unable to keep up a conversation except in monosyllables, or grotesque, disjointed sentences disfigured by glaring *mutisms;* unable to read understandingly a

paragraph in the newspapers or the simplest chapter in the Bible, or to write a letter in plain, simple, idiomatic English.

It should never be forgotten that the answering of questions in Scripture, or geography, or history, which might be a good test of a speaking child's proficiency, is not so in the case of the deaf and dumb. The hearing child generally understands the meaning of the words he uses, even if the answers be learned by rote; but the more correct the answer the deaf-mute gives the less likely is it to be genuine or properly understood by himself.

I am always suspicious of correctly-worded answers, perfect accuracy being presumptive evidence of the want of originality and of mere mechanical acquirement. The most imperfect reply in the pupil's own words is to me far more interesting and satisfactory than the most perfect answer merely committed to memory.

A deaf-mute, as such, may be well educated who never heard of the Saxon heptarchy, the Norman conquest, or the sea of Kamtchatka; who knows nothing of genera or species, vertebrates and invertebrates; who cannot tell the ages of the patriarchs or the dimensions of Noah's ark; appreciate the difference between "ceremonial, civil, and moral law;" furnish verbal definitions of abstract terms, distinguishing, for example, between "justification" and "sanctification," or point out the nature of the "covenant of works" and the "covenant of grace."

He may be able to do none of these things, and yet be well and carefully trained; and he may, after a fashion, be able to do them all, and yet be exceedingly deficient in the most essential part of his education.

He may be savingly acquainted with the truths of the gospel, although unable to state them in the terms of our ecclesiastical formularies, and may, in simple, childlike language, profess his faith in the Lord Jesus, as I have often had the privilege of seeing deaf and dumb candidates for church-fellowship do. He may, moreover, be able to converse in fairly correct and idiomatic English with those around him, to enjoy social intercourse, and to transact comfortably his daily business.

To achieve this end is vastly more difficult than to drill pupils in subjects for public exhibition. It is far easier to convey new ideas—information on almost any subject—to the deaf and dumb than to give them the power of expressing the ideas they

have. Unless this is understood, the legitimate results and true tests of the work are not realized. And it should be remembered that with the average of our pupils, during the few years they are with us, it is not possible to combine the two things—a wide range of *information* with proficiency in *colloquial language.* Either information or language must be sacrificed. The teacher should not hesitate in his choice. He should devote his best energies to that which is most needful, and, therefore, most important.

He should cultivate the reflective and productive, rather than the merely receptive and retentive, powers of the pupils, avoiding whatever is remote from the experience and needs of real life, and bringing everything to the practical test of immediate utility.

Time will ultimately vindicate his method, although he may at the outset run the risk of being misunderstood, or of disappointing the expectations of friends who judge by the old standard.

Training in language is the most interesting, as it is the most difficult, part of the work. To guide the pupil step by step through the mazes of the *sentence;* to explain and illustrate the meaning and application of the various parts of speech ; to enable him to master the complexities of the verb, with its manifold forms of mood, voice, tense, number, and person ; to teach the inflections of the pronoun, the changes of the adjective, the uses of the adverb and the conjunction, and especially the endless uses of the preposition ; to practise him in the common idioms and usages of colloquial phraseology, leading him gradually to overcome his peculiar habits of thought and expression, and to acquire the power of thinking in English, and using it as the natural vehicle of his ideas—all this involves an amount and variety of labor, especially an amount of ceaseless repetition, almost inconceivable to the uninitiated.

With all our faculties, and the advantage of trained intellects, we find the mastery of a foreign tongue no easy task ; but the difficulties we thus experience only feebly suggest the tremendous odds against which the deaf-mute has to contend in acquiring through the eye a knowledge of our mother-tongue.

The principles and processes employed in teaching language to the deaf and dumb are almost as various as the individuals engaged in the work. In British institutions, almost every

teacher has his own plan and writes his own lessons. There is, unfortunately, a want of uniformity, no two students using the same signs or books, or following the same method of instruction—the signs of Belfast, for example, being unintelligible in Dublin or London, and *vice versa.* This is due partly to the want of that mutual intercourse and co-operation between teachers and institutions which has proved so helpful to the cause in America.

There may, however, be said to be two, and only two, great systems of deaf-mute instruction—the one relying on speech, the other on the gesture language, as the chief instrument of training. These are known as the German and the French systems, or, more properly, the *labial* or *vocal*, and the *silent* or *mimetic* methods. The vocal aims at restoring the deaf-mute to society by imparting the power of audible speech, making articulation and lip-reading at once the means and end of education. This is really the oldest of all methods, having been known for at least 300 years. It is the favorite method in Germany, and was long practised in some of the English schools, but had fallen into disuse until a few years ago, when it was revived in consequence of the agitation of some zealous partisans of the German school.

During a tour through the chief English institutions last year, I found them all engaged more or less vigorously in teaching articulation, teachers who had given it up twenty-five years ago having resumed it in deference to the popular demand. Schools conducted on the oral method have been multiplied, and a fresh impetus given to the system. In America, also, within the last ten years, increased attention has been paid to articulation, almost every institution having its special teacher or teachers for this branch, while several purely articulating schools have been established. And it must be admitted that the characteristic liberality, energy, and thoughtfulness of our American brethren have won them the foremost rank in this, as in other departments of deaf-mute instruction.

The friends of articulation are divided into two parties or schools, sometimes distinguished as the *purists* and the *non-purists.* The purists, or extreme party, claim for articulation the supreme and exclusive place both as *means* and *end*, professing to discard the gesture language entirely in the process of instruction. The non-purists prefer the "combined

method," admitting the value of articulation, but regarding it only as subordinate—an accomplishment for a minority of the deaf rather than a practicable attainment for all.

This is not the place to discuss the merits of these rival systems. Suffice it to say, that the preponderating weight of professional testimony in Britain, America, and France is in favor of the "combined method." It is believed that the greatest good to the greatest number of the deaf and dumb is secured by using the gesture language as the chief instrument of intellectual and moral development and of training in written language, at the same time taking care to cultivate, as far as practicable, the power of speech with those pupils who are likely to benefit by such training.

[In the remainder of the paper, Mr. Hutton explains what has been done in the way of articulation teaching in the Ulster Institution, and gives the programme of all the Institution work performed during the past year. Want of space compels the omission of this portion, but we may say that the programme, which is valuable as showing the course of study in detail, is in print, and copies can doubtless be obtained of Mr. Hutton by any persons interested.—Ed. Annals.]

A NEW DEPARTURE.

BY D. GREENBERGER, NEW YORK.

At the last Conference of Principals, Mr. Westervelt explained a new method of teaching language to deaf-mutes which he pursued with a class of beginners in the Western New York Institution.*

I have tried a similar experiment during the last term, not only with new-comers, as was done by Mr. Westervelt, but more particularly with a class of pupils who were spending their second year in school. It is this experiment which I intend to discuss under the above title. It has not, to my knowledge, been tried anywhere else before, and it also differs so much from the natural method as practised heretofore that it may be appropriately styled a new departure.

I wish to state, at the outset, that I think very favorably of this experiment, and intend to continue it. Though I was carrying out the same idea as Mr. Westervelt, my *modus*

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* See the July *Annals*, vol. xxv, pp. 212–216.

operandi differed from his in several points. I proceeded in the following manner: First, the pupils were taught to articulate, read, and write after our usual method. The language lessons proper did not begin until the mechanical drill in articulation had been completed, and this new experiment was not applicable till then. However, for reasons which will presently become apparent, I must pause here for a moment, and say a word or two on the preparatory part of our work, which in our system has always preceded the instruction in the use of language. Some articulation teachers use only senseless compounds during the initiatory training of the vocal organs, and do not let their pupils use significant words till all the elementary sounds have been mastered, singly, as well as in combinations. I use meaningless compounds to a limited extent only—not more than I can help—and try from the very beginning to introduce as many little words as possible; so that during the early lessons, which are intended for the culture of the voice only, my pupils learn *incidentally* the use and meaning of about one hundred and fifty little words and a number of short phrases. While they are practising how to articulate the simplest compounds, they learn a number of such little words as I, eye, toe, he, shoe, cow, my, no, now, who, pie, paw, saw, high, low, go, key, sew, tea, tie, see, etc., etc. While they are drilled on compounds, consisting of a vowel sound between two consonants, they become familiar with such words as foot, boot, tooth, hoop, roof, cool, coal, heel, fall, tall, hall, shawl, doll, top, fan, leaf, meat, man, thin, kite, run, soap, soup, sheep, cat, dog, pig, lip, ship, cheek, head, etc., etc. During the exercises on the pronunciation of syllables commencing with two consonants, words like the following are mastered: blue, blow, black, brow, brown, brick, bright, broom, dry, cry, drown, slow, small, smile, snow, snake, snail, spool, spill, speak, stand, still, stool, stick, sky, spoon, etc., etc.

As I previously remarked, these words are taught incidentally only. For the present, we are not aiming at teaching language. Our object is to train the child's voice and teach him to read and write. Similarly to this, sign teachers begin by teaching a number of words, for the sole purpose of making the little mutes acquainted with the manual alphabet and writing, before entering upon the instruction in connected language. I prefer to use words in the articulation exercises instead of

meaningless compounds, because I think that a child's voice is as usefully exercised when he says, "toe," tea," tie," etc., and understands their meaning, as in repeating "ta," "te," tei," etc., without meaning. At best, these exercises must become tedious to the little mute, but they are rendered less so if we try to occupy his mind at the same time. He derives pleasure from seeing the real object of these, to him, funny noises and strange twistings of the lips and tongue, and performs his task more cheerfully. Apart from all this, we also gain the advantage that when at last the training of the voice is over, and we are ready to devote our time and energy to the development of language, the pupil starts with a vocabulary, which, limited as it may be, still proves of great service to him, and which has been acquired with the expenditure of comparatively little time and labor. The usual objection to the employment of significant words instead of meaningless compounds during the culture of the voice is, that the instructor, in his desire to teach as many words as possible, will overlook defective pronunciation, and thus do great injury to the pupil. However, an intelligent teacher can easily be on his guard, and not fall into such error. He will always bear in mind that at first the development of the faculty to enunciate words distinctly is the primary object in view, whereas the understanding of the meaning of words is, for the time being, a matter of secondary consideration only.

In explaining the meaning of these little words to our beginners, great care was taken to carry out the principles of the system which was afterwards to be employed in the regular language lessons. When they learned to name an object, they had it before them either in reality or in a good picture; when they were taught a verb, the action which it signifies was actually performed in their presence, etc. Words like "no," "now," "who," etc., were introduced only at times the teacher had actual occasion to use them. The words that hearing children learn to speak first do not all belong to one particular class, and such children try to use little sentences at a very early date. We also taught our pupils nouns, verbs, adjectives, etc., indiscriminately, and encouraged them to make proper use of little phrases like "I see," "I saw it," "I want," "May I have some water?" etc., as soon as they were able to articulate them. From the very day when they entered the Institution, the teacher spoke to them. For instance, if she wanted to call up one of

them, she would speak, "Come to me," while beckoning to him, and make the whole class watch the movements of her lips. By and by, she would use the words without accompanying them by the respective motion of the hand, and soon they had learned to read from the lips a number of phrases, such as, "Bring me a chair," "Open the door," "Shut the window," "Sit down," "Stand up," "What is the matter?" etc. They comprehended the meaning of these phrases long before they were able to articulate or to write them. As a rule, they caught just one or two of the most conspicuous movements of the teacher's lips while she spoke a sentence, and paid no attention to the rest. But that was quite sufficient. The point to be gained was to make the child understand that henceforward the movements of the lips, but not those made with the hands, are to represent ideas.

When the pupils had learned to articulate all the sounds of the alphabet separately, as well as in such combinations as actually occur in spoken words, (we never waste any time in our Institution on unnatural compounds like "pthra," "smlo," etc.,) then we began to give full sway to the peculiar mode of developing language which is the subject of this article. The main feature of this plan is, that the child is not required to speak in order to practise speaking; he only speaks when he wants to say something. At first, the little sentences related mainly to matters pertaining to the school-room. For instance, if one of the little ones motioned to the teacher that he wished to come to the black-board and write, he was taught to say, "May I write?" In similar manner, the children learned to say, "This crayon is too short. I cannot write with it." Or, "James has my seat." Or, "I see the man coming into the room. He is tall. I know him." Thus everything that happened in the school-room became the subject of conversation. Little hearing children also learn to speak first about what is going on around them; to name the things that they see in the nursery, ask for what they want, etc. There were no lessons prepared for them. The teacher, not knowing what little incident might occur in the class-room and give rise to a conversation, could, of course, not be prepared for it. Before long the pupils found out that they were permitted to talk on any subject; so they began to talk about other things besides what happened immediately before them in the school-room. About

this period I saw a little girl showing a new ribbon to her teacher, and attempting to say, "I have a new ribbon. My sister brought it to me." A little boy showed a penny, and said, "I have a penny. I will buy some candy." Gradually the conversations began to turn upon what they had observed or experienced out of school; and then the exercises became more interesting and instructive from day to day.

Thus matters went on in the lowest class, where, as previously mentioned, the pupils had to spend the first part of the term in learning to articulate, read, and write, so that only the latter portion of the school year could be devoted to the development of language. In the next higher class, which consisted of fourteen pupils who were spending their second year in the Institution, this new system was carried out to its full extent from the beginning of the school year, and here its superiority over our former method became even more manifest than in the class of beginners. Often these fourteen children resembled more a group of little boys and girls who have just returned from a circus, and are animatedly talking about the performance, than a class of pupils in school. Every one of them was eager to tell something. At no time did I see their enthusiasm flag for a moment, and there never seemed to be any scarcity of topics for conversation, no more than there would be if the same number of children were without supervision on the play-ground. We all know that if fourteen little mutes are left to themselves for a whole day to amuse themselves as best they can, the hands of one or the other may be seen moving at any time—there is always at least one among them who has something to communicate. So it was with the pupils in the class. They always had something to tell, and never could get through with what they had to say in the time which was assigned for this exercise. Invariably the other lessons were encroached upon.

Deaf-mutes, like other little children, are usually more inclined to chat about their own affairs, ask questions of the teacher, make complaints, etc., than to become interested in some regular lesson. If they see that they are not only permitted to talk, but are expected to do so, and the teacher shows interest in their little affairs, then they will certainly talk about them, and never lack something to say. I found that they hardly ever ventured to broach subjects that were beyond their comprehension. Usually, the teacher could without difficulty

clothe in simple language what they tried to say. Very frequently they would relate some incident in several connected sentences, which they constructed with but little or no help at all from the teacher. I remember one little boy telling all the following, and afterwards writing it correctly on the blackboard: "Yesterday afternoon, when I walked home with Henry and Peter, two bad boys threw mud at us in the street. Henry and Peter ran away, but I fought the bad boys with my umbrella." The teacher afterwards asked a few questions, such as whether the boys who threw the mud belonged to our school, if he knew them, why Henry and Peter did not try to help him, etc. Another time one of these little scholars volunteered the following sentence: "This morning, when we were out walking on Broadway, we saw a policeman arrest a drunken man."

Every morning, after breakfast, our pupils, accompanied by their attendants, take a short walk up Broadway towards Central Park. They see a good deal on these walks that attracts their attention, and talk about it in school. We encourage them to observe everything while they are out in the street, and to ask questions about it in school. Thus the teacher has opportunities to give them a good deal of useful information. Partly with what they see out of school and partly with what happens in the class-room, and the directions and reprimands that the teacher has to give, there is always an abundance of subjects to speak about.

There is no need of creating circumstances in order to bring out the language, and it would absolutely subvert the ends of the whole plan if the teacher undertook to do that. The plan is to teach the pupil how to express, in proper words, such ideas as he naturally wishes to express, and to lead him on to say correctly what he really desires to say. In this way the hearing child learns to speak. When, perchance, he reaches out his little hands for a ball, his mother makes him say, "Please give me the ball." But she is not apt to tempt him with a ball for the special purpose of teaching him to speak that sentence. Also, a foreign child that is brought to these shores and mingles with native children learns the English language in a shorter time than one for whom the circumstances are created. It must, of course, be left to the discretion of the teacher to decide whether it is profitable to dwell some time on a subject

or to pass it over rapidly, and to turn the conversation occasionally on a particular circumstance, but the advance would not be greater if he attempted altogether to create the circumstances, as some member of the Conference suggested. No teacher could select circumstances that are more appropriate to bring out language than those with which the child chooses to occupy his mind for the time being. Later on, when the pupil is ready to receive scientific training, it is well enough for us to select the subjects with which he is to occupy his mind. But for the present our task is to teach him the very rudiments of speech which he needs for instant use in his daily intercourse with his playmates, and in expressing his immediate wants. If we attempt to select the circumstances that are to bring out the language, we always run the risk of teaching words and phrases that the child will not use, and that he will forget from want of practical application. It is therefore best to begin by teaching him how to express those thoughts with which he occupies his mind naturally and of his own accord.

I have long enough followed the method of first conjuring up ideas in the minds of deaf-mutes by artificial means, and then teaching them the words to express those ideas. I found that words taught in that way are not so readily understood nor so well remembered as those which are acquired after this new system. Never before have I seen deaf-mutes grasp words so eagerly as the children with whom I tried this experiment, and never before have I seen deaf pupils of two years standing make such extensive and correct use of spoken language as they have made. There were congenital mutes of not more than ordinary intelligence among them who, long before the close of their second year in school, had got so far that they never attempted to stir a finger when they addressed a hearing person, but always used spoken language, and made comparatively few mistakes. In estimating the usefulness of this system I take into consideration not only what these children have learned already, but also the benefits which they will derive hereafter from having entered into the true spirit of language by connecting it with thought in the most natural manner.

Perhaps I ought to apologize for having occupied so much of the space of this periodical with a subject that was well-nigh exhausted at the Conference. I am fully aware that I have added very few, if any, new ideas to those that were brought

out there. But I thought that the matter was important enough to bear reiteration. Besides, it might be of interest to that portion of the readers of the *Annals* who teach by articulation to know that the results of the experiment in my school were as encouraging as those attained in the Western New York Institution. Of the several points in which I differed from Mr. Westervelt I desire to call special attention to one, namely, that my pupils were previously taught to read and write. It seems to me that it would have been better for his scholars if he had prepared them in the same way. However, not being a sign teacher, I do not consider myself competent to judge of that. But I should not deem it judicious to commence teaching spoken language to deaf articulators before they have learned to read and write. The first question we ask when we hear a new word is, "How do you spell that word?" Illiterate persons who learn language through the ear only are very apt to mispronounce words, though their sense of hearing be very acute. If spelling and writing prove such a great aid to hearing and speaking persons, it seems to me they are indispensable to a deaf-mute learning to articulate. The eye following the movements of the mouth, some of which are almost invisible, is less reliable than the ear listening to the various sounds composing a word. I have never tried it, but I am inclined to think that it would be next to impossible to teach a deaf person to articulate long words, unless you could write them down and point out every sound represented by the corresponding letter.

A WORD FOR A NEW INDUSTRY.

BY MRS. HELEN CAMPBELL,* RALEIGH, N. C.

So comparatively recent is the interest in the whole question of the education of the deaf and dumb, in many of the States, that to prove them susceptible of training at all has seemed to the popular mind a sufficient accomplishment. Each institution has had, in addition to the regular school course, its set of workshops, where some of the boys have learned trades, while the girls have been taught sewing, in general, as the only resource open to them. For these girls we speak to-day,

* Superintendent of the Raleigh Cooking-School. This paper was read before the Fourth Conference of Principals.

as in all senses more helpless and appealing to you even more strongly than their brothers, for training, and for some weapon of defence in their journey through the world more potent than the needle.

A year of quiet work in a class of ten in the Institution for the Deaf and Dumb at Raleigh, N. C., has shown what can be accomplished in the new industry whose claims are presented to-day, and which it has now been demonstrated can form a part of the ordinary school training without interfering with the usual course, or lengthening the time required for its completion.

Before details of such work can be given, there are several points to be considered, one or two of which are urged as objections to any general adoption of the new system. The social grade of pupils will somewhat affect the character of the education received; but the training we desire, while actually essential for all, is vitally so for the large class of unfortunates who require the aid of a State organization.

Necessarily, the institution for the deaf and dumb must be now, and will be in time to come, largely filled with pupils from the lower, often the lowest, ranks of society. In many cases, poverty and disease own these unfortunates as their offspring; and to many of them, gathered in from homes where deepest want and degradation have ruled, the first knowledge of wholesome and plentiful food, of cleanliness and kindness, and any sense of brightness in life, comes from their introduction to the institution. However clouded the intelligence, they prove, almost without exception, easily guided, keenly susceptible to sympathy, and reaching out with intensest eagerness for any clue to the unknown life about them; and no one who has once worked among them can ever be insensible to the demands made by the shut-in souls whose only avenue to understanding is through the eye, and whose very presence is an appeal for all the light and help we may give. So long as the institution offers them a home, they are secure; but when the term of years in which the State provides for them has expired, what is the outlook? One or two (perhaps more) from each graduating class are likely to become teachers; but the field is a limited one, and only very unusual intelligence allows of this possibility. A few others, from prosperous or, at any rate, moderately comfortable homes, will return to them to be cared for by parents

till the chances and changes of all living turn them over to the uncertain mercies of the next nearest relative. But the large majority, homeless in any real sense of the word, must depend for a livelihood upon themselves, and seek positions as seamstresses or nurses. For the latter position they are, in most points, unfit, for reasons which hardly require presentation; while the former field is already overcrowded. Work for women is in all cases hard to find, and poorly paid when found; and if this be so where full faculties go begging for it, how doubly so where communication must always be limited and hampered, and where training, grudgingly given to the best-fitted recipient, would be withheld altogether from these cases, demanding time and patience beyond the will or capacity of any average employer.

Household service suggests itself as the only opening remaining; but the instinctive prejudice against any manual, or rather menial, labor, which seems the American birth-right, crops out as strongly in the deaf-mute as in the shop-girl, who would rather stand fourteen hours daily behind a counter than one before the stove or wash-tub.

The perplexed philanthropist who has studied the limitations of his work dismisses the matter as settled, when he has said, "Let them turn cooks or house-keepers," and leaves the topic with the comfortable sense that the "fiat cook" is as potent a worker as the "fiat money" of a little more remote date.

There is no popular delusion more deeply rooted than that which affirms that all women take as instinctively to house-keeping as a duck to water. The book-keeper, the merchant, the artisan, or follower of any trade or profession, admits the necessity of preliminary training, and submits to the inevitable apprenticeship with a patience born of the knowledge that only by and through training can any successful result ever be accomplished. But that the myriad details of house-keeping, the ordering of a house, the preparation or direction of preparation of food, demand anything more than some instinctive sense, is never admitted, such sense coming at the appointed time, whether developed or not. Women themselves are partly responsible for this theory. It is an abnormal woman who does not love a home, and desire earnestly and unselfishly to do toward making it a true home all that heart and head can plan, or hands execute. The busy mother of a family,

who has fought her own way to fairly successful administration, longs to spare her daughter the petty cares, the anxious plannings, that have helped to eat out her own youth, and so the young girl enters married life with a vague sense of the dinners that must be, and a general belief that, some how or other, they come of themselves. Love has kept her from all practical knowledge of anything more substantial than cocoanut cake and syllabub; love which, if analyzed, would show its real face as selfishness. It is always harder to do justly than to love mercy, and always more work is involved in teaching unskilled hands than in using one's own. And even where there is an honest intention to teach, days and months slip by. Any time will do, and "any time" ends as no time. If this is the case where teaching would be comparatively easy, how much more so where limited capacity and hopelessness of full understanding still further complicate the work.

The home thus giving no surety of such training, and the homeless having even less possibility of the desired knowledge, the State must provide some means by which its wards may be saved from finally returning upon its hands as paupers. With the establishment and full success of the South Kensington Cooking-School came the thought to one of the trustees of the North Carolina Institution for the Deaf and Dumb that such schools may be a possibility for them. A man of broad culture and strong humanity, with whom thought and action march hand-in-hand, no time was lost in suggesting the innovation. But in a conservative community, and hampered by legislative stupidity, always more ready to work for future election than for public good, it was a slow and tedious process. Aided, however, by the warm co-operation of the principal, and stimulated also by the fact that a cooking-school had been projected and organized in connection with a large and prosperous school for girls, known as Peace Institute, the necessary steps were at last taken, a room fitted up with all essential appointments, and the superintendent of the Raleigh Cooking-School—the first one in the entire South—called upon for a course of lessons.

Beginning with many misgivings as to their success, yet with a faith that could not doubt their practicability for certainly the most intelligent of the class, a month had not passed before suspense gave place to certainty. The dullest face brightened as the lesson began. The least movement of the teacher was

copied with Chinese minuteness. To a portion, at least, of the class, coming from homes where bacon and salaratus biscuit or corn-pone had been the chief diet, and the range of cooking utensils as limited as the food supply, not only the appointments of the room but the articles to be cooked were all mysteries, soon, however, mastered, the quick eyes and ready hands speedily taking possession of the new knowledge. A young teacher, chosen as interpreter, made all questionable points plain, and, by her own careful preparation of her class-book, gave a model which all followed with greater or less success. Immediate objections were made by some of the parents, who looked upon the new departure as something designed to degrade their children, and who protested loudly; but as representatives of the best families had been chosen, this statement sufficed to quiet them, and the rapidly-growing interest of the girls themselves completed the work.

Realizing that a portion of the system in use in the practice class of the cooking-school proper must be set aside here, and that, with these limited intelligences, the physiology and chemistry of food could find little or no place, it became the superintendent's aim to form a set of lessons which should include chiefly simple and economical dishes perfectly prepared, and to lay thus a foundation on which each might build, as circumstances might indicate. To this end, bread-making, the best cooking of meats and ordinary vegetables, and simple sweets, made up the greater part of the work; and so unexpected were the results that, within three months, the class prepared the larger portion of a supper for the trustees, the delicate quality of which was the best answer to any doubt that may still have lingered as to the efficacy of the new system. With the close of the present session in June, ten young girls will leave the institution with a well-tested and established knowledge of the principles of cookery, which will, in time, go far toward redeeming whatever homes they may enter from the curse of the inevitable ill-health and consequent ill-regulated thought entailed by the wretched cookery of the past. With her own hands, each one has made, often enough to insure future certainty, bread, both white and brown, coffee and tea, broiled a steak, and prepared meats in various ways, good soup and simple desserts, besides solving the mystery apparently hedging about the mode of cooking perfectly a boiled potato. Two or three of the class have shown

a special aptitude for the work, and, having learned to their surprise that a lady can handle pots and pans and yet remain a lady, are ready now for places from which a year ago they would have shrunk. Small as the entering wedge may seem, its effects are incalculable. The cooking-school means for the future of each pupil the largest result from the smallest expenditure; a knowledge which will make the cheapest and simplest food savory and palatable, and which, carried out, must end much of the chronic dyspepsia and general ill-health from which all suffer. Household labor dignified, its appliances made more perfect, and delicacy and order and daintiness ruling in place of the dirt and wild confusion supposed to be the inseparable concomitants of all kitchens, a new race of servants will arise, and the generation of old family servants, fast passing away, and whose loss is daily mourned, will be replaced by a class to whom waste will be well nigh impossible, and who will revolutionize old fashions, not by destruction, but by reconstruction. Comfortable and adequate support will never fail the owners of this knowledge, and bondage to the needle will cease once for all. The work is but in its infancy, but gives fullest promise of vigorous growth, and it is the superintendent's earnest wish that it may not be confined to the Raleigh Institution, but be at least attempted in others.

The coming session of 1880–'81 will see a building specially adapted to the purpose, the present quarters being slightly cramped, and a larger class will be allowed the advantages of the course. The superintendent is open to correspondence from any quarter, as to methods, organization, etc., and is also prepared to go from point to point for the purpose of organizing schools, having already arranged for one or two the coming year. No work to be done by women for women equals this in importance. It is an acknowledged fact that the temper of men and women, and, as a consequence, many of their actions, are governed by the fact of good or ill digestion, the building up of both muscle and brain being dependent on the proper food supply. The characteristics of race and family are inherited; yet that very race has been moulded by the nature of its food, and the assimilation of all other training has been modified by that primal fact. It is safe to say that half the sorrow the world has known, from persecutings and slaughterings in the past down to mad theories and isms held by ill-balanced minds in the

present, is the direct result of improper use of food, and consequent indigestion. Many a malicious act, outburst of jealousy, seemingly petty spite, or treachery, might equally well be labelled "frying-pan," or "saleratus," the latter being a strictly American means of keeping up the dental profession and insuring a little dyspepsia to every native-born American.

Many of the causes which have made the necessity for the institutions over which you preside may be traced to this same fruitful source, and in a knowledge of food and the laws of food must rest much of our hope for the better time for which we all wait. It remains with you to make the way just so much the easier by the broadening of the path, narrow at best, in which the woman must walk whose soul for this life dwells, and must dwell, in prison. But for every new hope, for every new possibility of action, the sense of bondage lessens; and to you who give most opportunity for such action comes the word, not only from every voice silent here, but from the Master as well, "Inasmuch as ye have done it unto one of the least of these little ones, ye have done it unto me."

JOHN CATLIN BULL.

BY REV. WILLIAM B. CLARKE, M. A. GRISWOLD, CONN.

I CAN think of few things that would be more pleasant than writing a sketch of my dear friend, if I were measurably sure that I could portray him as he was; but though I knew him very nearly, I feel now how imperfect my knowledge of him was, and especially of the process of the unfolding of his spirit into the beauty which it came to possess. There is one whose life was shared with him in a closer union than often exists in this world. If she were to attempt to portray him, we might look for an adequate picture, or as nearly so as it is possible to have.

He was born at Southbury, Conn., Oct. 12, 1824. His father, Norman Bull, at about this time settled as a physician in Watertown, Conn., at the urgent request of the people. After six years' successful practice here Dr. Bull died at the early age of thirty, having won the love and confidence of his townsmen in an unusual degree. His widow, with her two little boys, went to live with her brother, the late Dr. B. H. Catlin, of Meriden,

who, being at that time unmarried, generously purchased a house that he might offer them a home. John was sent by this kind friend to a private school, where he began to learn Latin at the early age of seven—a fact which may have had its effect on the shaping of his life. When fourteen years of age, being resident temporarily in Hartford, he united with the South Congregational Church, under the care of the Rev. Dr. O. E. Daggett. He went afterwards to Farmington, where he prepared for college at the school of Deacon Simeon Hart.

In 1845, being then almost twenty-one years of age, he was entered as a member of the Freshman class at Yale. I was a member of the same class, and speak of those days from personal acquaintance.

He was faithful in study, and of high standing in the class, if that means anything, as in some cases surely it does. I do not remember in him then, any more than in the larger and more blest life of later years, the unseemly haste that is such an element of disturbance with many, but moderated fervors, and the calm of an equable nature. I should doubt whether he set any standard before him to work towards independently of his college course. Rather, he trusted the curriculum, and got out of the days, as they passed, whatever they might give him. Certainly he did not stint his growth by a paltry ambition, and by descending to seek with his whole soul some small fragment of success. I should say, on the whole, that these years produced a quite silent, well regulated, and so altogether healthful process of intellectual growth.

As he came to college with well-defined Christian principles, and was naturally of a serious turn, in the large and better meaning of that word, he was especially open to the religious influence of the college life. One of the altogether immeasurable things in its effect upon young minds is the presence near them of men of profound learning, and at the same time of profound piety. This influence was not wanting in a college period that embraced the last year of President Day and the three first of President Woolsey. A still more important element was the absolute currency and unquestioned respectability of religion among the students. There could have been few in the class of 1849 who were not astonished, when the first prayer-meeting was called, at the large number who responded. We were strong at once in each other, and the invisible tie—the

purest and most generous of all that unite youthful spirits—began to draw. Bull took his full share of all this, and grew in reverence and in love. His personal religious influence was every way creditable, and through his connection with the church committee, to which office he was early elected, became of larger proportions than it would otherwise have been.

I need speak but of one other effect of the college life. That strong, delicate, and pure faculty of affection, which was to our friend what fragrance is to a flower, was as capable of cultivation as any other of his natural traits. And as this was the very rarest of various rare traits that entered into the making up of him, his ultimate completeness turned largely upon the sort of development it received. Probably he planned least for this when he went to college, but I think it was the respect in which he got the most. To room with Stephen Fenn was itself an education in this respect. Fenn was as true-hearted as Bull, and their tasks were congenial. Both were quiet men and both religious. They were equally good as scholars, and, as regards their views in life, wholly in earnest, sacrificing much for this matter of an education. As to the other side of their lives—and other side there is to all lives—Fenn had an incomparable humor, and Bull a fine faculty of encouraging humor in Fenn. During the last two years of their college life both Bull and Fenn belonged to the "Gentlemen's Association," so called, which was a club formed—in that day when clubs were not common—on eclectic principles, and held together by affinity. I may be excused for recalling these old memories, which are doubly precious now that death has so thinned our numbers. Those were high-hearted days. Who will ever forget them? And those evenings, when the meal was prolonged far into the study hours; the cheerful talk passing often into high discussion; the side-shaking stories; the happy laughter! Seldom does a company of twelve comprise so large a portion of worth and talent in a class. A goodly part of them have achieved eminence. Some have become immortal in their deaths.

Graduating from college with honor, Mr. Bull spent a year in teaching, after which he entered the Theological Seminary at Yale. This was in the fall of 1850. I shall not dwell at length upon the seminary course, more especially as the associations were largely those of the college continued. This, I am

sure, was no matter of regret to him, but rightly of congratulation. He was one whom an old influence deepened could benefit more than a new one gained.

At the end of his second year in the Seminary, and very soon after he was licensed to preach, the position opened to him of teacher in the deaf-mute institution at Hartford. This position he thought it best to accept, as it would afford him a steady income,—a matter, as it happened, of considerable consequence to him at that time,—and would not prevent his finally choosing the ministerial life should he prefer it.

It has always seemed to me that this event was a true call of God to my dear friend, and the work it opened to him his divinely-appointed calling. To him, as to every true soul, the first question was, What best, most useful, service in this world of men is there for me to do? and the work among the deaf-mutes, as he became familiar with it, justly enlisted the love and reverence of his spirit. What walk could be closer in the footsteps of the Lord from heaven, or more entirely obedient to his commands, than this? Here, literally, were the hungry to feed and the naked to clothe, for a principal object of the work was to enable otherwise dependent ones to earn their own support; here were souls shut up in prison whose prison doors were to be opened.

There was another respect in which the position in Hartford was well suited to Mr. Bull. He was capable, above most, of bestowing a tender and gentle sympathy, and it was true of him, also, that beyond most he needed sympathy. He was not such an one as the Lord would choose to send alone on missionary work to the heathen; he wanted, as he was also able to win, the support of loving hearts, and it was in part, I believe, because this need of his spirit was to be so well met in Hartford that the Lord in his love sent him there.

It has ever been the honorable custom of our deaf-mute institutions of the higher class to seek educated and able, as well as Christian, men for their teachers. The corps of instructors at Hartford might rank at the time spoken of with the faculty of one of our New England colleges for eminent intellectual and social qualities. This agreed well with the warm heart of our friend; it suited his refined taste, and it afforded him the needed support in his work. The problem how to impart instruction to minds capable only of so partial an illumination is

a difficult and trying one, but a dignity was imparted to it—it got a certain brightness, even—from the fact that cultivated and bright minds were giving their best thought and skill to its solution. I can imagine that Mr. Bull entered into these circumstances with a genial interest. His spirit was not sluggish; on the contrary, it was one of marked activity. But because he was pervaded, beyond what is often seen among men, with modesty, he was little fitted—I should say he was unfitted—for any sphere of active rivalry; and yet he was one to make himself at home, and very much at home, in the more friendly competition, if so it may be called, (competition where competition there was none,) of the Asylum. The whole business, so necessary there, of comparing methods, of contriving new expedients, and improving on the expedients of others,—in a word, as St. Paul has it, of "considering one another to be provoked unto good works,"—all this would suit him well.

The more important question remains, What were the traits of mind and character that Mr. Bull brought to the business of deaf-mute instruction, and what fitness did they impart for the work?

Aside from his modesty of which I have spoken, and which in him was peculiarly a mental characteristic, he had four very marked traits.

The first of these was *fidelity*. He was thoroughly grounded in principle, and it was not in him to be otherwise than faithful to any trust committed to him, especially one as sacred as that of teacher in a deaf-mute institution.

The second was a certain *patience* or *evenness of mind*. I know not how exactly to describe it. But it was noticeable, and impressed those who became intimately acquainted with him. His pastor, the Rev. Dr. N. J. Burton, in the memorial sermon preached the Sunday morning after his death, felicitously speaks of this trait as "a steadfast quietness and peaceableness of mind." What this must have been in a school-room is clear of itself.

The third was *purity of motive*. Dr. Burton, in the same discourse, says of him: He had a "a thorough-going and fastidious purity,—purity of thought, purity of intention, purity of feeling. His conversation was clean. His humor was clean. His allusions were sweet and refined. His books were clean and strengthening. He had no equivocal companionships."

This is all true. His purity did have that breadth and completeness; it pervaded him. But its central and remarkable feature was that which I have mentioned: a single-minded man, beyond most of us in this world; one whose motive, in whatever he did, was the motive proper to that act, without selfish mixture or false mixture of any sort. For my own part, if I were to have the making of an atmosphere for young minds to live in, I should put in this element as first of all important.

The fourth was *sympathy*. This also he had in a very unusual degree. His heart was alive with it, ready to bestow on all who stood in near relation to him. I should think no pupil could have failed to find this out. Since I have been writing these words of my friend, there has come to my door a poor man from a neighboring town, who has three deaf and dumb children that have been educated at Hartford. "I hear," he said to me, "that one of the chief teachers at Hartford has died." "Yes," I responded. "My children tell me," added the old man, "that he cared for the scholars more than most teachers do." How many are the testimonies like this that have followed him into the upper presence!

These, if I have judged my friend correctly, were the marked qualities of his character. They are not of the forceful and energetic kind; they do not shine afar, commanding notice; they do not impress themselves, in an active way, on the minds of men at large; but they have *quality* beyond most qualities—they are fine and strong. These were united in him with clearness, honesty, and breadth of mind; and the whole was attempered by a superior education and the long-continued control of religious principle.

This is what I know of the elements of fitness in my friend for the position of a teacher. What his success was, it is not for me to judge; but I am permitted to give the following estimate of his work by Professor R. S. Storrs, instructor in the American Asylum, who writes from the intimacy of twenty-seven years of associated service:

"Mr. Bull entered upon his work as teacher at the Asylum in the autumn of 1852, only one year before myself, and his first year of professional life coincided in date with the twenty-third and last year of the principalship of Mr. Weld, the immediate successor of Dr. T. H. Gallaudet in that office. Mr. Bull always accounted himself fortunate in having received his earliest in-

struction and impulse as a teacher from such a man as Mr. Weld, whose conscientious devotion to his work, and energetic supervision of its details, are yet a wholesome tradition in the Asylum. Though Mr. Weld was at this time greatly enfeebled by the disease which so soon terminated his life, and was absent a part of the year from the Institution, yet the impress of this early contact of Mr. Bull's professional life with his was evident in all its subsequent course.

"The life of a teacher, and especially a teacher of deaf-mutes, usually offers few salient points by which to describe it. It resembles rather the steady and beneficent outflow of some living spring, ministering continuous health and happiness to those who drink of it, than those more intermittent and powerful energies of nature whose sudden surprises are easily noted and chronicled. Mr. Bull's own nature and temperament, too, were not such as to drive him into eccentric orbits of independent and erratic action. His life resembled rather the regular and restrained revolution of the planet, ever obedient to its own centripetal law—conspicuously in his own case, *the law of love.*

"So homogeneous was Mr. Bull's whole life, and so simple and sincere his nature, that any analysis of his professional as distinguished from his general life seems hardly necessary. As in the family and among his friends the repose of all hearts in the fineness and fidelity of his love was most absolute, so in his class-room he was singularly kind, patient, and sympathetic, embracing every weakest and most wayward pupil in his loving solicitude. As in any most cultivated circle the delicacy and refinement of his literary taste and the range and accuracy of his culture were easily recognizable, so in his class-room he was never content with bare routine work, however earnest and exact, but endeavored always to infuse into his class something of that wider curiosity and culture which marks the true scholar. As in the vicissitudes of a domestic life more than usually marked by changes he adapted himself to each with surprising readiness and flexibility, so was he in his class-room always ingenious and apt in his approaches to the imprisoned minds around him. And, finally, as a most modest but sincere Christian sentiment pervaded his whole daily life, so was the same spirit equally manifest to his associates and his pupils, alike in chapel and in class-room, and wherever he was seen.

In all essential respects, indeed, of bodily, mental, and spiritual endowment, Mr. Bull was so evidently and amply furnished for his difficult yet delightful work, that wherever, within its range of acquaintance, the fine aroma of his mingled modesty and merit *could* be appreciated, there was he honored and loved, even as in the interior circles of his domestic and social life.

"In January of 1867, Mr. Bull took charge of the Gallaudet Scientific School connected with the Asylum—upon Mr. Storrs' retirement from it on account of impaired health—and continued in charge of it until its final discontinuance in 1877, when he resumed his former relation to the Institution as a regular teacher. The reasons for this discontinuance were fully given in the Asylum Report for 1878, and in their light Mr. Bull's own cordial advocacy of the step even enhances our respect for him as a teacher and a man. A strong distaste for mere gloss and veneer in all educational processes would be a necessary inference from the genuineness of Mr. Bull's own character and culture. When, therefore, experience had fully demonstrated to him, as to his associates, that the inevitable tendency of this distinct organization of even the most advanced of our comparatively immature pupils under this high-sounding designation was prematurely to awaken their ambition for equally high-sounding studies, and to discontent them with needed prolonged drill upon elementary branches, and that more useful work could be done for the same pupils under a less ambitious class designation, his own acceptance and advocacy of the proposed change was thereby assured. I may add that the advantage of this seemingly retrograde step in its connection with the attendant reorganization and real advancement of our regular course was a matter of increasing satisfaction to Mr. Bull from the date of its occurrence until his death.

"I will mention only one other of Mr. Bull's professional characteristics, by which, however, the insight and independence of his judgment was especially manifested. I refer to his high estimate of the *teacher's* privilege and position as compared with any other opportunity of service for those to whom his life was devoted. This characteristic finds its obvious attestation in the mere fact that he remained a teacher—or, as some might superficially put it, *only* a teacher—until his death. To Mr. Bull, as to his associate teachers at the oldest among American deaf-mute institutions, there came, during his long

term of service, frequent opportunities for exchanging his position as teacher for that of principal. It was to him as if the pastor, charged with the sweetest and most sacred of human responsibilities, should voluntarily abandon them for the mere 'serving of tables.' That harassing and low-levelled 'superintendence of cares' which constitutes the chief duty of the principals of most of our larger deaf-mute boarding schools, unrelieved by any considerable quickening contact with the mental and moral life of the pupils, had no attraction for Mr. Bull, as compared with the inspiring opportunity of the earnest and enthusiastic teacher. For him there was no dearer and no higher position within his chosen profession than that of *teacher;* and it is peculiarly fitting that the teacher's chair left vacant by one so appreciative of its privilege should now in turn be sought by one of our ablest and most successful principals—himself voluntarily turning from the charge of mere temporalities to the higher and more unhindered service of mind and heart.

"There is an oriental apologue relating the wonder of the happy dead, ranging the Elysian fields, at the peculiar honor with which a modest stranger from our earthly sphere was welcomed among them. To their eager inquiries what had been the peculiar splendor and renown of his earthly service he only replied, 'I was a teacher of little children.' If such could be the conception of even pre-christian culture, with how much clearer confidence may we anticipate for our departed friend the ineffable welcome of Him who took a little child and set him in the midst of them, and when He had taken him in His arms, said unto them, 'Whosoever shall receive one of such children in my name receiveth me.'"

Outside the school-room, the principal sphere of Mr. Bull was the family and the circle of near friends. I do not mean by this that he was without an important relation to the great and wide world that lay about him. Deeply interested in politics, he omitted no duty of a good citizen; fond of his church, and especially so of his friend the pastor, he bestowed on them a vast amount of heart fidelity; especially interested in education, art, literature, proficient in the knowledge of history, and a constant reader of the best periodicals, he was intelligent concerning pretty much everything of importance that went on

in the world; but, yielding to his strong natural bent, he kept himself to a private life, and it was only the circle of his private friends who truly knew him.

The centre, doubtless, of his whole life was *home.* This word carries the mind back to a day, in the early years of his stay in Hartford, when I remember his introducing me to a young girl, as she was at that time, with whom he was thrown into an unwonted intimacy by the fact of their residing in the same family. This lady, Miss Julia P. Sergeant, daughter of Mr. William M. Sergeant, of Galveston, Texas, was, on her mother's side, of the best New England stock, being a direct descendant of John Carver, who came over in the *Mayflower*, and was the first governor of Plymouth colony. The story of Mr. Bull and this young lady, if it could be told—as it can never be—would give us, I imagine, a new idea of the wealth of affection that dwelt in him, and that found its equal in her.

In the spring of 1858 they were married by the Rev. R. M. Abercrombie, in Christ Church, and went immediately to housekeeping in a pleasant cottage home, where their first two children were born, William Sergeant and Lucy Catlin. Willie was a child of unusual promise, and seemed the fulfilment of their best desire; but at the age of a little more than three years he fell a victim to that destroyer of the young, scarlet fever. The year of his father's death would have been the year of his majority.

It was permitted me to share in this life of the cottage for a few months in the winter of 1861–'2, and I can speak, as one who knows, of its pure and sweet joys, such as are given only to the true hearted. Willie was then a little boy running about the house, for death had not yet broken the circle; Lucy was at the sweetest age of babyhood. I remember pleasant friends who used to come in of an evening, and the talk reaching out in all directions. From our cozy retreat we looked out upon the world and watched the march of its great events. Even Fido shared in the spirit of the family, and barked his welcome to their guest.

The third child, Annie Trumbull, though of fine promise, proved an invalid, and for her sake the cottage was exchanged for a country house in East Hartford. The summer of '67 found them settled here, and here she died, the same summer, at the age of two years and nine months. Here, also, their

fourth child, Margaret Abercrombie, was given to them in the summer of 1872.

The story of the life in East Hartford cannot be told without referring to its effect on the oldest daughter. The country life, the spacious fields, the grand old trees, the neighboring valley, with the great river flowing through it, had their effect in the development of the imagination and thought-power which, at the early age of nine, without the knowledge of her parents, led her to seek to express herself in verse. This young lady, now just arriving at the age of womanhood, and whose natural reserve is worthy of all respect, will forgive me for saying that her parents could not have been otherwise than considerably astonished to find her producing, one day, these, among other lines, written in an infantile and scarcely decipherable hand:

"I know a spot where the wild thyme blows,
Where the wind caresses the sweet red rose,
Where human foot doth seldom tread
On the soft green moss that makes a bed
For the modest violet.

"I love to roam, at dawn of day,
In its realms where the beautiful butterflies play,
For there is peace and joyfulness,
E'en to the blades of soft green grass
That peep up through the moss."

It was something new in life—a very pleasing wonder to persons of their refined taste—this fervor possessing the child's mind, which they thought it best neither to hinder nor expressly to encourage, and which resulted in the little collection, privately printed, under the title, "A Child's Poems, from October to October, 1870–1871."

After about six years spent here they returned to Hartford, yielding to the superior attractions of the city. Their hope was to be able to buy some pleasant place on "The Hill," and to establish there a new home—this time, should it please God, for life. There was much looking out, at first, for this house, and it continued to the end to be cherished as a hope, though not to be fulfilled.

Their youngest children were born after their return: Rachel Burton in the summer of '74, and John Carver in the summer of '76. They had so longed, since Willie's death, for a son that their joy at little Johnnie's birth was great. But God willed that he should not stay with them, and after a brief year they yielded him back into the loving hands that gave him.

A few changeful years only now remained. The three chil-

dren left to them were well, and lived together in a gracious unity, though at the same time possessing a marked individuality, and each adding the quota of her "unlikeness" to the family life. What that life was, so far as *his* part in it was concerned, Dr. Burton, in his sermon, so well described that I quote his words:

"But of all the spheres in which this dear man shone the chiefest was home. There he revealed himself totally; there he dispensed himself without stint; there his gentle traits, which were too gentle for the dust and pell-mell of the boisterous outer world, came out in their whole sweetness and wealth; and, I may add, there he was more than loved—he was idolized. Never a wife had a more loyal and worshipful husband than he, and never did children rejoice in a more fond, patient, painstaking, and judicious father. He was as nearly perfect in all these relations as anybody I ever heard of. * * So that although his two younger children, in the flow of the long years that are to come, and in the incoming of other influences to mould them, may in some measure lose the impress of their father, or, rather, may have that impress overlaid by other forces; his eldest, who has read with him, and studied with him, and conversed with him, and travelled with him, as his companion quite as much as his child, will consciously forever be precisely what she is in intellect and character very largely, indeed, through him. She may live half a century yet, and many irresistible great influences may bear in upon her, and many profound experiences may come; but she can never forget this father, never release herself from his personal potency, never pass under the sway of any force more determinative of her destiny than his. That is one of his permanent works in this world."

Of all the words in that most beautiful eulogy, these last, describing an ideal union between father and daughter realized for once, and destined to an unending remembrance, are the most felicitously spoken, and those with which our dear friend himself would have been best pleased.

It was in the spring of the present year that I spent the last of many periods of precious communion with this greatly loved friend. I found him wearied, beyond what I had ever before seen, with his work; tired in body and in spirit; fresh only in heart.

Those days are sacred beyond what I could then conceive, and with them I would gladly close my recollections of him. I did, indeed, see him once or twice later, and it was my precious privilege, a few days before he died, to minister the bread

and wine to him in what proved to be his last communion. But those were days of suffering so great that I can only draw a veil over them in my memory. Yet even here patience could have, and did have, her perfect work; and with this last gift to those who watched at his side, and offering of love to his Lord, he left us to enter on the home, for which the experience of this world must have so wonderfully fitted him, in the Father's house.

INSTITUTION ITEMS.

BY THE EDITOR.

American Asylum.—Mr. Geo. F. Stone will continue permanently in the place which he has supplied temporarily, thus filling the vacancy caused by the retirement of Mr. Keep. The vacancy occasioned by the death of Mr. Bull has been supplied by the appointment of Mr. G. O. Fay, late superintendent of the Ohio Institution.

New York Institution.—This Institution, in common with other benevolent and religious enterprises, met with a serious loss in the death of the Rev. Wm. Adams, D.D., on the 31st of August last. Dr. Adams had been a director of the Institution for many years, and for several years past was president of the Board. His influence in the world contributed much to the prosperity of the Institution, while his friendly interest in its affairs made him so beloved by officers and pupils that his death must be felt as a personal loss by all.

The Institution is represented at the International Convention at Milan by Dr. Peet, the principal, and by the Rev. Drs. Thos. Gallaudet and C. A. Stoddard, of the Board of Directors. During Dr. Peet's absence Mr. F. D. Clarke performs the duties of his office.

Pennsylvania Institution.—Mr. Hallowell, business superintendent, and Mrs. Hallowell, housekeeper, resigned their positions at the close of the last term, and are succeeded by Mr. Richard T. Codberry as superintendent and Mrs. Anna M. Nathan as housekeeper.

Kentucky Institution.—A new building, affording accommodation for chapel and dining-room, and costing about $20,000,

is soon to be erected. Another, to be used as a boys' dormitory, will follow in the spring.

Ohio Institution.—Mr. G. O. Fay has resigned the position of superintendent to become a teacher in the American Asylum. Under his administration the Institution has risen to a remarkably high degree of efficiency and success, and his departure is lamented by the citizens of the State, irrespective of party, as a great loss. He is succeeded by Mr. Charles S. Perry, late instructor of the High Class. Mr. Benjamin Talbot, formerly a teacher in the Institution, and more recently superintendent of the Iowa Institution, whom we are glad to welcome back to the profession, takes Mr. Perry's place as senior teacher. Mr. C. N. Haskins, a hearing gentleman, late of the Golden Gate Academy, near Oakland, Cal., succeeds Miss Brown, recently married. Miss Clara B. Reed, a recent graduate of the Ohio Institution, will teach a new class, *vice* Miss Mary Pickerel, now Mrs. Frazier. Miss Shrom, one of the veteran teachers, will rest at home this year, hoping to recover her health, Mr. R. H. Atwood, of Newburyport, Mass., formerly an instructor in the Institution, acting as her substitute.

The "Russell Conservatory" is rapidly growing into a thing of beauty.

Virginia Institution.—The following changes have been made in the corps of officers: Mr. Thos. S. Doyle, late a teacher in the Blind Department, has been elected principal of the Institution; Mr. L. Poyntz, late principal, becomes first teacher in the Blind Department; Mr. G. D. Euritt is promoted to the position of first teacher in the Deaf-Mute Department, and Mr. W. C. Geiger is transferred from the Blind to the Deaf-Mute Department.

Indiana Institution.—Mr. Orson Archibald and Miss Laura C. Sheridan, of the corps of instruction, are succeeded by Miss Emma B. Lowe and Mrs. Sarah Corwin. Miss Sheridan has accepted the position of teacher in the Illinois Institution.

Illinois Institution.—Mr. J. W. Swiler and Miss Mary Dutch have resigned their positions as teachers, Mr. Swiler to become superintendent of the Wisconsin Institute, and Miss

Dutch a teacher in the Nebraska Institute. Miss Laura C. Sheridan of the Indiana Institution, Miss Mary J. Sheridan of the Michigan Institution, Miss Emma Wait of Jacksonville, Ill., and Mr. Lester Goodman, a recent graduate of the National College, are added to the corps of instruction.

Wisconsin Institute.—Dr. W. H. DeMotte has exchanged the superintendency of this Institute for that of the Kansas Institution. His departure from Delavan is regarded as a serious loss by the good people of that town. Mr. J. W. Swiler, a valued teacher of the Illinois Institution, has been appointed superintendent, and Miss Julia Taylor, long connected with the Indiana, and recently with the Illinois Institution, matron.

Michigan Institution.—The School for the Blind, provided for by the last legislature, has been established at Lansing, in buildings originally erected for a seminary for young ladies. The separation of the two classes took place at the close of the last term, so that the Institution at Flint, hereafter, will be devoted wholly to the education of the deaf and dumb. The removal of the blind pupils affords the much-needed room for fifty more deaf-mutes.

Miss Mary Sheridan has resigned, and has accepted a situation as teacher in the Illinois Institution. The vacancy has not yet been filled. Mr. Thos. L. Heaton, a graduate of the University of Michigan, has been added to the corps of instructors.

Iowa Institution.—Mr. Moses Folsom has resigned the position of superintendent, and is succeeded by the Rev. A. Rogers. Mr. Rogers has been for several years pastor of the Congregational Church at Glenwood, Iowa, and has had no experience in the instruction of the deaf. Miss Kate M. Farlow, a semi-mute graduate of the Indiana Institution, and Mr. Blatner, who is new to the work, are added to the corps of instruction.

Texas Asylum.—Several changes have been made in the corps of instruction. It now consists of Mr. R. G. Ferguson, who has the title of principal, Miss J. S. Callahan, Mrs. L. W. Ferguson, and Miss Emily Lewis. Col. John S. Ford remains the chief executive officer, with the title of superintendent.

Kansas Institution.—Mr. J. W. Parker has resigned the position of superintendent to enter the profession of law. He is succeeded by W. H. DeMotte, LL. D., late superintendent of the Wisconsin Institute. Miss Ella Brown, recently married and removed to Colorado, is succeeded as teacher by Mr. Linnæus Roberts.

The additional building recently erected is now ready for occupation, affording excellent accommodations for the pupils of this Institution.

Minnesota Institution.—Mrs. D. H. Carroll, formerly Miss Bella H. Ransom, has retired from the work of teaching, after twenty-one years of faithful and efficient service in the Michigan, New York, and Minnesota Institutions. She is succeeded by Miss Mary King, a hearing lady of some experience in teaching in Kentucky.

Bell's system of Visible Speech has been introduced, more especially for the benefit of the semi-mute pupils, and articulation by means of this method is taught by Miss Fanny Wood, of Media, Penn.

Mr. H. E. Barron, who has been for thirteen years an active member of the Board of Directors, has been appointed steward. He fills the same office for the Blind Department and for the State School for Imbeciles at Faribault.

The accommodations for the tailor shop and the printing-office have been enlarged, and the work in both will be somewhat extended during the coming year.

New York Institution for Improved Instruction.—In March last ground was broken for a new building on Lexington Avenue, between Sixty-seventh and Sixty-eighth streets, and the work is progressing as rapidly as was expected. The structure will consist of two wings 25 x 100 feet each, and a connecting central portion which is to be 75 feet long and 60 feet deep. It will have three stories, a basement, sub-cellar, and attic, and be provided with all the modern conveniences, such as baths, steam-heating, etc. The material will be hard brick, with bluestone trimmings. The total cost will be about $130,000. The Institution has accumulated a building fund of $40,000, and obtained a loan of about $70,000 from the parents of its pupils and friends. For this loan it has issued certificates of indebt-

edness at $250 apiece, bearing 6 per cent. interest per annum. It is proposed to raise the remainder of the cost by soliciting donations. The member of the Board of Directors who made this motion headed the list with a subscription of $1,000. The Institution has been paying nearly $9,000 rent per annum for its present buildings. By saving this amount the Board expect to be able to pay the interest on the debt and gradually redeem the certificates. The building is to be completed and ready for occupancy on the first of May next. It is intended to accommodate one hundred and fifty pupils, with the requisite number of officers and domestics.

Arkansas Institution.—The corps of teachers for the present year consists of Mr. Theodore F. Moseley, Mr. Adam M. Martin, Miss C. K. Standart, and Miss Susan Harwood.

Nebraska Institution.—Mrs. G. A. Thompson, matron, and Miss Jennie Wright, a teacher, resigned at the close of the last term. Mrs. J. A. Gillespie now takes the position of matron. Miss Mary McCowen, of Omaha, a successful teacher in the public schools, and Miss Bessie Eddy, of New York, who comes well recommended, have been appointed as teachers.

West Virginia Institution.—Mr. R. G. Ferguson has resigned the position of teacher, to become principal of the Texas Institution.

Dr. Samuel R. Lupton, an active member of the Board of Regents and the physician of the Institution, died suddenly of heart disease on the 7th of September last. He had been connected with the Institution almost all the time of its existence, and the twofold relation in which he served it makes his loss doubly felt.

Colorado Institute.—Mr. Ralston has resigned the position of principal, and is succeeded by Mr. R. H. Kinney, formerly principal of the Nebraska Institute. Mr. Kinney is a teacher of long experience, and we are glad to have him return to his profession.

Ontario Institution.—Mr. R. J. Wallbridge, who has been a teacher for six years, resigned his position in June last, in order

to enter into mercantile pursuits. His place has been filled by the appointment of Miss S. Templeton, who holds a first-class certificate from the Provincial Normal School, and who has been a successful teacher for ten years in the Belleville public schools. Miss Tina McDougall, of Hamilton, has been appointed instructress of the dress-making and tailoring classes.

MISCELLANEOUS.

BY THE EDITOR.

Fourth Conference of Principals.—We were obliged from want of time to prepare the report of this Conference, published in the last number of the *Annals*, from the stenographer's notes, without giving the members of the Conference an opportunity to revise them. Some errors doubtless thus crept in, which will not appear in the revised official report, now being printed by the Clarke Institution. The only mistakes, however, to which our attention has been called are on page 192, lines 3–7, where "A Member" is said to have asked Miss Yale, "Do you use writing in any way?" The question really was, "Do you continue to use writing *in the air?*" The answer was as it is given. Then "A Member" asked, "*Why have you given up its use?*" and Miss Yale replied, "It is not a *permanent* means of communication, and we do not mean it shall be. It *has* only a temporary use," etc.

The International Convention.—As we go to press we have received little information concerning the proceedings of the Convention recently held in Milan, except the fact of its organization, and its vote in favor of the articulation method. The Abbé Tarra, principal of the Milan Institution for Indigent Deaf-Mutes, was President of the Convention, and Mr. Fornari, instructor of the Royal Institution of Milan, was Secretary General. For the English language, Dr. Peet, of New York, was Vice-President, and Mr. Kinsey, of London, Vice-Secretary. There were 164 active members of the Convention, of whom Italy furnished 87; France, 56; England, 8; the United States, 5; Scandinavia, 3; Germany, 3; Belgium, 1; Switzerland, 1. There were also a considerable number of honorary members. The American representatives were Dr. Peet and the Rev. Drs.

Stoddard and Gallaudet, of New York, and Dr. Gallaudet and Mr. Denison, of Washington.

The subject of articulation was long and earnestly discussed in the Convention, the "pure oral method" being advocated by Mrs. Ackers and Miss Hull, of England; Messrs. Magnat and Balestra, of Paris; Arnold, of Northampton, England; Tarra, of Milan; Hugentobler, of Lyons; Treibel, of Berlin, and others; while the advantages of the "combined method" were presented by Messrs. Elliott, of London; Houdin, of Paris; Delaplace, of Soissons; Ekbohrn, of Sweden; Peet, of New York, and Gallaudet, of Washington. As might have been expected from the composition of the Convention, the adherents of articulation far outnumbered those of the sign and combined methods, and the following resolutions were adopted by a large majority of votes:

"1. The Convention, considering the incontestable superiority of speech over signs,—(1) for restoring deaf-mutes to social life; (2) for giving them greater facility of language,—declares that the method of articulation should have the preference over that of signs in the instruction and education of the deaf and dumb.

"2. Considering that the simultaneous use of signs and speech has the disadvantage of injuring speech and lip-reading and precision of ideas, the Convention declares that the pure oral method ought to be preferred."

The American representatives, together with a few others who dissented from these resolutions, admitted the importance of imparting the power of speech and the ability to read from the lips in all cases where this might be practicable, but maintained that the greatest good of the greatest number is best attained by using signs and the manual alphabet to a limited extent.

The exhibitions given by the pupils of the two institutions at Milan attracted much attention and exerted a great influence in favor of the "pure oral method," the speech of the pupils being excellent, and the Italian being a language particularly well adapted for successful articulation. One evening during the Convention a play was given orally at the Royal Institution, in which no signs were used, and the deaf-mute actors performed their parts in a most creditable manner.

Of the other proceedings of the Convention we hope to be able to give some account in the next number of the *Annals.*

First National Convention of American Deaf-Mutes.—The

First National Convention of American Deaf-Mutes was held at Cincinnati, Aug. 25–27, 1880. As the report of the proceedings, which was fully given in the deaf-mute journals, has already been seen by most of our readers who are especially interested, we will not take up our space with it. The Convention was conducted throughout by some of the most intelligent of our educated deaf-mutes, and all its proceedings would have been creditable to any deliberative body. The next meeting will be held in New York in 1883.

Twelfth Convention of the New England Gallaudet Association.—The Twelfth Convention of the New England Gallaudet Association was held on the 6th and 7th of September last. More than three hundred deaf-mutes took part in the Convention. The principal subject of discussion was the disposal to be made of the legacy of $500 from Miss Eliza Morrison, who died in 1867. A Convention held in 1876 had voted to give this sum to a body of trustees to be used for the benefit of the Industrial Home recently established at Beverly, Mass., but it was claimed by Mr. J. T. Tillinghast, the president of the Association, that there were some irregularities connected with that action, and he has never allowed the money to pass into the hands of the managers of the Home. The present Convention decided to invest the money in Government bonds for the present, and to leave its final disposal for future action.

The Higher Education.—We find the following item in the Boston *Journal* of August 26, 1880:

"Maurice Koechklin, aged sixteen, an inmate of the school for the deaf and dumb, has recently passed successfully his examination for the degree of Bachelor of Letters at Lyons, France. He is stone deaf, and cannot articulate a single word."

As we learn from a Lyons journal that the student referred to is a pupil of Mr. Hugentobler's, who is a zealous advocate and successful practitioner of the articulation method, the assertion that he cannot articulate a single word must be an error. In other respects the item is correct.

A Swedish Periodical.—In January of the present year was begun the publication of a periodical in the Swedish language of the same character as the *Annals*, entitled *Tidskrift för*

Döfstumskolan. It is published six times a year, each number containing 16 or more handsomely-printed pages of about the size of the *Annals.* It is printed at Stockholm, but edited by Mr. Fredrik Nordin, principal of the Institution at Skara.

Hughes' Sonometer.—The Louisville *Medical Herald* of August, 1879, gives the following description of the delicate apparatus invented by Professor D. E. Hughes, of London, for measuring the degree of hearing with more accuracy than has been done by any previous devices:

"The apparatus is simple, inexpensive, and conveniently portable. Professor Hughes calls it the sonometer, or audiometer, and it is intended for conducting aural investigation with absolute accuracy, a line of inquiry hitherto limited for the want of such an instrument. It consists of a small bed-plate, with a bracket at each end to carry a horizontal rod 200 millimeters in length. At one end of this rod is fixed a bobbin, with 100 meters of insulated wire wound upon it, and at the other a similar but smaller bobbin, upon which is wound about one meter of insulated wire. These coils are so connected together as to have opposite (but necessarily unequal) inductive influences upon a third bobbin, sliding between them. They are placed in circuit, with a battery, a galvanometer, and a clock-microphone. Sliding on the rod is the third bobbin, carrying 100 meters of wire, and having a telephone in circuit with it. It will be seen at once that induction will make the clock audible by means of the telephone, but with varying loudness, according to its relative distances from the bobbins; also, it will be seen that there exists a point on the rod where the induction from C will be equal to and entirely neutralize that from A, and absolute silence must ensue, and it will be evident that this zero point is nearer to C than A, on account of the difference in the power of the coils, for if both were equal the zero point would be equi-distant between them. The only object in making A and C of different proportions is to insure a longer range or scale. The rod is divided into centimeters or any other convenient units. The action of the instrument will now be at once evident. To test the aural power of any person it is only necessary to place the telephone coil against the bobbin A, and slide it slowly toward zero, until the point is reached when the ticking of the clock becomes inaudible; the scale on the rod then indicates exactly the aural power, which can be thus denominated by a number, the value of which may be fixed to any convenient standard. We believe that the most delicate sense of hearing yet tested with this instrument does not descend nearer than five millimeters from the zero point, whilst the average power varies between 10 and 20. The scientific as well as the physiological uses of this simple instrument will probably be very great."

AMERICAN ANNALS

OF THE

DEAF AND DUMB

EDITED BY

EDWARD ALLEN FAY,

UNDER THE DIRECTION OF

E. M. GALLAUDET, OF WASHINGTON, I. L. PEET, OF NEW YORK, T. MACINTIRE, OF MICHIGAN, AND HARRIET B. ROGERS, OF MASSACHUSETTS,

Executive Committee of the Convention.

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AMERICAN ANNALS

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JANUARY, 1881.

THE MILAN CONVENTION.

BY E. M. GALLAUDET, PH. D., LL. D., WASHINGTON.

THE readers of the *Annals* will remember that in the summer of 1878, during the progress of the French Universal Exhibition, a meeting of instructors of the deaf and dumb was hastily convened, to which the commanding name of International Convention (*Congrès Universel*) was given. Twenty-seven teachers attended this gathering, out of which number twenty-three were from France; Sweden, Austria, Switzerland, and Belgium each furnishing a single delegate. The character of the assemblage, therefore, did not correspond with its title, and as an attempted representation of the work and various methods of deaf-mute instruction in the world, as well as of the opinions held by instructors, the Convention of Paris was a failure. Moreover, it is well known that the management of the Convention was in the hands of the promoters of articulation, and more especially under the control of representatives of the Pereire Society, (*la Société Pereire*,) an association established some years since in Paris for the purpose of securing the recognition of Pereire as the first teacher of deaf-mutes in France, and to bring about the general adoption of the oral method, which was practised by Pereire. It is probably not so generally known that several great-grandsons of Pereire are now living in Paris; that they are united in a very wealthy banking firm, and that they have been contributing large sums of money during the past few years for the support of the Pereire Society, and the Pereire School for deaf-mutes, of which Mr Magnat is the principal.

The Paris Convention appointed a committee of twelve of its own members to make arrangements for a second international meeting. Of those composing this committee, eleven were from France, and a very large majority were ardent promoters of the method of articulation. Milan was selected as the place in which the Convention of 1880 should be held, in which city are to be found two institutions formerly conducted on the method of the Abbe de l'Epée, but which for the past ten years have been giving the greatest possible prominence to articulation.

When the Convention came to be organized, the head of one of the Milan schools, the Abbe Tarra, was made President, and the leading instructor in the other school, Professor Fornari, was made Secretary. Of the four Vice-Presidents and four Vice-Secretaries, seven were pronounced supporters of articulation.

Two days before the opening of the Convention were devoted to public examinations of the Milan schools, at which the delegates were earnestly urged to be present; and during one-half of each day that the Convention was in session no sittings were held, in order to leave the members free to visit the Milan schools.

All these facts are mentioned in order to show—which certainly cannot be disputed—that in arranging for the Convention the promoters of articulation secured every possible advantage to themselves, imparting a partisan character to the whole affair from the very outset. And the sequel will prove that the Convention at Milan was no more international or representative in its composition than that of Paris; that its formal utterances are no more to be taken as representing the sentiments of teachers of the deaf and dumb throughout the world than are the resolutions of a party nominating convention to be regarded as a fair expression of the opinions of the whole community.

And yet a journal of no less prominence and influence than the London *Times* gravely announces, in a labored editorial published a few days after the adjournment of the Milan Convention, that "no more representative body could have been collected than that which at Milan has declared for oral teaching for the deaf, and for nothing but oral teaching," and speaks of the action of the Convention as expressing a "virtual unanimity of preference for oral teaching which might seem to overbear all possibility of opposition."

With such stupidity, if it be nothing worse, on the part of the conductors of one of the leading journals of the world, it is not easy to be patient.

If the editors of the *Times* had taken the slightest pains to inquire, they would have learned that out of the one hundred and sixty-four active members of the Convention *eighty-seven*, or a clear majority of ten, were from Italy; that *fifty-six* were from France, making, with the Italian members, a majority of *seven-eighths;* that, of the eight English delegates, six were ardent articulationists, and only two at all favorable to any other method—a proportion which entirely misrepresents the present sentiment of English teachers of the deaf; that the only truly representative delegation present was that from the United States, consisting of five members, duly accredited to the Milan meeting by a Conference of Principals of American Institutions for the Deaf and Dumb held at Northampton last May, in which the supporters of the several methods of instruction now made use of in this country (including all that are known in the world) were assembled in friendly council; that the American delegates represented fifty-one schools, containing over six thousand pupils—a greater number than was represented by all the other one hundred and fifty-nine delegates taken together; that the Convention allowed the American delegates to be outvoted in the proportion of nearly *ten* to *one* by the representatives of the two schools of Milan, they being accorded *forty-six* seats in the Convention.

Possibly, if all these facts had come to the knowledge of the editors of the *Times* before the publication of the article quoted from above, less might have been said as to the "representative" character of the Milan meeting.

But we are not yet done with the "Thunderer" of Great Britain, for it is unfortunate in the correspondents it employs as well as in its editorial staff.

In an account of the public examinations, so-called, of the Milan schools, given on the two days preceding the assembling of the Convention, the *Times* reporter says:

"Let it be noted that the medium of examination—the sole medium of communication, in fact, between pupil and examiner, whether teacher or visitor—was speech—speech alone. Every word of the examination was uttered audibly; every word of the answer was spoken in like manner, audibly and loudly.

There was not even in this country, where gesture and action so commonly accompany speech, the least resort to signs or finger language. * * * Deaf children were addressed just as if they were not deaf, in spoken language, and they one and all answered in spoken language, though in our country we call them dumb."

Now, while this was all true, the English letter-writer failed to report that the examinations followed very closely the printed programmes; that the answers were in many instances begun before the examiner had completed his question; that no real examination was made by outside persons; that many pupils were asked very few questions, while certain other pupils were examined at great length; that these discriminations were made by the teachers in every instance; that no information was given as to the history of any pupil—that is to say, as to whether deafness was congenital or acquired, and whether speech had been developed before hearing was lost or not; that the impression was thus sought to be conveyed to the audiences that all the speech possessed by all the pupils had been imparted to them by their teachers, which was certainly not the case. In view of all which we do not hesitate to characterize these so-called examinations as mere exhibitions, deserving to have very little influence with the professional observer.

The labors of the Convention began at noon on Monday, Sept. 6, and all the time of that day's session was consumed in complimentary speeches and the election of officers.

The subjects presented for discussion by the Committee on Organization were grouped in four classes, as follows: (1) Those relating to buildings, and all material arrangements for the accommodation of inmates of institutions; (2) everything concerning the details of instruction; (3) the various methods of teaching; (4) special questions.

After what has been said as to the organization and complexion of the Convention, it will surprise no one that, among the many topics suggested in the programme, that of methods of instruction should have engrossed the time of the Convention to the exclusion of almost everything else.

Discussion was begun on the second day by the presentation of a printed volume of one hundred and sixteen pages, prepared by Mr. Magnat, principal of the Pereire school for deaf-mutes in Paris. In this brochure all the topics included in the first three groups were treated *in extenso.* A small portion

only of this volume was read to the Convention. As an evidence of the *entente cordiale* existing between the head of the Pereire family and those who are working under its patronage, the dedication of this volume is interesting:

"*A Monsieur Eugène Pereire, Président du Comité d'organisation du Congrès international de Milan. Hommage de parfait attachment.* MAGNAT."

Mrs. B. St. John Ackers, well known to the readers of the *Annals* as an accomplished English lady who has been for some years superintending the education of a deaf daughter, read a paper on the "Mental development of the deaf under the German system."

Mrs. Ackers was followed by Miss Susanna E. Hull, of London, the mistress of a private school for deaf-mutes, in a paper entitled "My experience of various methods of educating the deaf-born."

Both these ladies urged in eloquent language the superiority of the German or oral method over the French or sign method, but neither recognized the objection which may be raised against the oral method for *all* deaf-mutes: that, in point of fact, a large proportion of the deaf are incapable of attaining any real success in speech and lip-reading.

The writer of this article opposed the use of either the German or the French method to the exclusion of the other, and advocated a combined system, in which all available means should be employed, these being wisely adapted to the diverse conditions of those who are to be taught.

He admitted the propriety of maintaining schools in which the oral method should prevail, but insisted that at the same time other schools should be provided for the benefit of those who are incapable of success in speech.

These views, however, found little favor in the Convention, and after a debate, absorbing three entire days, in which the presiding officer, the Abbe Tarra, was the most prominent speaker, he occupying more than two hours on two successive days, the following resolutions were adopted, the only negative voices being those of the American delegates and one English delegate, Mr. Richard Elliott, headmaster of the old London Institution:

1. "The Convention, considering the incontestable superiority of speech over signs, (1) for restoring deaf-mutes to social life,

(2) for giving them greater facility of language, declares that the method of articulation should have the preference over that of signs in the instruction and education of the deaf and dumb."

2. "Considering that the simultaneous use of signs and speech has the disadvantage of injuring speech and lip-reading and precision of ideas, the Convention declares that the pure oral method ought to be preferred."

On the fifth day of the meeting the writer of this article was invited by the President to read a paper he had prepared on the higher or collegiate education of the deaf and dumb, suggested by the second of the special questions proposed in the programme:

"Where and how can those whom deafness has prevented from pursuing classical studies receive an education equivalent to that of the higher schools open to hearing and speaking students? Should it be in a higher department of the institutions for the deaf and dumb, or in a special institution? With special or with ordinary instructors?"

The writer argued in favor of the establishment of colleges for the deaf in the several countries of Europe, and maintained that, even with the highest possible facility in speech and lip-reading, the number of deaf students that could pass successfully through an ordinary college would be very small. The effort to give the higher education in each institution to the mere handful that would be capable of receiving it was objected to as expensive and impracticable. The writer demonstrated the practicability of his ideas by giving a history of the successful progress, during the last sixteen years, of the National Deaf-Mute College at Washington.

The suggestion of the founding of colleges for the deaf in Europe was warmly endorsed by Mr. Hugentobler, of Lyons, Padre Marchiò, of Siena, and the Abbe Balestra, of Paris. The President expressed the thanks of the Convention for the paper on Collegiate Education, and desired a copy for publication.

The suggestion was made that the Convention give a formal expression of its approval of the idea of establishing colleges for the deaf in Europe, but Herr Treibel, of Berlin, followed by others, urged that the higher education should not be undertaken in Europe while so many deaf-mutes were unable to secure even the primary education.

The discussion on the subject was closed by the adoption of

the following: "Considering that a great number of deaf-mutes do not receive the benefit of instruction, and that this is due to the poverty of their families and the want of suitable institutions, the Convention resolves that Governments ought to take the necessary steps so that all the deaf and dumb shall receive instruction."

The writer had the pleasure of stating to the Convention that the provision urged by the resolution was already made, with very rare exceptions, throughout the States of the American Union. The remainder of the session of Friday was occupied in the discussion of a few details in the work of teaching, more especially concerning instruction in grammar.

On Saturday, the closing day of the meeting, resolutions were adopted urging the preparation of special text-books to be used in teaching deaf-mutes by the oral method; advising the entrance of pupils into school between the ages of eight and ten years, and their continuance under instruction for at least seven years; advising that no more than ten pupils be assigned to one instructor, and counselling a gradual and progressive substitution of the oral method in institutions in which it is not now employed.

It was decided that the next International Convention should be held at Basle, in August, 1883, and after the usual complimentary speeches and resolutions, the Convention adjourned.

The following papers prepared for the Convention were not read, but will be published in the proceedings: "Advantages to the Deaf of the 'German' system in after life," by B. St. John Ackers; "On the Education of the Deaf," by Arthur A. Kinsey, Principal of the Training College for Teachers of the Deaf on the German method, Ealing, near London; "Speech and lip-reading for the Deaf. A teacher's testimony to the German system," by David Buxton, Ph. D., Secretary of the Society for training teachers of the Deaf and Diffusion of the "German" system in the United Kingdom; and "The Combined System," by the venerable and eminent Monseigneur De Haerne, of Brussels, whose labors and writings in behalf of deaf-mute education are so well known and so highly appreciated in America.

That the business committee did not arrange for the reading of this last paper is an additional proof of the partisan character of the management of the Convention, for in the discussion

of the matter of methods fully nine-tenths of the time was occupied by the advocates of the pure oral method. It is, however, not difficult to understand that, in a convention largely made up of ecclesiastics of the Roman Church, the promoters of the pure oral method should have preferred that so high an authority as Monseigneur De Haerne should not be heard in opposition to their views. Had he been present at the Convention, it is probable that the majority in favor of the pure oral method would have been considerably less than it was. And in this connection we are constrained to mention a fact that is not without a certain significance in estimating the value to be placed on the conclusions of the Convention.

A majority of the French delegates were members of an ecclesiastical order called the Brotherhood of St. Gabriel. Many of these brothers expressed the opinion freely in private conversation that signs could not be dispensed with in the instruction of deaf-mutes, and also that not all deaf-mutes could succeed under the oral method. They took no part, however, in the debate until towards the close, when Frère Hubert, inspector of the schools under the direction of the Brothers, rose and announced his conversion to the "pure oral method," closing his little speech by giving thanks to M. Eugène Pereire, through whose liberality the members of his brotherhood had been enabled to visit Milan and attend the Convention. And not a brother of St. Gabriel voted against the method of Pereire.

Having now given a brief outline of the proceedings of the Convention, and having demonstrated, as we believe, that it was wholly partisan in its management and not at all representative in its composition or manner of voting, we will attempt to show that the declarations of the Convention (as to methods) are in some respects inconsistent with the expressed views of their prominent supporters, and that these conclusions are based on unsound premises; in fine, that they are deserving of no weight whatever with broad-minded, candid, and progressive friends of deaf-mutes.

If the reader will turn back to resolutions one and two, and will consider them together, it will be perceived that not only is the method of articulation given the preference over that of signs, but that signs are not to be used simultaneously with speech: in other words, all use of signs is to be prohibited in the instruction of deaf-mutes. That such was the requirement

of the "pure oral method" its supporters maintained most earnestly at certain points in the debate, and yet at certain other stages of the discussion it was admitted that signs *are* used under the "pure oral method," and Professor Fornari offered a resolution in which he endeavored to state in terms to what extent signs were to be employed. This resolution was supported by Mr. Hugentobler and several of the more conservative supporters of articulation. But the radicals felt that the admissions of Fornari's resolution would be inconsistent with the term "pure oral," with which they had resolved to christen their method, and of course did not sustain the motion.

Unfortunate pure oralists! Either horn of the dilemma was found to be an uneasy and painful resting-place. If they admitted that signs were employed, the world would smile at the use of the words "*pure oral.*" If they told the world they had banished signs, the records of the Convention would testify against them, for it was distinctly acknowledged that "natural signs," "those which are used and understood by hearing persons," might be "employed in the earlier stages of instruction."

The writer recalls an incident which occurred during his boyhood, when a young Frenchman, just arrived in this country and quite ignorant of English, visited his father's house. This young man had never before seen a deaf-mute, but on meeting the mother of the family, who was a mute, he at once began talking with her by signs, and continued conversation for more than an hour on a great variety of subjects, making, of course, only such signs as are "used and understood by hearing persons."

It is well known that the signs in use among the Indians of North America, who are certainly "hearing persons," cover a wide range of ideas.

But it is unnecessary to pursue the subject further to show that the so-called "pure oral method" exists only in name. We are not done, however, with the inconsistencies of some of its prominent supporters.

None of the delegates at Milan were more earnest advocates of the "pure oral method" than Mr. Arthur A. Kinsey, who was kind enough to present the writer with a copy of the paper he had prepared for the Milan Convention,* from which we quote the following:

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* See page 7 of this article.

"Before proceeding further, I should propose to classify those for whom we are laboring according to their physical and mental condition. I shall ask your consent to placing the simply deaf on the one side, and those deaf and otherwise afflicted on the other: in this latter class I include those suffering from defective brain power, imperfect vision, extreme constitutional weakness, or serious malformation of the vocal and articulating organs.

"The first division it is proposed to instruct on the 'German' system; *the second on the 'French.'* [The italics are ours.]

"At the present time the special schools in Germany do not reject those suffering other serious ailments in addition to deafness. All the deaf are admitted to the advantages of instruction, regardless of other defect being unhappily present.

"But the question which I desire to present to you is,—Should this continue?

"Where time, money, and teaching power are limited, where pupils are in excess of school accommodation at the special institutions, would it not be wiser to teach those merely deaf upon the 'German' system,—those who would really profit by such instruction and put it to real practical and valuable use in after life,—than to keep back such pupils for the sake of doubly afflicted ones, who, despite all effort and skill, would only be advanced to a *certain attainment in spoken language of trifling and most uncertain value.* [Again the italics are ours.] * *

"The children that this method [the German] is incompetent to deal with should be cared for by other means not requiring so much capability on the part of the afflicted."

If we may be pardoned for the use of a little slang, we will venture the opinion that few instances are to be met with of a more complete "give-away" of one's-self than the foregoing. Consistent pure oralist! in the Convention he votes and shouts for "*la méthode orale pure,*" and then submits a paper in which it is proposed to establish and maintain schools on the "French" or "sign" method, in which it is acknowledged that there are certain deaf-mutes with whom the "German" method is "incompetent to deal," and who, under it, "despite all effort and skill, would only be advanced to a certain attainment in spoken language of trifling and most uncertain value." We beg to call the attention of the London *Times* to this record, and to suggest that if Mr. Kinsey is to be taken as a specimen "pure oralist," there may be something unreliable in the declarations of that "representative body" "which at Milan has declared for oral teaching for the deaf, and for nothing but oral teaching." But we forgive Mr. Kinsey his inconsistencies, and gladly take him on his record, and extend to him the right

hand of fellowship. Far from being a "pure oralist," he is plainly in favor of a "combined system"—a system which welcomes every practicable means of advancing and perfecting the education of *all* the deaf and dumb; a system which approves of the establishment of schools in which the oral method may be employed, provided that at the same time other schools can be maintained for the benefit of those who are incapable of success in speech; a system which is in operation to-day in New England, with its oral schools at Northampton, Boston, Portland, Providence, and Mystic; with the large and well-known institution at Hartford, where the sign method is still employed with excellent results.

Lest some of Mr. Kinsey's friends should think we are too fast in placing him where we do, we will consider for a moment, before passing to other matters, just how much is involved in his division of deaf-mutes into two classes, as quoted above.

In this he displays more far-sightedness than we had given him credit for, and we cannot but admire the discretion with which he leaves an open door, and by no means a narrow one, for the convenient exit of those with whom the "German" method is found to be "incompetent to deal."

"Defective brain power:" most happily-chosen expression! For it is applicable to imperfect or weak memory, lack of the imitative faculty, slowness of apprehension, nervousness, and a score of other conditions familiar to those who have had to do with deaf-mutes. "Imperfect vision," including "near-sightedness," "far-sightedness," and other abnormal states of the visual organs, (common among deaf-mutes,) which would stand in the way of success in artificial speech, for this is an achievement of the eye no less than of the vocal organs. "Constitutional weakness" would furnish a very considerable percentage of the whole number to be educated, and we drop the word "extreme," for surely a predisposition to colds, sore-throat, and catarrhal affections operates seriously against the attainment of speech by deaf-mutes. And when we add those suffering from "serious malformation of the vocal or articulating organs," we have an aggregate sufficiently large to call for not a few of the "French method" schools Mr. Kinsey so wisely recommends.

But enough has been said to show that the expressed views of prominent "pure oralists" in the Milan Convention are inconsistent with the "declarations" for which they voted. We

will now endeavor to make it apparent that these declarations are based on unsound premises.

Taking into account the whole body of deaf-mutes, and the time and money that is available for their education, it is not true that the method based on speech has an "incontestable superiority" over that based on signs.

And first of all, for that class with which, on the authority of Mr. Kinsey, the "German method is incompetent to deal," the boot is quite on the other leg. As to the proportion indicated by this class opinions differ, but in the judgment of some of the ablest instructors of articulation in Europe it outnumbers the other with whom success in speech is practicable.

As to the "incontestable superiority" of speech even for these, all depends on the environment. Given ample funds, implying a large proportion of teachers, and ample time, implying a long term of school training, the superiority of "speech" is admitted. On the other hand, with a period of teaching restricted to four or five years, and funds so limited that but one teacher to twenty or more pupils can be allowed, then we do not hesitate to claim that results of greater practical value to the deaf-mute have been reached and will hereafter be attained under the method of De l'Epée than under that of Heinicke.

A short time since the writer met for the first time a deaf-mute of about forty years of age, a resident of Natick, Mass. He communicated with us by signs, through the use of the manual alphabet, and by writing. He had never learned to speak.

What followed may be taken as a fair sample of this deaf-mute's ability to use his vernacular, while the facts brought out will give some idea as to his success and pleasure in mingling with those who hear and speak. In presenting the following questions and receiving the answers writing was the sole medium of communication:

"Were you born deaf?"

"Yes, sir; I was born deaf and dumb. I can hear loud whistle of an engine plainly."

"How many years were you at the Hartford Institution, and in what year did you leave school?"

"Six years. I was nine years old when I went to school; 1847; left there in 1853. Before I went to school my mother learned me the finger-alphabet and many words, and also learned to write. Mrs. Vice-President Henry Wilson was my school-mate."

"How have you been employed since you left school?"

"When I left school, farming with my brother seven years; left it on account of hard work. I went into a shoe manufactory, where I have been employed eighteen years, and am still at work."

"Have you had any difficulty in earning enough to support yourself?"

"No, sir; I have not had any difficulty in earning enough to support myself since I left school. Now I am in very comfortable circumstances, and will be able to support myself as long as I live. My wages in the shop are good."

"Have you made many friends among hearing and speaking people?"

"Yes, sir; a great many. I enjoy associating with them very much. They are very good and kind to me."

"How have you conversed with these friends?"

"By writing, and one and two-hand alphabet."

"How many persons have learned the finger alphabet, so as to be able to talk with you?"

"A good many. I cannot count them. They enjoy talking with me very much. Very often they tell me what they are speaking with the others and what the others say."

"When a train of thought passes through your mind, do your ideas take shape in signs or in words?"

"In words always, since that is the way in which my ideas are expressed."

That among the graduates of the deaf-mute schools of this country large numbers may be found who have been equally successful in making their way in the world, equally happy in their relations with hearing people, and equally correct in their use of language with the person just alluded to, is too well known to be successfully disputed.

Now, if the person above described could have had his term of study extended fifty per cent., and could have acquired speech and lip-reading, in addition to what he secured at Hartford, he would, of course, have been the gainer. But with his school-term limited to six years, with, perhaps, only a second or third-rate ability to acquire speech, necessitating the devotion of the greater part of his time to speech alone, we do not hesitate to claim the "incontestable superiority," in his case, for the method based on signs. And what is true in this instance will apply in many others.

We now desire to direct attention to a few glaring misstatements to be found in papers presented to the Convention by some of the English delegates, giving evidence of a degree of

ignorance or carelessness on their part which, if it is to be taken as an index of their general method of investigation, will readily account for this greatest of all blunders in ascribing an incontestable superiority to the method of speech over that based on signs in the general education of the deaf.

Towards the close of Miss Hull's paper we find the following:

"When we look at the home life, the social life, and, above all, the religious life of the deaf, at how much greater advantage are those who can freely converse with others by speech and lip-reading, compared with the disciples of the sign-language, who must necessarily confine their intercourse within a circle—the limited circle—of those who have learned the same mode of converse with themselves."

The reader of this paragraph is plainly left to infer that a deaf-mute, educated without speech, has no means of holding intercourse with his fellow-men save through the use of the language of signs. We beg to inform Miss Hull that deaf-mutes taught on the "sign method" learn to read and write; that they often carry on extended conversations with hearing people in writing; moreover, that they have in the manual alphabet a means of communication easily and very frequently acquired by their hearing friends, which is in many particulars, and under many circumstances, a much more satisfactory medium of conversation than speech and lip-reading.

In the paper presented by Mr. Ackers the following will be found on page 8:

"The contrast was most marked between those taught under the 'German' system, with whom we conversed by word of mouth, and those who had been taught under the 'French' system, unable to converse with us who were unacquainted with signs and the manual alphabet, and whose attempts at writing were most difficult, and in many cases impossible to understand owing to the language of their country being to them a foreign language. That the language of their country will be ever thus, even to the most highly educated, will be admitted by even the staunchest supporters of those systems. Dr. E. M. Gallaudet acknowledged this to me, and said that I might mention that even one so highly gifted by nature and education as his own mother never, even in later years, could be said to have lost in her writings all 'deaf-mutisms.'"

To those who are at all familiar with educated deaf-mutes in this country it will not be necessary to say anything in reply to

the misstatements contained in the above paragraph. But for the benefit of the general reader we will state that we know of no even moderately staunch supporter of the 'French' method who admits that the language of their country ever remains as a foreign language to the most highly educated of the deaf and dumb taught under that method; that thousands of deaf-mutes in this country have a fair mastery of verbal language, though they remain dumb; that the writer's mother, far from being "highly gifted by education," had the misfortune to have reached adult years before the first school for mutes in this country was opened, and enjoyed only three years of instruction; that she, in spite of these disadvantages, gained so good a command of the language of her country as to be able to sustain a voluminous correspondence with members of her family and others, even into extreme old age, never experiencing any difficulty in expressing her ideas in verbal language, which, if not always correct, was usually so, and was certainly more free from errors than that of many hearing persons who have enjoyed far greater educational advantages than were hers.

We venture to promise our friend Mr. Ackers, whose disinterested and generous labors in the cause of deaf-mute instruction command our warmest admiration, that on the occasion of his next visit to America we will place him in communication with educated deaf-mutes whose attainments in verbal language will greatly modify his present views as to the possible results of the "French" method of instruction.

In Mr. Kinsey's paper we find the following on page 22:

"These remarks are addressed, not at my 'German system' brothers, but at those engaged on other methods in my mind far less satisfactory, and I think are not uncalled for, when I remember the words addressed by the head of a National College for the Deaf and Dumb, viz., that he 'had felt diffident about conferring a degree on a young man upon his graduating who was not competent to construct a grammatically correct sentence in his own native language.'"

We will not say that the above is an intentional misrepresentation, but we will say that it is entirely an unwarrantable statement. What we did "address" to Mr. Kinsey on the occasion alluded to was, that in a certain instance we hesitated to confer a degree on a young man who, while he had sustained all the examinations required for his degree, was not always able to use his vernacular correctly. And Mr. Kinsey does not

need to be informed that among the hearing and speaking graduates of colleges, both in England and America, there are to be found those who are not always faultless in their use of their "own native language."

Perhaps the most glaring evidence of a lack of knowledge of the subject with which one was attempting to deal is found in an utterance of the President of the Convention, the Abbe Tarra, whose professional reputation is that of a *master* of the sign method, which he once taught, as well as of the oral, of which he was the high-priest and apostle at Milan.

He closed his oration in favor of the pure oral method as follows:

"Speech is addressed to the intellect, while gestures speak coarsely to the senses. I used signs for many years in my religious teaching, but decided definitely to give them up and adopt the pure oral system, because I became convinced that my pupils, instead of understanding the abstract ideas I intended to convey to them, were only placed in possession of grossly material images."

Nothing more than this is needed to stamp the Abbe Tarra, in the minds of accomplished instructors of the deaf under the sign method in this country, as a mere tyro in the use of the language of signs. For every *master* of that language knows how completely it may be made to convey and clearly express the highest religious and moral truths and sentiments.

The limits we have assigned ourselves in this article will not allow the insertion of a number of points we have in mind quite pertinent to the general line of thought suggested by the proceedings of the Convention, and we can only express the hope, in closing, that, in spite of the little value to be attached to the so-called *conclusions*, good results may flow from the meeting, in an increased interest towards deaf-mutes throughout Europe. And we believe that the sober second thought of many, even, who were carried away by the enthusiasm of the hour at Milan, and so were led to vote for impracticable and even impossible things, will deter them from attempting manifest absurdities.

THE HIGHER EDUCATION OF DEAF-MUTES AND SEMI-MUTES.

BY B. D. PETTENGILL, PHILADELPHIA.

THE necessity of the formal education given to youth before entering upon the duties of mature life arises, in great part, from the fact that they live, and are in future to move, in a highly artificial state of society.

The children of our day and race may be said to be born barbarians in the midst of a cultivated community, and, in order that they may in the future take an eligible position in the society around them, they must be put in possession of some portion of the vast stores of knowledge handed down by past generations; they must be civilized and trained to various social habits and customs, and must be taught various arts, sciences, and handicrafts, to enable them to compete successfully with their compeers for the prizes of life.

The necessity of an education for children who are born deaf is even greater than in the case of children who hear and speak; for while the latter may possibly, without much school education, maintain a respectable though inferior standing in the community, uneducated deaf-mutes, being unable to hold social communication with those around them, can hardly be considered as within the pale of society and civilization.

Scholastic education has as its ultimate object the promotion of the scholar's future usefulness and success in life. All training and instruction given in schools which has this tendency may be pronounced good, and all attempts at education which tend to retard or hinder the pupil's moral, intellectual, or social advancement, must be considered misdirected and evil.

No person can be said, in the proper sense of the term, to be too highly educated, but his education may be wrongly directed. If a youth by the nature of his talents and condition in life is plainly destined to the rougher work of life, it is not desirable that his æsthetic tastes should be especially cultivated, nor that he should become habituated to all the refinements of polite society, as such an education would certainly tend to render him dissatisfied with his future lot, and less useful in it than he otherwise would be.

The aim of the education given to youth should not be so

much to remove them from the condition of life in which they were born as to enable them better to perform the duties of the several stations in which Providence has placed them. It should, for instance, aim to aid them to become intelligent and industrious farmers, ingenious and skilful mechanics, and expert and energetic business men, if such are the occupations in which they are most likely in future to be employed. A life of useful toil is always honorable, and is the destiny of the larger portion of mankind. Any influences or processes which tend to create a distaste for hard work and to multiply the number of drones in society are to be deprecated.

"It cannot be denied," says a writer, "that the influence of the education given at colleges is to unfit those subjected to their processes and social influences for the common employments of life. Most college graduates have no taste for bodily labor and mechanical employments, and the result of this unfitness for ordinary pursuits is often disastrous. It makes too many applicants for light employments, and leads too many to seek to gain their living by their wits rather than by hard labor. A great objection to sending a youth to college is, that if he finds himself after graduation unable to find a place for which his education was intended to fit him, it is then too late for him to learn a trade, or to fit himself for other occupations." It is understood that the College at Washington has hitherto been very successful in procuring places for its graduates, but will this be the case when a deaf and dumb Bachelor of Arts ceases to be a novelty? Is there not danger that, as the number of graduates of the College multiplies, the difficulty of finding places for them will be increased?

The character and extent of the education given to any youth should depend greatly upon his abilities, and his probable future occupation and social position. The student should also take into consideration the probability of his finding in the future a place open for him in the walk of life which he has chosen, and, if conscious of possessing an especial aptitude for his prospective work, he may take encouragement from the fact that there are few professions or employments which do not still afford room for persons highly gifted and pre-eminently qualified for the positions which they seek.

In this free country there are, happily, no impassable ranks in society, and any youth may aspire to any degree of education

and to any social position for which his talents may qualify him. But the aptitudes and inaptitudes of the scholar should be carefully considered. Every one has his genius, and his mission, and his peculiar sphere of successful action; and happy is he who knows what his powers and deficiencies are, and finds out, prepares himself for, and pursues the work for which nature designed him.

There are certain studies which it is necessary for every scholar to master, whether he has a talent and taste for them or not; but having acquired a passable proficiency in those branches of learning for which he has little capacity, he should, if he aims at eminence, then devote himself chiefly to those studies and pursuits in which he is capable of excellence. "Every scholar" (as the maxim is) "should know a little of everything and a great deal of something." He should have his specialty. He should not waste his time by overmuch attention to studies for which he has no aptitude, and in which he can never excel, but should spend his strength, chiefly, on those studies and in those pursuits for which he has a capacity and predisposition by nature. To apply this principle to the education of congenital deaf-mutes, all must admit that *literature* is the one department of learning in which it is almost impossible for deaf-mutes ever to arrive at distinction. They may, and some do, make remarkable attainments in language, considering that all their knowledge of it was obtained through the eye; but still I never knew a born deaf-mute who considered himself, or was considered by others, as an authority on disputed points of idiomatic expression of the English language. It is evident, therefore, that a literary career is not the appropriate sphere of action for congenital deaf-mutes, and that to aim at distinction as writers, authors, journalists, or professors of language is not the goal towards which, in aiming at success in life, they should direct their efforts. It would be wise, I think, after congenital deaf-mutes have attained to a fair knowledge of language and literature, for their teachers to turn their attention chiefly to those departments of learning in which deaf-mutes are competent to excel.

In the education of the blind the study of music is made a specialty. Why should not the study of art take the same place in the education of the deaf and dumb? It is my opinion that, in order to confer the greatest amount of benefit possible upon

the deaf and dumb, their education, in all its grades, should be a special one, adapted to their peculiar case, and not substantially the same as is given to youth who hear and speak. The primary school for deaf-mutes should be mainly devoted to imparting to its pupils that knowledge of language which children who hear and speak obtain before going to the common school. It is not uncommon for friends of deaf-mute pupils who have only been a few months under instruction to inquire what branches of study the children are pursuing, and they are often quite surprised to receive as an answer that our efforts are mainly directed to giving our pupils a knowledge and use of the English language. The disposition to compare schools for the deaf and dumb with those for children who hear and speak, to conform them to the same pattern, and to expect precisely the same results from them is, I think, a fruitful source of evil to the cause of deaf-mute education.

It is true that language may be taught to some extent in connection with the elementary branches of learning; but as in doing this the language employed is the chief consideration, it cannot be expected that those branches should be as scientifically, systematically, and thoroughly taught as would otherwise be the case. But the progress in knowledge made by the pupils in the primary schools for deaf-mutes does not in general compare unfavorably with the attainments made in the public schools by children who hear and speak. It is not unfrequently the case that parents of deaf-mute pupils, before the completion of their primary course, withdraw their children from school on the plea that they are already as well educated as their hearing and speaking brothers and sisters, and have sufficient learning for all the practical purposes of their stations in life. But there are very few persons, I imagine, who will deny that, for some deaf-mutes at least, a more extensive education than is obtained even by a full primary course at our institutions is very desirable.

Some thirty years since there was a general movement among friends of the deaf and dumb towards the promotion of a higher education for deaf-mutes than the existing institutions then afforded. As a result of this movement, in connection with most of our institutions, "high classes" were formed. I have noticed that, in some of these institutions, these high classes have since been discontinued. I am not informed as to the reason of this

discontinuance, but I can readily imagine that it might not be to the advantage of either school that the primary and secondary education should be carried on in the same establishment. The common schools and academies for youth who hear and speak are generally separate institutions, and probably it would be better if the same were the case in schools for the deaf and dumb.

The course of study in the different high classes of the different institutions has been exceedingly various. In my opinion, the high-class or secondary education of deaf-mutes should be devoted to a systematic and scientific study of language and of the other branches already commenced at the primary school; to the study of such subjects as will tend to prepare the student for his future employment; to the preparation of scholars for college; and, if any time still remains unappropriated, it may be given to general culture.

The collegiate education of young men who hear and speak is devoted to "culture for the sake of culture," without regard to what their future employments are likely to be; but after their college course is completed they have professional schools to which they repair to fit themselves for their future pursuits. As deaf-mutes have no professional schools, and are not likely to have them established for their particular benefit, unless this is done in connection with the College at Washington, it seems to me that the College should undertake to prepare them for their future vocation, either by abandoning some of the studies at present pursued and substituting others of a more practical character, or by lengthening the College term to such an extent as to enable it to fit its students for their prospective employments.

The special avenue for employment to which semi-mutes may and do look is to become engaged as teachers in some of our institutions. If there were at the College a chair of Pedagogy, or of the art of instructing deaf-mutes, through which the students expecting to be become teachers might be thoroughly instructed in the best methods of instructing deaf-mutes, I see no reason to doubt that the business of teaching the deaf and dumb might, in the near future, fall mainly into the hands of college graduates so instructed. I see, by the proceedings of a late educational convention, that President McCosh, of Princeton, advocates the establishment of a professorship of Pedagogy in all our colleges.

Congenital deaf-mutes have often made admirable teachers of the younger classes in our institutions for the deaf and dumb; but, as they must always be somewhat deficient in the knowledge of language from the manner in which they were obliged to acquire it, the teaching of language is not the business to which they are best adapted. Other things being equal, speaking persons and semi-mutes will always have an advantage over congenital deaf-mutes as teachers of language. But there are other spheres of action in which congenital deaf-mutes are capable of attaining to excellence. They may become distinguished artists, painters, sculptors, engravers, lithographers, draughtsmen, surveyors, and engineers; they may become ingenious inventors, profound mathematicians, and eminent astronomers; they may be excellent business men, expert clerks, skilful mechanics, scientific agriculturists, etc. It seems to me that the College should establish, for the benefit of congenital deaf-mutes at least, a professorship of the fine arts, and such other chairs of instruction as may be necessary to prepare them for pursuits in which they might attain to distinction.

In making these suggestions in regard to the collegiate education of the deaf and dumb, I acknowledge to a limited acquaintance with the views and plans of the managers of the College at Washington, and also with its processes and operations; but I feel sure, from all that I know and hear in regard to the College, that, as at present conducted, it is doing an excellent work, is successfully carrying out the purpose for which it was established, and is an honor to the cause of American deaf-mute education; but there is no institution of learning which is not capable of some improvement, and I have taken it for granted that suggestions to that end will be welcomed by those who have charge of the College, and given such consideration as they seem to them to deserve.

THE ART OF DRAWING AND ITS IMPORTANCE TO THE DEAF-MUTE.*

BY ALBERT F. WOODBRIDGE, HALIFAX, N. S.

Drawing and music are kindred arts. One is peculiarly within the power and province of the deaf and dumb; the other is taken up and appropriated by the blind. The all-important sense of sight is needed for the one, and the equally valuable sense of hearing is necessary for the other. The deaf can never become musicians, and it is equally impossible for the blind to become artists. But, while it would be folly for the one class to take up the subject which rightfully belongs to the other, it is true wisdom for each to take up its proper forte, and, if followed unflinchingly through its intricacies and difficulties, it will assuredly lead to success, if not to fame.

The instructors of the blind have long since recognized the importance of music for their pupils. It is the great mainstay on which they rely when their graduates enter on the struggle of life. The majority of blind children prefer it as a study, and afterwards obtain their living by it.

While this is the case with the blind, it is a matter of regret that the teachers of the deaf and dumb, with a few worthy exceptions, have so long neglected and ignored the art of drawing, which, in all thickly-populated cities where there is an immense variety in the manufactures, affords a ready means for a majority of their pupils to secure a good livelihood, and to become, instead of a burden to the tax-payer, a real and valuable acquisition to to the state or province in which they live.

My little paper naturally divides itself into the following four heads:

I.—The nature or art of drawing.
II.—Its importance to the deaf-mute.
III.—How to teach its elements to the deaf.
IV.—Its adoption recommended.

I.—THE ART OF DRAWING

Teaches the delineation of the various objects with which we are surrounded, and their presentation is usually made on a flat surface of paper, wood, or canvas by means of black-lead,

* Read at the Fourth Conference of American Principals, Northampton, 1880.

crayon, or color. All drawing is made up of straight lines and curves. For convenience, it is usually divided into several sections, as follows:

1. *Free-hand drawing*, which, for distinction's sake, may apply merely to drawing from the flat copy.

2. *Model drawing*, which is often called drawing from the round, the object itself, as a bust or vase, taking the place of the flat copy. It is, consequently, much more difficult to the learner.

3. *Perspective*, which teaches how to draw objects in nature as they appear to the eye.

4. *Mechanical drawing*, which teaches how to draw objects as they really are, and not as they appear, and is generally applied to the design and construction of machinery, etc.

5. *Geometrical drawing*, which teaches the use of, and applies the terms used in, geometry.

For the 3d, 4th, and 5th sections a case of mathematical instruments is used, and the various lines are ruled and measured, in contradistinction to sections 1 and 2, where the curves, circles, straight lines, etc., are drawn freely by the hand, no instrument being employed except the pencil.

6. *Light and shade, chiaro-oscuro, and colors.* The first part of this section may be taught to some extent by means of black-lead pencil or chalk, but far more effectively by the use and principles of coloring. These are applied to the design of textile fabrics, etc., or to sketching from nature, as in oil and water-color painting.

In industrial drawing, the principles involved in the various sections enumerated are applied principally to the purpose of designs in the constructive arts, as architecture, building construction, machinery, shipbuilding, weaving, etc.

II.—ITS IMPORTANCE TO THE DEAF-MUTE.

The employments which our deaf-mutes usually take up after passing through the course of instruction in our institutions are the following: teachers, missionaries, compositors, printers, shoemakers, tailors, carpenters, bakers, domestic servants, agricultural laborers, etc. They are debarred from entering the church, (except it be one for the deaf and dumb,) the army, the navy, and most of the respectable employments included in the term civil service. It is thus manifest that their choice is painfully limited to a few occupations, none of which are sinecures or too well paid. Now, if we can by any means add other professions and trades to their small list and give them an extended

choice of higher and more renumerative offices, every one must readily admit that it will be greatly to their advantage as a class, and tend in a marked degree to their elevation in the social scale.

If possessed of a fair knowledge of drawing, the following occupations would at once be opened to them in addition to the list already mentioned. They might become artists, designers, photographers, architects, draughtsmen, wood and steel engravers, lithographers, die sinkers, weavers, fresco and sign painters, glass stainers, glass painters, china painters, chasers, embossers, engineers, machinists, workers in terra cotta and metals, bookbinders, hardware workers, electro-plate workers, curtain and carpet weavers, designers for jewelry and silver ware, glass workers, cotton printers, etc.

Many of our educated deaf-mutes are fitted by their other intellectual attainments to take up far higher positions than those of baker, tailor, or shoemaker, and their choice would naturally be directed into a different channel more befitting their attainments and requirements if their taste and skill were educated and brought out by the art of using the pencil.

The deaf-mute is specially fitted by the silence which reigns around him for the study of this art, and he is not a whit behind speaking people in the latent power and utility which he possesses to attain that excellence which shall bring to him, as it has brought to others, some of the highest and most valued prizes of life.

An educated eye to see the beautiful, a cultivated taste to appreciate it in whatever form it may arise, a light and steady hand to execute the desire of the mind in transferring it to canvas, are not beyond the range and capacity of our deaf-mutes, and I feel assured that an equal proportion of our pupils could be taught the art of drawing satisfactorily with a much smaller expenditure of time than is now given to articulation.

Drawing has been one of the subjects of study in most of the British institutions for many years; in fact, a special point has been made of it, experience having shown that it is a most valuable adjunct in the education of the deaf and dumb. The results are seen in the numbers of graduates who are now earning a good and respectable livelihood by its means as artists, designers, engravers, lithographers, bookbinders, draughtsmen, etc., many possessing power far above mediocrity, as evidenced by

the positions they hold and the value placed upon their qualifications by their employers, many of whom have expressed to me such opinions as the following, when I have asked after old pupils: "Oh, yes! so and so is one of my best hands. He is a steady fellow and worth a half-dozen men. His very affliction is his safeguard against the eternal gossiping of my workmen."

There are numerous pupils in most institutions who show an aptitude for this study, some having considerable talent for it, and with encouragement and cultivation it would materially improve their prospects in life; but, neglected and ignored as it often is, the talent lies dormant, unused, and unfruitful, and is equally valueless to its possessor as to those around him.

The introduction of the study is generally hailed with delight by the pupils who have been grinding away for years at rather dry and monotonous subjects. It gives a pleasant and agreeable change, and relieves the ordinary and daily routine to a considerable extent. Drawing day is looked forward to with anticipations of delight, and the pupils see the results of their labors in the specimens of work hanging around them. They have few enjoyments, and this opens out to them a new world, as it were, and is a source of thorough and never-ending pleasure.

This is a valuable argument in its favor; and in addition to all this, the spark of genius, wherever it exists, will not be left to wither away for want of a little kindly encouragement; but fostered and developed, and the way being open, it will no doubt grow and expand until it finds its proper place and sphere among the monuments of man's handiwork, creating for itself a career of usefulness, benefiting the world around, and leaving at last for those who follow a few footprints on the sands of time.

I have heard it remarked that the deaf-mute is but a few degrees removed above the brutes, and, even after education, is more inclined to the animal and vicious appetites than those who have been blessed with the refining powers of speech and hearing; that their tastes naturally tend to the low and vulgar, and not being repressed to such an extent, or, rather, purified, by enlightening and edifying conversation with their fellow-men, they prefer mean and sensual things rather than the pure exercise of the intellectual faculties. Whether this be true or not I leave to your experience to determine; but of this I feel assured: a knowledge of drawing and painting will act as a

purifier and cleanser of the thoughts; that it will raise the standard of taste, and enable the possessor to appreciate the beautiful and true, to view with abhorrence the ugly and impure, to discard everything that vitiates and destroys; cause him to seek out God's purpose in the objects that lie around him, feeling the power and poetry of harmony in their wondrous variety and arrangement, insensibly increasing the purity of his perceptions, raising the tone and vigor of his mind, and giving him pleasure in all that elevates and refines, and an utter dislike and hatred for low and debasing things, and everything that savors of impurity.

III.—HOW TO TEACH ITS ELEMENTS.

I shall now refer briefly to my third point—how to teach the elements of drawing. I do not propose in this section to lay down infallible and inflexible rules, claiming the power to give every deaf-mute a good knowledge of drawing, nor that these form the only effective system, or that they must not undergo the slightest modification. What I purpose to do is merely to give a few hints comprising principles which have led to success in the past, and, by taking them as the basis of art, a foundation will be laid on which to build success in the future.

Drawing is a valuable accomplishment, and a means to an end; but I do not ask or expect that a great deal of time should be devoted to the subject. One or two afternoons, or two to four hours, per week would be all that could be spared, and, in fact, all that is necessary in the first stages of the art.

The time, of course, may be chosen to suit the arrangements of different institutions, but when it is selected I think it would be well to keep to it, and not permit other things lightly to interfere with it.

The black-board is a most important aid in the earlier lessons. I think much of it, and consider it indispensable. For the first lesson, draw a few parallel straight lines an inch or so apart, horizontally, then vertically, and in other directions; and let the pupils learn to draw a straight line in any given direction with several strokes of the pencil, until they can do it with tolerable facility. The first attempts may be made with slate and pencil, or with chalk on the tablet or black-board. Then form simple combinations of straight lines; the fewer lines used and the simpler the examples the better. Spend much time on this part of the subject, and let the work be done thoroughly.

As the pupils acquire readiness in drawing straight lines more difficult examples may be given, as cubes, blocks, plinths, and the numberless combinations into which they enter, as chairs, books, tables, stools, boxes, frames, steps, sheds, houses, columns, desks, and many articles of furniture.

The great difficulty in these examples lies in the principles of perspective, which are of necessity introduced. The pupil has an inclination to draw the sides of a cube square, as they really are, and not with all the lines except the vertical receding from the eye and converging to some extent together, as they appear when one corner is placed directly opposite the eye.

Three fundamental principles of perspective must be illustrated and explained:

1st. That parallel straight lines receding from the eye, if produced, will at length meet in a point.

2d. That perpendicular lines, wherever they occur, should always be drawn vertical to the horizontal line.

3d. That retreating lines above the eye or horizontal line slant down, and those below it slant up.

At this stage the solids may be put before them, and, if the pupils have been well grounded in the previous lessons, they will not find much difficulty in drawing the simpler forms.

The drawing of curves may then be taken up, and it should be explained that all circles which recede from the eye form an ellipse, whether horizontal, as in plates, cups, tumblers, tables, ponds, grass-plots, etc., or vertical, as in carriage-wheels, water-wheels, fly-wheels, etc.

As regards measuring, it is not well for the pupil to be allowed to take the measurement of every line he draws. His eye is to be trained to measure the sizes of objects. At the same time, it is convenient to measure the length or width of some particular object, or the distance of some particular line, that all objects in the picture may be in proportion to it. This is readily done by holding out the lead-pencil at arm's length and noting down the extent of the pencil taken up, and then drawing the other objects or distances in proportion to the one known.

Another important point is rapidity, as well as general correctness of work. It is necessary in passing examinations in drawing to perform the allotted work within a limited time, and, in practical application, rapidity of execution becomes a valuable acquisition.

I look back with much regret to some of my studying days in the art schools of England. Rapidity of execution was apparently disregarded; excellence of finish was the all-important point. No matter how long a drawing took you to do; time was immaterial; the result only was considered. Often do I remember, with other students, spending several months at a single subject, until quite wearied of it; and when done, I used to think what a poor affair it was after all, and that if I had only devoted the time which I had spent on that one drawing to something else how much more it would have been to my advantage.

To teach drawing thoroughly, effectively, and to the greatest advantage, certain appliances and apparatus become necessary. The best examples in flat copies, casts of statuary, plastic ornament, bas-reliefs, busts, specimens of ornamental metal work, examples of plant life, studies from the great masters, with good examples of design and ornament, should form the foundation of a really good and practical art class.

We cannot, however, hope to set up all at once in our institutions so valuable and extensive a collection of apparatus as I have just enumerated; but, I would say, let every institution that takes up the subject of drawing do its best in the direction indicated. Many of the problems of life are no doubt difficult, and their solution at times seems quite impossible; yet how often does a way open out of the difficulty when least expected, seeming impossibilities become not only possible but feasible, and, in the words of the old proverb, "Where there is a will there is often a way!"

IV.—ITS ADOPTION RECOMMENDED.

It should be an object with us to give our pupils every advantage, and to fit them as far as possible to fulfil their parts and obligations in the battle of life that lies before them. We should endeavor to make their path as smooth and pleasant as we can, knowing that at its best, and with all the facilities of a good education, it will be found sufficiently bestrewn with thorns.

No doubt many of our pupils will be content to take up the occupations of their fathers; but progress should be our aim and motto, and there is no earthly reason why a son, with capacity, should not improve the position and take a higher stand than his predecessor, especially if that occupation has been

low, drudging manual labor, paid with a mere pittance hardly enough to keep soul and body together, as is unfortunately too often the case.

We should want our pupils to become skilled artisans, if nothing higher, that their presence may be a benefit to the community in which they live. Skilled labor will ever make its way and command its price; and especially will this be the case as the vast mineral resources of this continent are opened up and developed, year by year, by manufactures of all kinds.

For a man to become skilled in any branch of industry it is necessary to receive an education for it, and our institutions can never become complete industrial schools, giving a systematic course of instruction in all the mechanical employments which our pupils are likely to adopt for a livelihood; yet we can meet this demand to some extent by teaching one or two trades, and still further by training our pupils in the art of drawing, which will enable them to take advantage of numerous occupations in which it is essential.

Artistic Drawing.—My remarks have hitherto led towards the adoption of drawing which shall be used in the industrial arts. I am not, however, putting in the background, or losing sight of, the higher platform to which all art indirectly tends. Wherever a highly-cultivated taste exists, like a spark of genius it will work onwards and upwards day by day, and ever approach the light. At the same time, I fully believe in the immense advantages which would accrue to our deaf-mutes, where no such talent exists, could we surround them with the beautiful in nature and art.

By associating with, and living amongst, objects which have the power to draw forth involuntary admiration from ourselves, a perception of the qualities which contain that power is gradually acquired, a liking, desire, or taste for those qualities follows, and, from an instinctive feeling to seek out and admire the hidden beauties of nature's works, the mind is led a step further and a step higher, and, from a true appreciation of their beauties, to look from nature up to nature's God.

In conclusion, allow me to remind you of the noble example set by the State of Massachusetts in respect to the subject we have been considering, by passing the act of 1870, which made drawing obligatory in the public schools; by the provisions made for gratuitous instruction in industrial drawing to all over 15

years of age; and, lastly, by the establishment of a normal art school for the training of teachers and masters in industrial drawing.

This is a step in the right direction, and Massachusetts deserves much credit for taking the lead in this matter. May the example be followed by every State of the Union. Let me also remind you of the excellent drawing class in connection with the Clarke Institution; all have seen it, and can judge of its merits. I should like to see every speaking boy and girl enjoy the advantages of a good training in drawing; but still more imperative are the claims of those whom we specially seek to benefit. Then let all who are attending this Conference to day show their appreciation of what this State has done, and what the Clarke Institution has done, by organizing a drawing class in the institutions of which they are the representatives, if none already exists, that every deaf-mute, irrespective of class, creed, or condition, may realize to the full the advantages accruing from a knowledge of the art of drawing.

REFLECTIONS OF A DEAF-MUTE BEFORE EDUCATION.

BY MELVILLE BALLARD, M. S., WASHINGTON.

[PROFESSOR SAMUEL PORTER, of the National Deaf-Mute College, has an interesting and able article in the *Princeton Review* for January, 1881, entitled, "Is Thought Possible Without Language? Case of a Deaf-Mute." The deaf-mute referred to is Mr. Melville Ballard, of the Columbia Institution for the Deaf and Dumb, and his case is described in his own words. Through the courtesy of the editor of the *Princeton Review*, we are allowed to publish Mr. Ballard's narration in the *Annals* at the same time with its appearance in that periodical. Our space does not permit us to print the whole of Professor Porter's paper; but we give that portion of it which is immediately introductory to Mr. Ballard's sketch, and the explanatory remarks with which he follows it before proceeding to the discussion of the main question.—ED. ANNALS.]

* * * On the Darwinian view, [says Professor PORTER,] children and deaf-mutes cannot be accorded the possession of any mental power or any form of mental action that distinguishes man from the brutes. (Huxley, *Hume:* ch. v.) Prof. Max Müller is, so far, at one with the Darwinians, in that he ranks the mental processes of children and deaf-mutes in the same class with those of the brute animals. Thus he says, in writings al-

ready referred to: "The uninstructed deaf and dumb, I believe, have never given any signs of reason, in the true sense of the word." "Brutes" are "irrational beings simply in the sense of devoid of forming and handling general concepts." And, "according to those who have best studied the subject, it is perfectly true that deaf and dumb persons, if left entirely to themselves, have no concepts, except such as can be expressed by less perfect symbols—and it is only by being taught that they acquire some kind of conceptual thought and language."

Philosophers of the ultra-nominalist school would, of course, concur in relegating the mental processes of untaught deaf-mutes to the same category with those of the brute creation. Archbishop Whately expresses their views in words as follows:

"A deaf-mute, before he has been taught a language, either the finger language or reading, cannot carry on a train of reasoning any more than a brute. He differs, indeed, from a brute in possessing the mental capability of employing language; but he can no more make use of that capability, till he is in possession of some system of arbitrary general signs, than a person born blind from cataract can make use of his capacity of seeing till the cataract is removed. You will find, accordingly, if you question a deaf-mute who has been taught language after having grown up, that no such thing as a train of reasoning had ever passed through his mind before he was taught." (Whately: *Lessons on Reasoning*, i, viii.)

The importance of an accurate ascertainment of the facts concerning the mind of the uninstructed deaf-mute is sufficiently evident. The following narrative is offered as a contribution for this end. The writer, Mr. Melville Ballard, has been for years an instructor in the Columbia Institution for Deaf-Mutes, at Washington, D. C., and is a graduate of the National Deaf-Mute College, the higher department of the same institution. It will be seen that he himself had, in his early years,—with no power of clothing his thought in any form of language,—put clearly before his mind the question concerning the first beginning of things; and had even come to a vague notion of a power, of a nature undefined, as directing the motions of the heavenly bodies.

The case is an extraordinary one. The only instance on record that makes even the faintest approach to this is given in an article by the late Dr. H. P. Peet, in the *American Annals of the Deaf and Dumb*, vol. viii, pp. 1–44, entitled "Notions of the Deaf and Dumb before Instruction." The article reports

the answers to a series of questions that had been proposed to the more advanced pupils of the New York Institution for the Deaf and Dumb; and to this among others: "Did you ever try to reflect about the origin of the world or its inhabitants?" One of the replies, by a girl fifteen years old before coming under instruction, was, "I tried to think, but could not do it. I thought the inhabitants came from the South." Another one wrote, "It is impossible for me to assert whether I had ever tried," etc. All the others stated that they had not, or to the best of their recollection had not, reflected at all upon the subject. The Twenty-second Annual Report of the American Asylum, (Hartford, 1838,) gives replies from pupils to a similar set of questions. To this one, "Had you reasoned or thought about the origin of the world, or the beings and things it contains?" all the answers were decided negatives.

One well-authenticated instance is as good as a hundred for the purpose of determining the general capacity of the human mind in the circumstances supposed. Mr. Ballard is known, to those who know him at all, as a person of more than common clearness of perception and accuracy and vividness of recollection, as well as of a most scrupulous regard for truth; and has been especially careful to include, in this statement, nothing of which he was at all doubtful. There was apparently, in his case, a somewhat precocious development of the reflective faculties, which, though otherwise unaided, may have found a favoring circumstance in the isolation which shut him in to the company of his own thoughts. It is to be here remembered that the education of deaf-mutes commences ordinarily in immature age—commonly nowadays at as early an age as six or eight years,—and it is to be considered that such glimpses of thought in this direction as may not improbably have been experienced in some instances would not be likely to be retained in the recollection of after years.

We are not unfrequently told by educated deaf-mutes how, in their early years, the more striking and inaccessible objects and phenomena of nature awakened their wonder and curiosity, and were made the subject of various fanciful explanations, not unlike what may have been the germs of some of the myths that have obtained prevalence among men unenlightened by science. Their notions of this sort are interesting and worthy of attention, and are themselves evidence of a grade of intelligence quite

above that of the brutes. Evidence of the like import is to be observed in the working of the language-making faculty, which, with the rare exceptions of the idiotic or imbecile, is always exercised by uneducated mutes, to a greater or less extent, through the medium of gestural signs. This is not a mere faculty of acquiring and using language: the signs are, for the most part, originated by themselves, are a creative product of their own minds, and they afford a more striking exhibition of innate endowment than does the mere acquisition of language on the part of those who hear and speak.

It is, however, with particular reference to the question whether thought is possible without language that attention is now invited to the case of Mr. Ballard, as related in his own words.

NARRATION BY MR. BALLARD.

In consequence of the loss of my hearing in infancy,* I was debarred from enjoying the advantages which children in the full possession of their senses derive from the exercises of the common primary school, from the every-day talk of their school-fellows and playmates, and from the conversation of their parents and other grown-up persons.

I could convey my thoughts and feelings to my parents and brothers by natural signs or pantomine, and I could understand what they said to me by the same medium; our intercourse being, however, confined to the daily routine of home affairs, and hardly going beyond the circle of my own observation.

My mother made the attempt to teach me to articulate by speaking loud close to my ear, and also by making me look at her lips and try to repeat what she had uttered. There was

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* He became deaf at the age of less than seventeen months, in consequence of a fall down a flight of stairs. Those who lose hearing at so early an age are not found by their instructors to have any appreciable advantage over those deaf from birth.

Readers interested in the questions of heredity may desire to be informed of the fact that Mr. Ballard comes from a family of the old Puritan stock of New England. His home was Fryeburg, Me. A great grandfather was Simon Frye, who was a lawyer and a judge of some court. Otherwise his ancestors, so far as he knows, have not been members of the learned professions.—S. P.

many a word of encouragement from the mother, and many an expression of discouragement on the part of the child; and she persevered, hoping against hope, in this labor of love, until I was five years old, when she gave it up as a hopeless task. She, however, renewed the attempt occasionally at different periods afterwards.

There was one thing to which she ever adhered in our relations as mother and child. That was her endeavor for the moulding of my character. She did not indulge me in anything on account of my privation. She did not suffer my misfortune to lead her to surrender her judgment to the fondness of her affection. She taught me to treat my brothers and sisters just as they were to treat me, and especially to respect their property in the playthings which belonged to them. An uncle of mine remonstrated with her in my behalf, saying that my brothers would be willing to gratify my humor. She answered him that she did not wish to have me grow up in the belief that I was a person different from others, having claims superior to theirs.

My father adopted a course which he thought would, in some measure, compensate me for the loss of my hearing. It was that of taking me with him, when business required him to ride abroad; and he took me more frequently than he did my brothers, giving, as the reason for his apparent partiality, that they could acquire information through the ear, while I depended solely upon my eye for acquaintance with affairs of the outside world. He believed that observation would help to develop my faculties, and he also wished to see me deriving pleasure from some source.

I have a vivid recollection of the delight I felt in watching the different scenes we passed through, observing the various phases of nature, both animate and inanimate; though we did not, owing to my infirmity, engage in conversation. It was during those delightful rides, some two or three years before my initiation into the rudiments of written language, that I began to ask myself the question: *How came the world into being?* When this question occurred to my mind, I set myself to thinking it over a long time. My curiosity was awakened as to what was the origin of human life in its first appearance upon the earth, and of vegetable life as well, and also the cause of the existence of the earth, sun, moon, and stars.

I remember at one time when my eye fell upon a very large

old stump which we happened to pass in one of our rides, I asked myself, "Is it possible that the first man that ever came into the world rose out of that stump? But that stump is only a remnant of a once noble magnificent tree, and how came that tree? Why, it came only by beginning to grow out of the ground just like those little trees now coming up." And I dismissed from my mind, as an absurd idea, the connection between the origin of man and a decaying old stump.

For my knowledge of the motives of my parents in their treatment of me during my childhood, I am indebted to a long recital, given by my mother about five years ago, of incidents of my early life and the details connected therewith.

I have no recollection of what it was that first suggested to me the question as to the origin of things. I had before this time gained ideas of the descent from parent to child, of the propagation of animals, and of the production of plants from seeds. The question that occurred to my mind was: whence came the first man, the first animal, and the first plant, at the remotest distance of time, before which there was no man, no animal, no plant; since I knew they all had a beginning and an end.

It is impossible to state the exact order in which these different questions arose, *i. e.*, about men, animals, plants, the earth, sun, moon, etc. The lower animals did not receive so much thought as was bestowed upon man and the earth; perhaps because I put man and beast in the same class, since I believed that man would be annihilated and there was no resurrection beyond the grave,—though I am now told by my mother that, in answer to my question, in the case of a deceased uncle who looked to me like a person in sleep, she had tried to make me understand that he would awake in the far future. It was my belief that man and beast derived their being from the same source, and were to be laid down in the dust in a state of annihilation. Considering the brute animal as of secondary importance, and allied to man on a lower level, man and the earth were the two things on which my mind dwelled most.

I think I was five years old when I began to understand the descent from parent to child and the propagation of animals. I was nearly eleven years old when I entered the Institution where I was educated; and I remember distinctly that it was at least two years before this time that I began to ask myself the

question as to the origin of the universe. My age was then about eight, not over nine years.

Of the form of the earth I had no idea in my childhood, except that, from a look at a map of the hemispheres, I inferred there were two immense discs of matter lying near each other. I also believed the sun and moon to be two round, flat plates of illuminating matter; and for those luminaries I entertained a sort of reverence on account of their power of lighting and heating the earth. I thought from their coming up and going down, travelling across the sky in so regular a manner, that there must be a certain something having power to govern their course. I believed the sun went into a hole at the west and came out of another at the east, travelling through a great tube in the earth, describing the same curve as it seemed to describe in the sky. The stars seemed to me to be tiny lights studded in the sky.

The source from which the universe came was the question about which my mind revolved in a vain struggle to grasp it, or rather to fight the way up to attain to a satisfactory answer. When I had occupied myself with this subject a considerable time, I perceived that it was a matter much greater than my mind could comprehend; and I remember well that I became so appalled at its mystery and so bewildered at my inability to grapple with it that I laid the subject aside and out of my mind, glad to escape being, as it were, drawn into a vortex of inextricable confusion. Though I felt relieved at this escape, yet I could not resist the desire to know the truth; and I returned to the subject; but as before, I left it, after thinking it over for some time. In this state of perplexity, I hoped all the time to get at the truth, still believing that, the more I gave thought to the subject, the more my mind would penetrate the mystery. Thus I was tossed like a shuttlecock, returning to the subject and recoiling from it, till I came to school.

I remember that my mother once told me about a being up above, pointing her finger towards the sky and with a solemn look on her countenance. I do not recall the circumstance which led to this communication. When she mentioned the mysterious being up in the sky, I was eager to take hold of the subject, and plied her with questions concerning the form and appearance of this unknown being, asking if it was the sun, moon, or one of the stars. I knew she meant that there was a

living one somewhere up in the sky; but when I realized that she could not answer my questions, I gave it up in despair, feeling sorrowful that I could not obtain a definite idea of the mysterious living one up in the sky.

One day, while we were haying in a field, there was a series of heavy thunder-claps. I asked one of my brothers where they came from. He pointed to the sky and made a zigzag motion with his finger, signifying lightning. I imagined there was a great man somewhere in the blue vault, who made a loud noise with his voice out of it; and each time I heard * a thunder-clap I was frightened, and looked up at the sky, fearing he was speaking a threatening word.

In the year after my admission into the school for deaf-mutes, at Hartford, Conn., I learned a few sentences every Sunday, such as "God is great," "God is wise," "God is strong," "God is kind," etc., and though I studied those simple words, I never acquired any idea of God as the Creator. I attended the chapel services, but they were almost unintelligible, owing to my imperfect knowledge of the sign-language as employed in the Institution. The second year I had a small catechism containing a series of questions and answers. The first question was, "Who made this watch?" Answer: "A man made it." Second question: "Who made that house?" Answer: "Some men built it." Third question: "Who made the sun?" Answer: "God created the sun, moon, and stars." Fourth question: "Who made the earth?" Answer: "God created the earth, sea, trees, grass, and vegetables."

This method of proceeding from the lower stages of intelligent construction to the act of creation began to clear away, in my mind, the mystery of the origin of the universe. I was now able to understand well the sign-language used by my instructors in their explanations. While the creation of the heavens and the earth was being related to us, the Creator was described as a great invisible spirit, seeing and knowing all things, and at whose creative word the world sprang into existence. As this truth was dawning on my mind, I felt a sensation of awe at the magnitude of the work done by the one ruling mind. From

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* Not literally *heard*, of course. Deaf-mutes are quick to perceive shocks and jars that can be felt, even when so slight as to be unnoticed by those who can hear.—S. P.

the uncertain perplexing round of speculation in which I had been groping back and back through the dark depths of time, seeking to discover the origin of the universe, I found myself translated into a world of light, wherein my mind was set at rest on this great question; and I felt as though I had become a new being. This revelation of the truth seemed to give a new dignity to everything, as deriving its existence from an almighty and wise Creator; and it seemed to elevate the world to a higher and more honorable place.

It may be said, and perhaps to my reproach, that my inquiring disposition ought to have been satisfied. It was not so; for when I had learned of the creation of the universe by the one great ruling spirit, I began to ask myself whence came the Creator, and set myself to inquiring after his nature and origin. While I revolve this question, I ask myself: "Shall we ever know the nature of God and comprehend his infinity after we enter his kingdom?" And would it not be better for us to say with the patriarch of old, "Canst thou by searching find out God?"

[Professor Porter continues:]

That there may be no uncertainty as to how far Mr. Ballard may have been aided by signs in his early mental processes, I will add some facts obtained from him by personal inquiry. There were two brothers, of an age not far from his own, with whom he was accustomed to communicate freely by signs, as well as with his mother and sisters, and to some extent his father. A considerable vocabularly of signs, determinate and fixed in form, while retaining the natural significance of their origin, had by degrees grown up and become together with purely natural pantomime the established means of communication. Thus, there were signs, not only for the more common actions of men and animals, but for most of the surrounding objects, animate and inanimate; the signs for objects were derived, for the most part, from some characteristic peculiarity of action and movement, or from some feature pertaining to the shape and figure of the object. The signs for actions, as well as for objects, were specific rather than generic; thus, there was no general sign for *kill*, or for *make*. Qualities were indicated, so far as they could be, by significant action; color, by pointing to some object—to the shirt-bosom, ordinarily, for

white. Number of days was so many sleeps; years were winters, described by the snow falling and accumulating and then wasting away. Years of age were marked as stages of growth, or of increase of stature. There were, however, no specific signs by which time future was distinguished from time past, the circumstances of the case being, ordinarily, the only means of indication. The occasion for noting periods and points of time would commonly have reference to the future. There were no signs for past or future time.

One or two incidents which Mr. Ballard relates will serve the present purpose better than any general statements. His brother once told him of an occurrence which he had just read the account of, from a newspaper, to others of the family. A man, while out hunting, discovered a squirrel and was preparing to fire at it, when the dog, in his excited caperings, struck the trigger of the gun, and the man was killed. Young Ballard understands the story perfectly, and soon after tries to make it known by signs to the boys of the neighboring school, but without success; he then runs home, and brings the paper and shows them the paragraph, having asked his mother to point out and mark it. Again: his mother conveyed to him the idea that he was to go from home to a distant place for instruction in school, also of his return, (for the vacation,) after the following fashion:—You go far yonder; ride day night; read-book; write; write fold [as a letter;] I unfold read glad; snow [falling flakes cold white] piled-up [hand gradually raised from near the ground] waste-away [hand gradually lowered,—that is to say, after one winter] you come-back glad.

That the train of thought pursued by Mr. Ballard in his boyhood, as he relates, was not dependent on the aid of signs of any kind, verbal or not verbal, is evident, not only from the scantiness of his vocabulary of signs, but from the fact that he did not make his thought the subject of communication with any one, and that the endeavors of his mother to give him some ideas of the Supreme Being and of a life beyond the grave were an entire failure.

It is clear that the mental processes he describes were of a high order of conceptual thought. They involved the possession and the handling of general notions,—notions, not only of men and animals, but of things as related by succession in a series, and of time as past, and of things as beginning and ceas-

ing to exist. The attributes thus involved were distinctly and definitely apprehended.

The idea of a series of events or things running back indefinitely belongs clearly to thought of the higher order. It embraces in one view an indefinite number of particulars. The members of the series are not, and cannot be for the most part, represented individually and severally; but are apprehended merely as things similar to the small portion that are known and represented individually. They are apprehended also as having individual differences that are specifically unknown. There is in this way brought into exercise what we may call the *compendious mode of thought:* and this it is which distinguishes the higher from the lower operations of the intellect; and it obviously surpasses the capacity of the brutes. * * *

IMPRESSIONS OF THE MILAN CONVENTION.

BY JAMES DENISON, M. A., WASHINGTON.

On entering for the first time the hall where the International Convention of Instructors of Deaf-Mutes was holding its sessions, I found it difficult to overcome the impression that I had stumbled into the wrong place. Might I not be intruding—such was my thought for a moment—upon a solemn ecclesiastical convocation, discussing points of doctrine or church polity, concerning which laymen have neither voice nor vote? Everywhere the eye fell upon shaven crowns and black cassocks. The seats in the body of the hall were packed with a black mass of priests, sitting in grave silence, their smoothly-shaved faces expressive of decorous attention. On the raised platform in front presided the Abbe Tarra, in the garb of his religious order, flanked on either side by individuals in the same priestly dress, while to the left appeared a row of dark-robed, white-hooded nuns. So unexpected and decided was the impression made by this aspect of the Convention that it was only afterward that I was able to observe that there were others besides priests participating in its proceedings; that probably as many as one-fourth of its members were not clad in sacerdotal uniforms.

Evidently the Roman Catholic Church, through its ministers and religious orders, maintains as close and as constant a supervision over the education of the deaf as over that of the

hearing and speaking. It is plain, also, that most, if not all, of these ecclesiastics bring to their labors a zeal and a self-devotion that many who do not agree with them in religious matters would honor themselves by imitating. Unhampered by family ties or cares, unhindered by the necessity of amassing a competency, undisturbed by the calls of worldly ambition, they are able, if they choose, to devote themselves to their charges as none others can. That the majority of them do so choose seems to be the fact; yet what is surprising, when one considers the advantages and opportunities that surround them, is not that they have accomplished so much, but that they have not accomplished *more.*

Especially does this seem true of those among them who have used the French method, or the sign-language, as their medium of instruction. Their signs, so far as I could judge, seemed crude and inadequate in comparison with those we use in our American schools. Theirs lacked grace, finish, expression. They had an abundance of gestures which would bring material images before the pupil's mental eye, but few that would carry him into the higher realms of thought. Those speakers at the Convention who argued in favor of the oral method of instructing deaf-mutes dwelt persistently, and, as far as concerned this class of individuals among their hearers, with evident effect, upon the unsuitableness, not to say injuriousness, of signs as a means for conveying moral and intellectual ideas of an elevated kind. Amid the concurring applause of a majority of his hearers, the Abbe Tarra stated as an undisputed fact the impossibility of conveying by signs any idea of the Divine Being but ideas gross, material, and untrue. But the gesture which he made in illustration was the unmeaning, if not misleading one, of pointing with the index finger to the ceiling. Had he asked Dr. Peet or either of the Gallaudets present to make the appropriate sign, not all his eloquence and enthusiasm would have availed to make his argument on this point a forcible one. On other occasions the gestures he employed to show the inferiority of signs in plainness and precision were only too well calculated to emphasize his remarks. It is possible that he intentionally indulged in travesty or caricature; but it is much more probable that he furnishes in himself an illustration of the fact I have mentioned—that European teachers are very much our inferiors in scientific sign-making. If

the latter supposition be the correct one, Italian, and consequently familiar with gestures though he be, and also probably using them with the injudicious and needless frequency too many of us teachers do, his ill-success in the use of signs with his pupils, about which he had so much to say, is easily explained, and the disfavor with which he now regards them is partly accounted for. *Partly*, I say, for the great and really remarkable success which has attended his efforts to teach articulation to the deaf-mute might naturally lead him to look with decided disfavor upon any other method, whether he had given it a trial or not.

In thus characterizing his success, I do not imply that it is greater or more remarkable of its kind than that attained in our American schools with the sign method, for it is, in my judgment, a success of a less uniform and more desultory sort.

In certain respects the Italians, employing the oral method, possess exceptional advantages. Their classes are small, and the number of teachers large. It is understood that there is an instructor for every six or eight pupils. I was assured by one of the lady teachers that in the Royal Institution at Milan the average was hardly more than three pupils to a teacher, and she thought that this fact partly accounted for the unusual success attained. Their language itself, as all admit, is admirably calculated to aid their efforts. The extreme mobility and expressiveness of the Italian countenance affords incalculable assistance. Then the gestures which the Italian habitually and often unconsciously uses while speaking would frequently suffice to express his ideas without employing the voice. The Italians are born sign-makers. Their English may be worthless, their German impossible to understand, and their French untranslatable, but their signs make amends for all; there is no mistaking what an Italian means when he makes signs. Repeatedly in Italy I found that, where my knowledge of English or French was of no avail, the sign-language would answer every necessary purpose. I discovered that Italians, whether peasants, shopkeepers, hotel employés, or railway officials, were quick, when addressed in signs, to appreciate the remark made, and prompt to respond in the same language. I recall, as I write, a long and interesting conversation with a chance travelling companion while passing through the Mont Cenis tunnel in a railway train, in which we touched upon almost every subject

likely to form a topic of conversation between two travellers, and he gave me a surprising amount of valuable and exact information about the tunnel itself, and about countries and cities he had visited in the course of his journeyings as a commercial traveller. Signs were our sole medium of communication, but they sufficed. I believe that a person conversant with signs could, if he chose, travel from one end of Italy to the other without having recourse to speech or writing, and that he would probably not meet with half the mishaps and misunderstandings that ordinarily befall the foreigner in that country.

It was said again and again by the advocates of the oral method at Milan that they excluded from the school-room all gestures but such as were in common use by speaking people. It will easily be seen that when the Italian teacher makes this exception he makes a very comprehensive one; in fact, he opens the door for the admission of the whole vocabulary of gestures which the Italians employ, and which is hardly, if at all, less extensive than that used by many deaf-mutes.

Certainly, under such circumstances, it does not seem altogether reasonable for the countrymen of the Abbe Tarra to ascribe *all* of whatever success they have met with in educating the deaf and dumb to articulation alone!

That their pupils out of school hours use signs to a greater or less degree I know from personal observation. During the week of the Convention a series of exhibitions of the pupils of the two Milan schools was given in the interest of the "*pure* oral method." While the exhibitions were progressing I used to observe little groups of pupils gathered outside of the class-room, probably awaiting their turn to be exhibited. They would talk together with gestures that, though animated, seemed to me more forcible than elegant, interspersed with attempts at speech and lip-reading. Two or three times a group, noticing the intentness with which I was watching their conversation, abruptly suspended the sign-making part of it, probably recognizing in the spectator a member of that august Convention upon whom their instructors desired to make certain impressions. Some time afterward, upon approaching one of these groups, I inquired in signs whether they ever used gestures themselves. The response was a blank, mystified look on each face, and then a general shaking of heads. But when I reminded them of what I had just observed, they

pleaded guilty, with a propitiatory smile, to having partaken of the forbidden fruit of the tree of knowledge; and then we had some minutes of pleasant conversation. Possibly, they may have at first either failed to understand my question or may have put a wrong construction upon it. Now, it may not be fair for one to infer that, since signs were so much used outside of the school-room, they might not be entirely unknown inside; but it is difficult to refrain from making such an inference.

These exhibitions, among which I include the theatrical performance given by the pupils of the Royal Institution, in which speech was used throughout, intensified the enthusiasm of the advocates of "*la parole*," and excited the admiration and wonder of the non-professional portion of the audiences. But if they fell short of reaching the desired measure of success in their main object—which was to convince all persons professionally engaged in the instruction of deaf-mutes of the incontestable superiority of the oral method over all other methods or systems—one reason was that there remained until the last moment in the minds of some of the more observant and experienced instructors present an uncertainty, amounting often to a positive lack of confidence, whether everything was exactly what it seemed or was represented to be. There was evidence of long previous preparation, of severe drilling and personal management, to produce the most striking effect. There was an apparently studied absence of definite and all-important special information, as each case came up for exhibition. At the dramatic exhibition the greatest applause of the evening was awarded to pupils who—my neighbors, themselves Italians and articulation-teachers, informed me—were not congenitally deaf, and who had most probably mastered speech before entering the Institution. Would not it have been fairer, not to say wiser, to have brought forward for such purposes only those for whom articulation-instruction had done everything, and previous ability to hear had done nothing?

There was an abundance of material of the right sort in the Institutions of Milan; and, outside of them, some really surprising instances of success reached through the oral method came under my observation. I met a young man who was so expert at lip-reading, and whose voice was of such flexibility and excellence, that one might converse with him for a long time before discovering that he was totally deaf. He told me that in

his occupation, which was that of a photographer, he never had to resort to writing; indeed, I doubt whether he ever does resort to it for colloquial purposes. He made a point of being present at the sessions of the Convention, where his skill in lip-reading enabled him to understand the proceedings when Italian was spoken. I noticed him one day the centre of a circle of eager talkers, asking and answering questions *à la parole* with a rapidity inconceivable in one so deaf. Born deaf, up to the age of ten he could not speak a word. He had been under instruction ten years at the Abbe Tarra's school. In intelligence and general information he seemed the peer of any one. It was, however, a suggestive fact to me that I usually found at his side, apparently his favorite associate, a deaf-mute, equally intelligent, who had passed through the same course of instruction, but who used signs or writing almost entirely, because he found his voice useless for conversational purposes, and himself a failure as a lip-reader.

At another time I observed a party of four approach a fiacre at the door of the Hotel Pozzo. One of this party I recognized as a graduate of one of the Italian schools. He led his companions up to the carriage, seated them inside, spoke to the driver, apparently concerning the route and charges, gave the order to start, and, as the vehicle disappeared, he was in busy converse with his three companions. So completely did he assimilate his actions and manner to those of the other persons that it seemed utterly incredible that he was obliged to use the eye where they used the ear. I saw him frequently afterward; he always employed the voice or the eye—never making signs; and practically conducted himself in all respects as if he could hear as well as anybody, and, I may add, as if he were as good as anybody.

There was much to interest one in the Convention. The speakers were generally animated, earnest, forcible, and frequently eloquent. If any one prosed, even though his sentiments harmonized with those entertained by the majority, he was silenced without overmuch ceremony. Monsieur Magnat, of Paris, who had taken the precaution to print a volume with dissertations on the questions before the Convention, expecting that the members would hear him read it through in admiring silence, was summarily voted back into his seat, which he took with a countenance expressive of the utmost indignation, and

muttering threats of retaliation. The managers of the Convention seemed resolved that, whatever might be said of the International Congress, the heinous crime of being dull should never be charged against it. It is true that it was a one-sided affair; that the advocates of the oral method had from the first almost everything in their own way; but it was not on their part altogether a triumph of brute force. Their most able, most energetic, most eloquent men were there. The Abbe Tarra was was a host in himself; enthusiastic, magnetic, eloquent; constantly on his feet to plead for his favorite system; forever ready to interpose his official shield as the president of the Convention against all adverse thrusts. The completeness with which he identified himself with its aims and mechanism suggested to some one the appropriateness of renaming the Milan meeting the *In-Tarra-national* Convention. President Tarra had an able coadjutor in the French secretary, the Abbe Guerin, of Bordeaux, whose dark and melancholy eyes, noble face, and imposing presence charmed the eye only less than the smoothly-flowing, persuasive periods proceeding from his lips captivated the ear, beguiling where they did not convince. Then there was Hugentobler, of Lyons, who, though he said comparatively little, always made that little tell. Worthy of mention in this connection, too, was the Abbe Balestra, aptly toasted at one of our dinners as the "Knight Errant of *La Parole*," the lance of whose brilliant, if erratic, eloquence was always at the service of his inamorata. I was impressed, also, by the added weight which the cause of articulation gained from the steady and earnest countenance given by such supporters as Mr. and Mrs. St. John Ackers, who have wealth and high social standing.

This may be a proper place to make some mention of the French Brothers of St. Gabriel. They numbered eighteen at the Convention, were always on hand, and watched the proceedings with close and anxious attention. They had as a religious body, I understand, devoted themselves to the instruction of deaf-mutes, making use of the old French or sign method. Their faces were expressive of kindness and benevolence. Many of the signs they used were those which Gallaudet and Clerc originally imported from France, and my familiarity with these signs, and the fact of my being an American, proved a passport to their favor and an incentive to sociability. I gathered that they were dissatisfied with the partiality shown to the oral system

by the Convention as an official body, and that their views on education were in accord with those expressed by Messrs. Gallaudet and Peet. The fact of Italian being made the language of the Convention, instead of French as they had been led to expect, placed them, as one of their number told me, at a great disadvantage in any endeavor to defend their system and its principles, but before the final adjournment it was their intention to speak out with no uncertain sound. So it was, at last, with eager interest that I saw a white-haired brother, with a thin, classic face, wasted from midnight vigils or over-much fasting, rise from the group of St. Gabriels, and proceed to the platform. My surprise, however, was extreme when I understood that his speech was a recantation of the errors of the French system, and an unreserved acknowledgment of the superiority of the Italian. I could see that he was not accorded the unanimous concurrence of the others of the St. Gabriel brothers; but no one spoke. It is possible that their etiquette enjoined silence on account of his superior age and his possibly higher rank. The eloquence of the articulationists, and the results they exhibited, must have seemed more astonishing and convincing to him than they seemed to us transatlantics. I cannot otherwise account for so radical and unexpected a change of opinion in the face of life-long experience and observation.

There were times, however, when the members of the Convention wearied of the unceasing presentation of the arguments proving, or attempting to prove, the incontestable superiority of *la parole*, and I thought they welcomed with a sigh of relief the reading in French by President Gallaudet of his paper on Collegiate Education and the National Deaf-Mute College. They gave it their undivided and appreciative attention, and at its close there was a hearty round of applause and a vote of thanks.

In bringing this article to a close, I desire to say to those who have taken the trouble to read it that its writer perceives as well as they that he fails to take a clearly defined position in relation to the two apparently antagonistic methods or systems of articulation and sign-making. This arises from the fact that he thinks that he observes on each side points of superiority as well as of inferiority. Had his observations been limited to one side only, his opinions might not have been any more correct, but they would certainly have been more decided and

have been insisted upon with more positiveness. But, as Arthur Help says: "Knowledge brings doubts, exceptions, and limitations, which, though occasionally some aids to truth, are all hindrances to vigorous statement."

In truth, though he *suspects* that too much was claimed for articulation at Milan, he *knows* that in America it has not had fair play until very lately. The gesture language possesses unequalled advantages in the chapel and the lecture-room; but is not its place in the school-room a subordinate one? Certainly it should not be allowed to usurp the place of dactylology and written language. In too many of our American school-rooms it is used incessantly and unnecessarily. Valuable time and precious opportunities of forming in the pupil a correct notion and use of good language are thrown away. Deaf-mutes have been appointed to the position of teachers when their *sole* qualification was that they were graceful sign-makers. Speaking teachers have been paid in proportion to their greater or less command of signs, and not according to the excellence of their work in the school-room.

Until President Gallaudet's report of his visit to the European articulation schools in 1867 was published, the idea of teaching the deaf to speak met scant encouragement in most of our American institutions. Arguments in favor of such instruction were derided and combatted. The old way was not simply the best way: it was the *only* way. New teachers and new heads of institutions had to tread in the footsteps of their predecessors. They had to swear fealty to the traditions of the old *régime*, or all hope of entering the sacred precincts was denied them. Introduced as a temporary aid in the acquisition of written language, to be discarded when no longer needed, the office of signs in the mechanism and economy of instruction has been magnified and its place aggrandized until the servant of the system, overgrown and unwieldy, has become the system itself, and, such as it is, with the advantages of priority of place, has had to be embraced by whoever desired to teach deaf-mutes how to use the language of their country. One is reminded of the story Longfellow tells in Hyperion of the watchman's wife in the tower of Warblingen, who grew to such a size that she could not get down the narrow staircase, and when her husband died his successor was forced to marry the fat widow in the tower.

When we relegate signs to the subordinate place to which they properly belong, and give the manual alphabet and written language the prominence and consequence to which they are entitled, we can expect better and more satisfactory results; and those who adhere to different methods or systems will find less to criticize in ours than they now do, while they will be obliged, in comparing it with the pure oral method, to admit—what we believe to be true—that it is superior in that it can be made successfully applicable in the education of *all* deaf-mutes, to the exclusion of *none.*

ARTICULATION TEACHING IN ITALY.—I.

BY D. GREENBERGER, NEW YORK.

In all the accounts of the Milan Convention that I have seen so far, mention is made of the remarkable results obtained in the Italian schools for deaf-mutes by means of the oral method. An article which the Rev. Dr. Charles A. Stoddard, a member of the Board of Directors of the New York Institution for the Education of the Deaf and Dumb, and one of the American representatives at the Convention, published in the New York *Observer*, contains the following:

"The results are most gratifying, manifested not only in oral speech, but also in the demeanor and bearing of the youth, their lively interest in matters outside of their circle of deaf-mute associates, their intelligent comprehension of the language and thoughts of others, and their ability to take some fair place among their hearing and speaking fellow-men."

Speaking of the annual examination of the pupils of the Royal School at Milan, which he and the other members of the Convention witnessed, Dr. Stoddard says:

"The little ones were asked by their teachers a variety of questions. All these were oral questions, and the children read the lips with great accuracy and rapidity. Their answers were always intelligible, and were given promptly and pleasantly. No signs of any kind were used, and none are allowed in instruction and conversation, and the children talked orally with each other, with the members of the Council, and made pretty little impromptu speeches to the audience. It is said that the Italian language is peculiarly adapted to this vocalization, and the results are certainly marvellous, and show what personal instruction and continuous training can do even for the dumb."

The Rev. Dr. Thomas Gallaudet wrote in one of his letters from Milan:

"The Italian teachers have shown us some wonderful results here in this school, but they have comparatively few pupils and a much easier language to pronounce than ours."

Dr. I. L. Peet and Dr. E. M. Gallaudet are also reported to have expressed favorable opinions of the Italian schools.

All these gentlemen certainly are competent judges of the results of any of the existing systems of deaf-mute education, and, since they have always identified themselves with the method which is opposed to articulation as a means of instruction, there is no reasonable ground for supposing that they saw things in too bright a light. If they speak in glowing terms of the merits of the oral method as it is pursued in Italy, we may take it for granted that the results obtained by our Italian co-laborers must be truly marvellous. If there were any defects in the system, these gentlemen would not have been slow in discovering them, nor would they have hesitated to speak about them. It is of importance to observe that their approbation is general and unqualified; none of their reports containing the least intimation that only a portion of the Italian deaf-mutes—namely, the semi-mutes, semi-deaf, and a few bright congenital mutes—learn to articulate well, and master their language. Had this been the case, it is not likely that those able critics would have overlooked the fact. Therefore we may feel certain that all the pupils of the institutions which were visited showed very gratifying results.

I dare say that most of the readers of the *Annals* are aware that European schools for the deaf have on several previous occasions been visited and critically examined by prominent American instructors. For the convenience of those few who may not be familiar with the facts, I will here briefly reiterate that Prof. George E. Day, formerly of the New York Institution, and Lewis Weld, then principal of the Hartford Asylum, made an extended tour through Europe for that purpose in the year 1844; the late Dr. Harvey P. Peet, in 1851 and 1852; and Dr. E. M. Gallaudet, in 1867. In 1859, Prof. Day made a second tour of inspection of several prominent articulating schools in Europe. The reports of these visits show that the results of articulation teaching which these gentlemen observed were not satisfactory to them. Hence they accorded a decided superior

ity to the American system for the great mass of deaf-mutes, at the same time recommending that the labial method should be used with that portion of our pupils that can be successfully taught to speak.

The result of these early visits to European schools was that articulation teaching has since become an integral part of the American system of deaf-mute instruction, and all over the country we find deaf men and women who, more or less, enjoy the advantages of speech and lip-reading. It seems to me, there is reason to hope that far more important and more beneficial results will follow from the recent visits of our delegates to the Italian schools, and the reports of their observations. The reason why so many American deaf-mute instructors have hitherto felt loth to adopt the method of articulation for the mass of deaf-mutes was, that even in the best schools the enunciation of a considerable number of the pupils was not so intelligible as they thought it should be to compensate for the labor which that method involves. But now that the Italians have shown that deaf-mutes of all sorts can be taught to speak so well as to satisfy the most critical among us, the subject is placed in an entirely different light.

In the reports which I quoted, attention is called to the favorable circumstances under which the Italian teachers have achieved their success. But I will presently show that some of these circumstances are not quite so favorable as they appear at first. Furthermore, I have good reasons for believing that their success is due mainly to the superiority of their system. Through the kindness of the editor of the *Annals* I now have the use of several volumes of the periodical *Dell educazione dei sordo-muti in Italia*, in which the theory of the Italian system of articulation teaching is laid down. I have had some of the articles translated, and, if I may judge from what little information I have so far gathered about that system, it certainly is very scientific, and in every way superior to any other that I know of. As soon as I have full knowledge of the subject, I mean to publish it in the *Annals*.

In the enumeration of the advantages which the Italian teachers have over us, great stress is laid upon the fact that their language is of easy pronunciation. Examining into the matter, we find that the Italian phonetics are indeed much simpler than the English. The alphabet has but twenty-two

letters, which represent twenty-one sounds; one of the letters, namely, *h*, is never sounded, being only used after *c* and *g* when these letters are to have their respective hard sounds before *e* and *i*. *O* and *e* have each two sounds; *c* is sounded like our *ch* before *i* and *e*; *gg*, like *dg* in *lodge*; *gn*, like *ni* in *onion*; *gli*, like *lli* in *William*; *sci*, like *she*—making in all twenty-eight sounds, against forty-four which, according to Webster and Worcester, occur in the English language. In Italian words, a vowel cannot receive more than one consonant after it in the same syllable, but may be preceded by one, two, or three. In English words, however, we often find a vowel sound followed by two, three, and even four consonants, as in *beasts*, *hands*, *asks*, *world*, *sixths*, etc. Every articulation teacher knows how difficult such combinations are for deaf-mutes to pronounce.

All this goes to show that the Italian alphabetics are much simpler than the English, and that our pupils have to learn a greater number of elements, as well as more difficult combinations of sounds. Nevertheless it does not sufficiently explain why the Italian teachers are so much more successful than we, for though they have a smaller number of sounds to teach, yet their alphabet contains all those elements which we find most difficult to obtain from our pupils. They have all the sounds which in English are represented by the letters *a*, as in *ale*; *e*, as in *he*; *s*, *sh*, *ch*, *j*, and *y* used as a consonant, as in *year*. Besides, the defects in the pronunciation of our poorest speakers are usually caused, not so much by the fact that they do not completely master certain elements, as by the circumstance that they cannot control their voices; some of them speak in a nasal tone, others use too high a key, and still others speak in such a labored way and use so much force that their voices become harsh and grating to the ear. Therefore I am forced to believe that, in the present state of our system, the number of that portion of my pupils with whom I do not succeed well would be just as great as it is now, and the defects in their articulation would be just as apparent as heretofore, if I had to teach as simple an alphabet as the Italian.

Another thing which must be borne in mind is, that while the Italian mutes do not have to learn such a long list of sounds as the pupils of our institutions, their language is far more difficult to acquire than the English, because, compared

with the latter, it has a great abundance of grammatical forms. In Italian, the definite article has six variations. Singular, masculine, *il*, *lo;* feminine, *la:* plural, masculine, *i*, *gli;* feminine, *le.* When these different forms of the article are used with prepositions, they are contracted and changed, as may be seen from the subjoined illustration:

Lo,	L' amico,	the friend.
Di lo,	Dell' amico,	of the friend.
A lo,	All' amico,	to the friend.
Da lo,	Dall' amico,	from the friend.
In lo,	Nell' amico,	in the friend.
Con lo,	Coll' amico,	with the friend.
Su lo,	Sull' amico,	upon the friend.

Italian nouns have two genders, and no positive rule can be given to indicate their gender. *Il temperino*, the penknife, is masculine; *la penna*, the pen, is feminine. There are five cases of nouns: nominative, genitive, dative, accusative, and ablative. The rules for forming the plural of nouns are quite numerous, and adjectives are declined in the same manner as nouns. From my experience in instructing deaf-mutes in the German language, which is of similar construction, I can duly appreciate difficulties of this nature. I remember how much time and labor had to be expended on the declension of the articles, nouns, adjectives, and pronouns; how numerous were the violations of the rules in regard to these parts of speech, and how few congenital mutes ever mastered them.

If, on the other hand, we take into consideration how simple the structure of the English language is; that it has but one definite article, which never changes its form; that nouns have only three cases, two of which are alike, and the third is invariably formed by suffixing *'s;* that adjectives are not declined; that the object invariably follows its verb, etc., etc.; if we take all this into account, we cannot escape the conclusion that, after all, the Italian deaf-mute teachers have few, if any, advantages over us so far as their language is concerned.

Quite different, however, is it in regard to another point which is mentioned as being in favor of the Italian schools, and of which the Rev. Dr. Stoddard speaks as follows:

"The number of pupils in each institution is small, there being only sixty in the Royal School and less than two hundred in the Free School at Milan. The endowment of the free schools

is large, and the resources of the Royal School are also great. Thence it is possible to employ a large number of teachers in both of these institutions. In the Free School each teacher has but four pupils in his class, and the teachers are hearing and speaking persons, of liberal education and marked ability, and great enthusiasm in their work. In the Royal School no class is larger than eight members, and in some cases the teacher of these eight has also an assistant."

In this regard the Italians have indeed a great advantage over us. While we are compelled to educate our pupils as cheaply as possible, they seem to be able to employ the best system of deaf-mute education, regardless of its cost. It is to be deplored that, in this great land flowing with milk and honey, we cannot do as much for the poor deaf-mutes as is done for this unfortunate class in one of the *effete* monarchies of Europe, where, as travellers tells us, you could walk on the outstretched palms of beggars from one end of the country to the other. Though this deplorable state of affairs has existed, there is no reason why it should continue to exist. If there were an earnest desire on the part of instructors and trustees to introduce the system by which the Italians have produced their marvellous results, the means would be forthcoming. Our legislators who have allowed the means for the erection of palaces for our institutions could be prevailed upon to appropriate money enough to educate our pupils as well as they are educated anywhere.

Even though we are not able at present to remodel our institutions after the costly plan of the Italian schools, it would still be great injustice to our unfortunate charges if we set the matter at rest on that ground. After making all due allowance for the advantages which they have over us, there still remains the fact that their success is due, in a considerable measure, to the superiority of their system of teaching. Let us, therefore, study that system, and apply it as far as practicable. Under our given circumstances, particularly the size of our classes, we may not be able to accomplish all that the Italians have accomplished. Still, by imitating their methods, we may do our work better than we have done it heretofore. Teachers who believe with me that articulation should be used as a means of instruction with all deaf-mutes, even with those whose utterance can be understood only by the accustomed ears of their parents and friends, may be enabled to decrease the number of these poor speakers. And our respected opponents who adhere to

the combined method, and practise articulation with only a limited portion of their pupils, may perhaps find that by adopting the Italian mode of teaching they can increase the number of that portion.

[TO BE CONTINUED.]

REMARKS ON THE COMBINED SYSTEM.*

BY EDWARD M. GALLAUDET, PH. D., LL. D., WASHINGTON.

MR. PRESIDENT, LADIES AND GENTLEMEN: With entire respect for the earnestness and sincerity of those who prefer and practise the method of articulation excluding signs and dactylology, I am compelled by my convictions, formed after a somewhat extended period of observation and practical experience in the education of the deaf-mute, to advocate the combined system. By the combined system I mean one which makes use of the language of natural signs to a limited degree as an aid to instruction at every stage of the course, which employs the manual alphabet in the same manner, while articulation is attempted with all, and continued through the whole period of school training with such as give promise of attaining a reasonable degree of success in speech and lip-reading.

In my opinion, it is by the practice of the combined system that the greatest good to the greatest number may be secured.

That speech is a possession of very great value to man goes without saying. That its acquisition by the deaf-mute is a most precious boon none will concede more readily than the speaker. But that it is the greatest blessing a benevolent government can give to its deaf-mutes is by no means true. The savages of Africa have the power of speech, and yet they are not objects of envy to an intelligent and well-educated deaf-mute. (I use the term deaf-mute to indicate one who has not been taught to articulate.) The drudges of society have speech, and yet there are thousands of deaf-mutes in France, England, and America who would not change places with them.

What is education? Is it speech? The mere power of vocal utterance is not what has civilized the world.

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* At the Milan Convention, in the discussion of Methods of Instruction. Translated from the French.

With speech, but without education, the common people even of Christian nations rested for centuries in a state of degradation, disfranchisement, and practical slavery. And in our day we see thousands of millions expended every year in Europe and America that the masses who *have speech already* may be educated.

For the deaf and dumb, as for their more favored brethren, we ask from the hand of the government, or from private benevolence, the means to provide for their *education*.

And how shall we spend the money that is readily accorded to us for this purpose?

Shall we give speech to the deaf and dumb, and call them educated?

It is because this question has been often answered in the affirmative that I venture to raise my voice against a method likely to mislead men by the almost miraculous character of its results; a method which often falls far short of doing what it assumes to do; a method which often brings its objects to the threshold of the temple of knowledge, and leaves them there, with little hope of entering in.

But I am not here to advocate the continuance of that other method which gives no speech to the dumb, and thus comes short of doing its duty to those it undertakes to benefit, for I believe that much more may be done for the improvement of deaf-mutes than is afforded them under the old French methods of instruction.

And yet, when I read the history of deaf-mute instruction in the world, and compare the benefits secured to the deaf and dumb by those methods that were for so long a time openly hostile to each other, I am led to believe that the disciples of De l'Epée have done more for the real welfare of the deaf and dumb than has been accomplished by the followers of Heinicke. For it is a fact that in France, where the system of De l'Epée has been practised for a century; in America, where the same system has been followed for half that period; and in Great Britain, where the instruction of deaf-mutes has been generally conducted without articulation,—the great body of graduates of the schools of those countries, though not in the possession of speech, are living to-day as educated, intelligent, self-sustaining men and women, happy and prosperous in all the relations of life, useful citizens, grateful for the blessings they have received,

and rejoicing through their Christian faith in the hope of immortal life.

And what can be said, more than this, of the results of any system of education for the deaf and dumb?

At a public examination of deaf-mutes a few days ago, a letter of one of the most advanced pupils was read, in which the sentiment was expressed—and it was received with applause by the audience—that a deaf-mute without speech was no more than a brute, an ape.

As the son of a sainted mother, who lived an honored, useful, and happy life of eighty years without speech, and who, in spite of her deafness and dumbness, reared her large family successfully, and was the ornament and pride of every circle in which she moved, I repel the unworthy and foolish imputation that deaf-mutes without speech are brutes, and remind those who applaud such a sentiment that there are dumb beasts endowed with much more intelligence than talking birds.

And is there no danger that a method the beginning and end of which is to impart speech to the dumb will bring forth a generation of chatterers, with so little of real education that they must ever remain at the bottom of the social ladder?

I would not be regarded as the opponent of articulation in the education of the deaf and dumb; on the contrary, I have for many years advocated its adoption in my own country, and I am happy in the thought that my advocacy has not been without its effect.

But my observation does not lead me to believe that the mass of deaf-mutes can be taught to speak well. In my opinion a large proportion fall so far short of success that the time spent in giving them the imperfect speech they acquire would be used to much greater advantage in the development of their minds, and in increasing the store of knowledge to be gained by them during the period of their continuance in school. And for those who can learn to speak well, natural signs and dactylology furnish too valuable aid in the course of their education to make it right to throw them aside.

A system which employs all available means, adapting them wisely to the diverse conditions of those who are to be taught, a system which aims at the real and full education of its objects, is the one that will in due time receive the support of all intelligent and candid minds.

And so I do not fear to predict that the system of the future, that on which all opposing elements will unite, and in the upholding of which all hostility and animosity will be transformed into generous emulation, is the combined system.

That there will be schools where speech will be taught to all the pupils, and in which the processes of instruction will be mainly conducted through speech, no one will attempt to deny; and in localities where the establishment of such schools is impracticable, there will be classes and departments conducted in a similar manner. That there will also be schools and classes and departments in which no attempt will be made to give instruction in articulation is, in my opinion, equally certain. In all schools, the language of signs, the natural language of the dumb and the mother language of the world, will be accepted as a valuable and even indispensable adjunct at all stages in the course of instruction, while its excessive and injurious use will be carefully guarded against.

And so will the greatest good for the greatest number be attained, and the millennium of deaf-mute instruction be entered upon.

HENRY BATES CAMP.

BY REV. A. C. BALDWIN, M. A., YONKERS, N. Y.

When such a man as Mr. Camp passes away it is fitting that something more should be said of him than that "he died." Very few people—indeed, none but his most intimate friends—knew his worth. He was modest and retiring, almost to a fault; always "esteeming others better than himself," and more competent to take the lead in important enterprises. Although very retiring in his habits, none were more prompt than he to espouse every good cause, or more ready to help it forward; but it was always in a most humble and quiet way. His was a very useful, but not a very eventful life.

He was born in Durham, Conn., January, 1810, the son of Mr. Dennis Camp, a highly respected and influential citizen of that place. Henry was a bright boy, whom everybody loved. He was never known to quarrel with his playmates nor with anybody else, even to the day of his death. His modest, correct, amiable deportment was a model for all his school-fellows and other associates.

He became hopefully pious in boyhood, and united with the church in 1827. In the autumn of the same year he entered Yale College. His college life was one of diligence and of uniform Christian consistency. He was a good scholar, but had a greater reputation for correctness in the various branches of study than for brilliancy. He graduated in 1831, respected and beloved by all his classmates and the College faculty.

As might be expected, Camp's mind turned toward the profession of the Christian ministry. After a three-years' course of theological study at New Haven and partly at Princeton, he was licensed to preach the Gospel, and soon after received and accepted a call to settle over the Congregational Church and Society in North Brandford, Conn. His ministry there was highly popular and successful, but he had labored with that people little more than one year when his voice utterly failed, and he was compelled, much to the grief of a united and devoted flock, to take a dismission.

Soon after he was thus disabled from laboring in his chosen profession, Providence opened for him an important field of usefulness at the American Asylum for the Deaf and Dumb, in Hartford. He received and accepted an appointment as a teacher in that Institution—a position exactly adapted to his state of health and patient, persevering disposition, and which he most conscientiously and ably filled for a period of thirty-three years, to the entire satisfaction of the directors and all other officers and friends of the Institution.

Much to their regret, and with their respect and affection, Mr. Camp resigned his position in the Asylum in 1869, to spend the evening of an active and useful life in his attractive and beautiful home, in the bosom of an intelligent and most affectionate family.

Mr. Camp's domestic relations were of the happiest character. He was married in May, 1835, to Miss Cornelia L. Baldwin, who was the light of his home for many years, and died universally beloved and lamented March 24, 1875. They had five children—two sons and three daughters. Both sons died before their parents; the elder of them graduated at Yale College, was distinguished as a scholar, and afterward was distinguished as an officer in the army, and fell in battle near Richmond, Va. His memoir has been published in a volume by the Rev. Henry Clay Trumbull, entitled "The Knightly Soldier." Blest with a

competence of all that could minister to temporal necessities, and richer still in spiritual mercies, the home of Mr. Camp was one surpassed by few as the abode of true domestic happiness.

Mr. Camp had not a vigorous constitution; but by strict temperance in all things, and a careful attention to diet and exercise, he survived many of his contemporaries whose prospects for long life were much fairer than his.

The Master called him to his reward, and to join loved ones who had gone before, on the 16th of February last, after an illness of only three days, which was not considered alarming till a few hours before his death. When told by his daughter that his physician had expressed fears that he might not recover, he replied, in his charactertistic, calm, quiet manner: "Well, I am ready to go;" and very soon after, apparently without any suffering, peacefully fell asleep.

[Professor Samuel Porter, of Washington, adds the following sketch of]

MR. CAMP AS A TEACHER.

Good sense, good temper, patience, kindness of heart, and a conscientious devotion to duty—these are the prime requisites for the making of a good teacher. Mr. Camp had these qualities in large measure, and thus could hardly fail to excel in his vocation.

All his work as an instructor was directed and controlled by simple good sense. His genius was not of the sort that seeks to strike out new paths, and exerts itself in the production of novel and ingenious devices; and he was wholly destitute of any ambition to distinguish himself by such means. He followed methods which he found already in use, and was guided by good sense in applying them with reference to the needs of his pupils. Whatever method he adopted, he followed steadily and carried out thoroughly. He was doubtless thus able to gain constantly by experience. He was not diverted from his steady course by experimental excursions, now in this direction and now in that. Good sense also guided him in the administration of discipline and in all his dealings with his pupils.

As respects temper, Mr. Camp was absolutely faultless. No one ever saw in him any manifestation of angry passion; nor did he ever lapse into moods of fretfulness and irritability. Hence,

any severity in discipline that he thought proper to employ would never rouse resentment, but would be submitted to as even-handed justice and as kind and fatherly chastisement. He was uniformly cheerful. He did not suffer his private griefs to throw a cloud of gloom around his intercourse with others. His cheerfulness remained unimpaired under the burden of sore afflictions, which, though keenly felt, were borne with a serene and patient fortitude. This equable and cheerful temper contributed greatly to his success as a teacher. It led him to work with alacrity. It communicated itself to his pupils, and led them to apply themselves with cheerfulness and courage to their tasks.

Closely allied to these qualities of temper, yet demanding distinct mention, was his patience. This held him to perseverance, undiscouraged by dullness and indolence and perversity. It made him a pains-taking teacher, who never spared himself, but performed faithfully and thoroughly all that part of his work which those less patient might be tempted to slight as a wearisome drudgery. Patience, it is needless to say, is an indispensible requisite for a teacher, and especially for a teacher of deaf-mutes.

The kindness of heart which Mr. Camp possessed in a high degree led him to take that real interest in the welfare and the improvement of his pupils which is absolutely essential to the success of an instructor. Motives of this character are the only motives that can prompt to the right kind of effort, and they are the only means of opening the mind and heart of the pupil, and of establishing those intimate relations of sympathy between pupil and teacher which are necessary to success in stimulating and unfolding the mental powers and moulding the character. This quality in the teacher leads also to impartiality of effort for all, as opposed to favoritism shown to a few.

Thus we had strikingly exemplified in Mr. Camp the threefold combination signalized by Coleridge:

> "O'er wayward childhood wouldst thou hold firm rule,
> And sun thee in the light of happy faces;
> Love, Hope, and Patience, these must be thy graces,
> And in thine own heart let them first keep school."

These qualities were, however, in him so thoroughly ingrained, so much a part of his nature, that he needed little of the schooling of which the poet speaks.

To all the traits of character above mentioned, there was added a devotion to duty which brought them all to bear upon his work, and led him to give to it his mind and heart. While the sense of duty thus controlled his conduct and inspired his efforts, it could not fail to act most favorably, by way of example, in influencing and forming the character of his pupils.

In discipline, Mr. Camp was thorough and efficient. His extreme amiability never showed itself as weakness. He was severe in chastisement when occasion required; but, above all, he was uniform and steady in this, as in everything else. He was vigilant, and prompt to check the beginning of disorder. He was firm, but dispassionate. He made timely and judicious use of private admonition. He thus kept his class in perfect subordination. An incident, characteristic of the man, has been reported to the present writer by gentlemen who were at the time pupils in the Institution, though not in Mr. Camp's class. On one occasion—an extraordinary one it must have been—he caught himself as having fallen into a doze while in the school. On recovering himself he inflicted several blows with the ferule upon his own hand, by way of punishment for the fault. This act of his was reported by the class to the other pupils of the Institution, and made an impression that was not effaced by the lapse of years.

While Mr. Camp had no brilliancy of intellect to startle and astonish and no flaming enthusiasm to kindle and rouse, he was always clear, always instructive, always judicious. His bodily frame was lithe and pliable, and sufficiently elastic, though not robust, and was well fitted for sign-making and for the use of the manual alphabet.

It seems almost superfluous to add that in all his intercourse with his associates in the conduct of the Institution, both official and personal, he was altogether without guile or fault. No action or word of his would ever be ascribed to other than the purest and most disinterested motives. No word of wanton detraction ever fell from his lips; no envy or jealousy rankled in his bosom. All who were associated with him were strongly attached to him by his pure and amiable traits.

The lesson which such a life affords to those who would succeed in the profession of an instructor of deaf-mutes, or, indeed, in the work of an educator of any class, is obvious of itself, and needs no comment to enforce it.

RESOLUTIONS OF THE MILAN CONVENTION.

I. The Convention, considering the incontestable superiority of articulation over signs in restoring the deaf-mute to society and giving him a fuller knowledge of language, declares that the oral method should be preferred to that of signs in the education and instruction of deaf-mutes.

2. The Convention, considering that the simultaneous use of articulation and signs has the disadvantage of injuring articulation and lip-reading and the precision of ideas, declares that the pure oral method should be preferred.

3. The Convention, considering that a large number of deaf-mutes do not receive the benefit of instruction, owing to the poverty of their families and of the institutions, expresses the earnest desire that governments shall make such provisions that all deaf-mutes may be instructed.

4. The Convention, considering that the instruction of deaf speaking children by the pure oral method should follow as closely as possible the methods of instruction of hearing and speaking children, declares (1) that the most natural and efficacious means by which the deaf speaking child can acquire a knowledge of language is the intuitive method, which consists in indicating, first by articulation and then by writing, the objects and facts placed before the pupil; (2) that in the first period, called *maternal*, the deaf-mute should be brought to the observation of grammatical forms by means of examples and practical exercises, and that in the second period he should be aided to deduce from these examples the principles of grammar, which should be expressed as simply and clearly as possible; (3) that manuscript books, with the words and forms of language known by the pupil, may be placed in his hands at all times.

5. The Convention, considering the lack of very elementary books to aid in the gradual and progressive development of language, expresses the desire that teachers of the oral method shall publish special books of this kind.

6. The Convention, considering the results obtained by numerous experiments made upon deaf-mutes of all ages and conditions, who, a long time after they had left school, being questioned upon the most diverse subjects, replied correctly

and with sufficient clearness of articulation, and read the lips of their interlocutors with the greatest facility, declares (1) that deaf-mutes taught by the pure oral method do not forget after leaving school the knowledge which they have there acquired, but rather increase it by the conversation and reading which are rendered easier for them; (2) that in their conversation with speaking persons they use articulation exclusively; (3) that articulation and lip-reading, instead of being lost, are developed by practice.

7. The Convention, considering that the instruction of deaf-mutes by articulation has peculiar needs, and considering the almost unanimous testimony of instructors of deaf-mutes, declares (1) that the most favorable age at which the deaf-mute can be received in school is from eight to ten years; (2) that the term of instruction should be at least seven years, and still better eight years; (3) that the instructor cannot successfully teach more than ten pupils by the pure oral method.

8. The Convention, considering that the introduction of the pure oral method into institutions where it is not yet employed should be prudent, gradual, and progressive, in order to be successful, is of the opinion (1) that the new pupils ought to form a separate class, in which the instruction should be given by articulation; (2) that these pupils should be entirely separated from the other pupils who are too far advanced to be instructed by articulation, and that the education of the latter should be completed by signs; (3) that each year a new class of articulation should be established in the school until all the old pupils taught by signs have finished their education.

GIULIO TARRA, *President.*

P. FORNARI, *Secretary General.*

American Institutions for the Instruction of the Deaf and Dumb for the Year 1880.

	Name.	Location.	Date of Opening.	Chief Executive Officer.	No. of Pupils.					No. of Instructors.†				
					During the Year.	Male.	Female.	Semi-Mute.*	Present Dec. 1, 1880.	Whole No.	Male.	Female.	Deaf-Mute.‡	Semi-Mute.*
1	American Asylum	Hartford, Conn	1817.	Job Williams, M. A., Principal	224	136	88	20	184	16	7	9	1	2
2	New York Institution	Washington Heights, New York, N. Y.	1818.	Isaac Lewis Peet, LL. D., Principal; Wm. Porter, M. D., Supt. & Res't Phys.	553	345	208	58	481	19	11	8	4	6
3	Pennsylvania....do	Philadelphia, Pa	1820.	Joshua Foster, Principal	383	211	172	37	327	20	13	7	2	1
4	Kentucky .....do	Danville, Ky	1823.	D. C. Dudley, M. A., Superintendent	144	81	63	4	125	9	7	2	2	2
5	Ohio.....do	Columbus, Ohio	1829.	Chas. Strong Perry, M. A., Superintendent.	495	273	222	77	420	26	11	15	8	6
6	Virginia.....do	Staunton, Va	1839.	Thomas S. Doyle, Principal	99	61	38	11	78	8	7	1	2	1
7	Indiana .....do	Indianapolis, Ind	1844.	William Glenn, Superintendent.	390	220	170	85	321	19	10	9	5	5
8	Tennessee School	Knoxville, Tenn	1845.	Joseph H. Ijams, B. A., Principal	114	71	43	12	111	7	5	2	2	None.
9	North Carolina Inst'n (*n*)	Raleigh, N. C	1845.	Hezekiah A. Gudger, M. A..do	102	49	53	.....	85	7	7	None.	3	1
10	Illinois .....do	Jacksonville, Ill	1846.	Philip G Gillet, LL. D., Sup't	576	333	243	115	502	26	8	18	3	1
11	Georgia .....do	Cave Spring, Ga	1846.	W. O. Connor, Principal	70	36	34	16	55	5	4	1	1	2
12	South Carolina.do	Cedar Spring, S. C.	1849.	Newton F. Walker, Superintendent	38	15	23	4	34	4	3	1	2	None.
13	Missouri .....do	Fulton, Mo	1851.	Wm. D. Kerr, M. A.....do	241	140	101	25	199	11	5	6	4	1
14	Louisiana .....do	Baton Rouge, La	1852.	A. K. Martin.....do	43	23	20	1	35	3	2	1	2	None.
15	Wisconsin Institute	Delavan, Wis	1852.	John W. Swiler, M. A....do	195	109	86	23	169	12	5	7	2	None.
16	Michigan Institution	Flint, Mich	1854.	Thomas MacIntire, Ph. D., Principal	277	155	122	36	242	12	6	6	3	2
17	Iowa .....do	Council Bluffs, Iowa.	1855.	Rev. A. Rogers, Superintendent	196	115	81	13	192	13	8	5	2	3
18	Mississippi.....do	Jackson, Miss	1856.	Chas. H. Talbot, M. A., Principal	69	32	37	7	46	4	3	1	1	1
19	Texas Asylum	Austin, Texas	1857.	John S. Ford, Superintendent	89	53	36	22	78	5	2	3	2	None.
20	Columbia Institution	Washington, D. C	1857.	E. M. Gallaudet, Ph. D., LL. D., President.	132	124	8	25	88	11	10	1	2	2
21	Alabama .....do.....(*n*)	Talladega, Ala	1860.	Joseph H. Johnson, M. D., Principal	50	30	20	2	47	5	3	2	3	None.
22	California .....do	Berkeley, Cal	1860.	Warring Wilkinson, M. A.....do	111	69	42	10	107	8	5	3	2	None.
23	Kansas.....do	Olathe, Kansas	1862.	W. H. DeMotte, LL. D., Superintendent	142	74	68	25	127	8	4	4	2	None.
24	Le Couteulx St. Mary's Inst	Buffalo, N. Y	1862.	Sister Mary Anne Burke, Principal	140	80	60	15	130	11	None.	11	1	None.
25	Minnesota Institution	Faribault, Minn	1863.	Jonathan L. Noyes, M. A., Superintendent.	130	79	51	20	109	8	4	4	1	3
26	Inst'n for Improved Inst'n	New York, (*a*) N. Y.	1867.	D. Greenberger, Principal	135	76	59	27	120	12	1	11	None.	None.
27	Clarke Institution	Northampton, Mass.	1867.	Miss Harriet B. Rodgers, Principal	90	48	42	12	76	12	None.	12	None.	1
28	Arkansas Institute	Little Rock, Ark	1868.	H. C. Hammond, M. A., Principal	88	50	38	3	55	5	3	2	1	None.
29	Maryland School	Frederick City, Md.	1868.	Chas. W. Ely, M. A., Principal	110	66	44	4	87	8	3	5	3	1
30	Nebraska Institute	Omaha, Neb	1869.	J. A. Gillespie, B. D., Principal	81	50	31	6	75	5	3	2	1	None.
31	Horace Mann School	Boston, (*b*) Mass	1869.	Miss Sarah Fuller. Principal	91	39	52	18	80	9	None.	9	None.	None.

32	Whipple's Home School	Mystic River, Conn.	1869.	Mrs. Jennie M. Whipple, Principal	15	12	3	1	12	3	1	2	None.	None.
33	St. Joseph's Institute (*f*)	Fordham, N. Y.	1869.	Mme. Victorine Boucher, President	240	95	145	27	234	21	1	20	1	1
34	West Virginia Institution	Romney, W. Va.	1870.	J. C. Covell, M. A., Principal	83	53	30	12	66	5	4	1	1	1
35	Oregon Institution	Salem, Oregon	1870.	Rev. P. S. Knight.....do										
36	Institution for Colored	Baltimore, (*c*) Md	1872.	F. D. Morrison, M. A., Superintendent	18	9	9	None.	18	4	3	1	1	None.
37	Ev. Lutheran Institution	Norris, Mich	1873.	H. D. Uhlig, Director	46	29	17		40	3	3	None.	None.	None.
38	Colorado Institute	Colorado Sp's, Colo.	1874.	R. H. Kinney, M. A., Principal; J. R. Kennedy, Superintendent	40	20	20	8	34	2	2	None.	None.	1
39	Erie Day-School	Erie, Pa	1875.	Miss Mary Welsh, Teacher	11	9	2	1	10	1	None.	1	None.	None.
40	Chicago Day-Schools	Chicago, Ill	1875.	P. A. Emery, M. A., Principal	57	29	28	2	45	6	3	3	0	3
41	Central N. Y. Institution	Rome, N. Y	1875.	Edward B. Nelson, B. A., Principal	168	99	69		152	10	8	2	3	4
42	Cincinnati Day-School	Cincinnati, (*e*) O	1875.	Robert P. McGregor, B. A., Principal	48	26	22	8	38	2	2	None.	1	1
43	Western Penna. Inst'n	Turtle Creek, Pa	1876.	James H. Logan, M. A., Acting Principal	111	69	42	16	97	7	3	4	None.	2
44	Western New York Inst'n	Rochester, N. Y	1876.	Z. F. Westervelt, Principal	131	73	58	10	113	9	3	6	None.	None.
45	Portland Day-School	Portland, Me	1876.	Miss Ellen L. Barton, Principal	19	11	8	6	19	3	None.	3	None.	None.
46	St. John's Cath. Inst'n (*n*)	St. Francis Sta., Wis.	1876.	Rev. Theo. Bruener, Rector	53	37	16	2	45	4	3	1	None.	None.
47	Rhode Island School	Providence, R. I	1877.	Joseph W. Homer, Principal	28	16	12	13	24	4	1	3	None	None.
48	Mr. Knapp's School (*i*)	Baltimore, (*g*) Md	1877.	Frederick Knapp, Principal	30	17	13		30	3	1	2	None.	None.
49	Phonological Institute	Milwaukie, (*k*) Wis.	1878.	A. Stettner, Principal	21	13	8	None.	21	2	1	1	None	None.
50	St. Louis Day-School	St. Louis, (*l*) Mo	1878.	D. A. Simpson, B. A., Principal	42	24	18	1	37	2	1	1	None.	2
51	School of Articulation (*n*)	Marquette, Mich	1879.	Mrs. A. M. Kelsey, Principal	3	1	2	1	3	1	None.	1	None.	None.
52	Philadelphia Day-School	Philadelphia, (*m*) Pa.	1880.	Jerome T. Elwell, B. A., Principal	8	7	1	1	7	1	1	None.	None.	1
53	N. E. Industrial School	Beverly, Mass	1880.	William B. Swett, Superintendent	9	4	5	3	8	1	None	1	None.	None.
54	Scranton Day-School	Scranton, Pa	1880.	Jacob M. Koehler, Principal	12	7	5		10	1	1	None.	None.	1
55	Dakota School	Sioux Falls, D. T	1880.	Rev. T. W. Berry.....do	7	5	2			2	1	1	None.	None.
55	Institutions in the U. S				6798	3908	2890	‖845	5848	425	203	222	74	58
	National College¶	Washington, D. C.	1864.	E. M. Gallaudet, Ph. D., LL. D., Pres't	79	79	None.	22	58	7	7	None.	None.	2
1	Catholic Inst'n (Male)	Montreal, Can	1848.	Rev. Alf. Belanger, Principal	84	84	None.	4	70	17	17	0	3	1
2	Catholic Inst'n (Female)	Montreal, Can												
3	Halifax Institution	Halifax, N. S	1857.	Albert F. Woodbridge, Principal	68	41	27	2	60	3	2	1	1	None.
4	Ontario.....do	Belleville, Ontario	1870.	R. Mathison, Superintendent	281	162	119	12	236	15	8	7	3	None.
5	Mackay Institution	Montreal, Can	1870.	Thos. Widd, Principal	35	24	11	5	34	2	1	1	1	None.
6	New Brunswick Inst'n	Portland, N. B	1873.	A. H. Abell, Principal	9	7	2	None.	6	2	1	1	1	1
6	Institutions in Canada				477	318	159	23	406	39	29	10	9	2

* Under this head are included the semi-deaf and all the deaf who have acquired some knowledge of language through the ear.
† Including the principal. ‡ Not including the semi-mute teachers. ‖ Number in 48 institutions, containing 6433 pupils.
¶ The National Deaf-Mute College is a distinct organization within the Columbia Institution. Its officers and students are included in the statement of the Columbia Institntion given above. (*a*) No. 1511 Broadway. (*b*) No. 63 Warrington street. (*c*) No. 258 Saratoga street.
(*e*) Franklin street, near Main. (*f*) This Institution has three branches; one situated at Fordham, another at Brooklyn, (510 Henry street,) and another at Throgg's Neck, Westchester county, N. Y. (*g*) Nos. 29, 31, and 33 Holliday street. (*i*) School for hearing youth, but having classes of deaf-mutes.
(*k*) 594 National avenue. (*l*) Cor. 9th and Wash streets. (*m*) 707 Fairmount avenue. (*n*) For the year 1879.

American Institutions for the Instruction of the Deaf and Dumb for the Year 1880—Continued.

	Name.	Method of Instruction.	School-Hours.	Vacation.	Trades.	Value of Buildings and Grounds.	Expend're last fiscal year. For support.	Expend're last fiscal year. For build'gs and gro'ds.	No. vols. in Library.	Total No. pupils have rec'd inst'n.
1	American Asylum	Combined	9 to 12 and 2 to 4	Last Wed. June to 2d Wed. Sept.	Cab., Sh., Ta	$250,000	$49,562	$1,113	2000	2246
2	New York Institution	do	8 to 12 and 1 to 5†	Thurs. after 4th Wed. June to Thurs. after 1st Wed. Sept.	Car., Cab., Bak., Dr., Ga., Pa., Pr., Sh., Ta.	524,000	138,604	7,000	3900	2894
3	Pennsylvania	do	8½ to 11½ and 1½ to 3½	Last Wed. June to 1st Wed. Sept.	Dr., Li., Sh., Ta.	500,000	73,478	11,947	5000	1896
4	Kentucky	do	8 to 1	Last Thurs. June to Sept. 15	Bo., Br., Ga., Pr.	100,000	24,843	.....	500	755
5	Ohio	do	7½ to 9½, 10 to 12½, 2 to 5‡	3d Wed. June to 2d Wed. Sept.	Bo., Car., Pr., Sh.	1,000,000	76,024	6,978	2000	1812
6	Virginia *	do	8½ to 1½	3d Wed. June to 1st Wed. Sept.	Bo., Car., Pa., Pr., Sh., Ta.	250,000	20,000	.....	500	501
7	Indiana	do	7¾ to 1	Last Wed. June to Wed. after Sept. 15	Cab., Ch., Sh.	457,510	50,006	.....	3003	1319
8	Tennessee School	do	9 to 12 and 1½ to 3½	June 15 to Sept. 15	Pr., Sh.	150,000	24,000	.....	200	.....
9	North Carolina Institution*	do	8 to 2	June 15 to Sept. 10	Sh., Se	50,000	41,105	6,000	600	.....
10	Illinois	do	8 to 11 and 12, 1 to 3 and 4½	2d Wed. June to 3d Wed. Sept.	Bak., Cab., Ga., Pr., Sh., Wt.	375,000	80,000	5,000	3880	1478
11	Georgia	do	8 to 1	Last Wed. June to 1st Wed. Sept.	Sh	30,000	13,782	500	1000	298
12	South Carolina*	do	8 to 1	Last Wed. June to 1st Wed. Oct.	Pr., Sh.	35,000	7,166	3,798	.....	164
13	Missouri	do	8 to 11 and 1 to 3	Last Wed. June to last Wed. Sept.	Cab., Pr., Sh.	132,000	.....	.....	800	714
14	Louisiana	do	8 to 1	Last Wed. June to 1st Wed. Oct.	Pr.	50,000	10,000	.....	350	175
15	Wisconsin Institute	do	8¾ to 3	1st Wed. June to 1st Wed. Sept.	Cab., Pr., Sh.	100,000	33,370	87,000	400	549
16	Michigan Institution *	do	8 to 4	Last Wed. June to Wed. after Sept. 15	Cab., Pr., Sh.	377,525	46,354	1,925	2038	671
17	Iowa	do	8 to 12 and 1¼ to 2¼	June 16 to Sept. 16	Car., Pr., Sh.	125,000	25,000	20,000	500	546
18	Mississippi	do	8 to 1½	July 1 to Oct. 1	Dr., Ga.	50,000	10,500	.....	250	.....
19	Texas Asylum	do	8½ to 1½	1st Wed. June to 1st Wed. Sept.	Ma., Pr., Sh.	90,000	7,400	300	108	202
20	Columbia Institution	do	8¼ to 12¼ and 2 to 3	June 22 to Sept. 22	Cab	650,000	52,290	.....	2300	420
21	Alabama*	do	8 to 1	June 25 to Sept. 16	Ch., Pr., Sh.	50,000	.....	.....	.....	150
22	California*	do	8 to 1	2d Wed. June to 4th Wed. Aug.	None	325,000	38,374	68,000	.....	218
23	Kansas	do	9 to 12 and 1 to 3	2d Wed. June to 2d Wed. Sept.	Cab., Pr., Se., Sh.	54,000	19,500	16,000	150	240
24	Le Couteulx St. Mary's Inst.	do	8 to 12 and 1½ to 4†	July 1 to Sept. 1	Dr., Pr., Ta.	50,000	19,000	12,000	400	290
25	Minnesota Institution	do	8 to 12½	June 12 to 2d Wed. Sept.	Co., Dr., Pr., Sh., Ta.	175,000	24,000	.....	800	263
26	N.Y. Inst. for Improv'd Ins'n	Oral	9 to 12 and 1¼ to 3¼	3d Wed. June to 1st Wed. Sept.	None	39,735	31,104	39,735	512	221
27	Clarke Institution	do	9 to 12 and 2 to 4	June 21 to 3d Wed. Sept.	Cab., Se.	100,000	24,211	1,072	796	185
28	Arkansas Institute	Combined	8 to 12½ [to 5†	3d Wed. June to 1st Wed. Oct.	Co., Dr., Ga., Sh.	25,500	10,250	2,800	75	160
29	Maryland School	do	7½ to 9¾, 9¾ to 12½, 2	Last Wed. June to 2d Wed. Sept.	Cab., Pr., Sh.	250,000	24,536	4,416	2100	231

30	Nebraska Institut*	Combined	8½ to 12 and 1½ to 3	3d Wed. June to 3d Wed. Sept	Car., Pr., Se	38,500			460	127
31	Horace Mann School	Oral	9¼ to 2¼	Last Tues. June to 1st Mon. Sep	Se					
32	Whipple's Home School	do	9 to 12 and 1 to 4	Last Wed. June to 1st Wed. Sept	None	6,000			400	51
33	St. Joseph's Institute	Combined	9 to 11¾ and 1½ to 3	Last Fri. June to 1st Mon. Sept	Dr., Se., Ta	114,794	24,281	9,675	400	392
34	West Virginia Institution*	do	8½ to 1½	June 7 to 1st Mon. Sept	Car., Pr., Sh., Ta	75,000	20,697		541	166
35	Oregon Institution			1st Fri. May to 1st Mon. Sept						
36	Md. Inst'n for Colored*	do	8 to 1	June 28 to Sept. 10	Br., Ca	25,000	6,323	6,000		29
37	Ev. Lutheran Institution	Oral	5½ hours	July 15 to Sept. 1	None	20,000				
38	Colorado Institute	Combined	8 to 1	2d Wed. June 10 2d Wed. Sept	Pr	20,000	12,073	6,000	40	50
39	Erie Public Day-School	Oral	9 to 12 and 1½ to 3½	July 1 to Sept. 1			700			18
40	Chicago Day-Schools	Manual	9 to 12 and 1 to 2½	Last Fri. June to 1st Mon. Sept	None					86
41	Central N. Y. Institution	Combined	9 to 12 and 1½ to 3½	Last Wed June to 1st Wed. Sept	Car., Dr., Gl., Se., Sh	30,000	34,601	6,824	100	
42	Cincinnati Day-School	Manual	9 to 1 and 1½ to 4	Last Fri. June to 1st Mon. Sept	None		1,400			
43	Western Pa. Institution	Combined	8½ to 11½ and 1 to 3	Last Wed. June to 1st Wed. Sept	None	20,000	17,769		50	134
44	Western N. Y. Institution	do	9½ to 12 and 1½ to 4	June 20 to 1st Mon. Sept	Car., Dr., Ga., Pa., Sh.	96,000	27,652	2,453	1336	160
45	Portland Day-School	Oral	9 to 12 and 2 to 4	1st Mon. July to 1st Mon. Sept	None		1,900			22
46	St. John's Catholic Inst'n	Combined	6 hours	July 1 to Sept. 1	Ga	10,000				78
47	Rhode Island School	Oral	9 to 1	July 1 to Sept. 5	None					28
48	Mr. Knapp's School	do	9 to 2	July 1 to Sept. 1	None	60,000				
49	Phonological Institnte	do	6 hours	July 1 to Sept. 1	Se	10,000	2,000	480		10
50	St. Louis Day-School	Manual	8¾ to 12 and 1¼ to 3¾	2d Thurs. June to 1st Mon. Sept	None					56
51	Marquette School	Oral	9 to 12 and 1½ to 3	June 5 to Sept. 1						
52	Philadelphia Day-School	Manual	8½ to 1½							8
53	N. E. Industrial School	Combined	9 to 12 and 2 to 4	Last Wed. June to Sept. 12	None	7,500	1,000		75	13
54	Scranton Day-School	Manual	9 to 11¾ and 1 to 3	Last of June to 1st Mon. Sept						12
55	Dakota School	Combined	9 to 12 and 1½ to 3							
	National College	Manual	8 to 12¼ and 1½ to 3½	June 22 to Sept. 22	None				2300	223
1	Montreal Cath. Inst. (Male)	Oral	7½ hours	1st July to Sept. 1	Cab., Pr., Sh	$50,000	$12,000	$11,000	600	250
2	Montreal Cath. Inst. (Fem.)									
3	Halifax Institution	Combined	9 to 12½ and 2 to 4	2d Wed. July to 1st Wed. Sept	Car., Pr., Sh., Ta.	20,000	5,578	1,383		239
4	Ontario do	do	9 to 12 and 1½ to 3	3d Wed. June to 2d Wed. Sept	Cab., Car., Se., Sh.,	144,891	36,597	4,100	300	498
5	Mackay do	do	9 to 1 and 2½ to 4	3d Wed. June to 1st Wed. Sept	Car., Pr.	100,000	6,000	2,800	150	75
6	New Brunswick Institution	do	7 to 1	1st Wed. July to last Wed. Aug	Car., Ga., Se	4,000	1,600	600	400	65

* Contains a department for the blind also, the expenses of which are are necessarily included in the statement of expenditure.

† One session for school and one for shops, by a system of rotation. ‡ Two sessions for school and one for shops, by a system of rotation.

§ Bak.=Baking. Bas.=Basket-making. Bo.=Book-binding Br.=Broom-making. Cab.=Cabinet-making. Car.=Carpentry. Ch.=Chair-caning. Co.=Coopery. Dr.=Dress-making. Ga.=Gardening. Gl.=Glazing. Li.=Lithography. Ma.=Mattrass-making. Pa.=Painting. Pr.=Printing. Se.=Sewing. Sh.=Shoemaking. Ta.=Tailoring. Wc.=Wood-carving. Wt.=Wood-turning.

‖ Total number who have received instruction in 46 U. S. Institutions, 20,062. ¶ Total number who have received instruction in 5 Canadian Institutions, 1,127.

INSTITUTION ITEMS.

BY THE EDITOR.

New York Institution.—Mr. William A. Wheelock, a wealthy gentleman, formerly a director of the Institution, has presented the Institution with three beautiful oil paintings valued at $3,200. They are placed in the chapel over the platform.

A service commemorative of the late Rev. Dr. William Adams was held in the Institution chapel on Thursday, Nov. 18. An eloquent address was delivered by the Hon. Erastus Brooks, of the Board of Directors, and there were other appropriate exercises.

Pennsylvania Institution.—Mr. A. L. Pettingell, for the past nine years a valued teacher in this Institution, with which his father and uncle are also connected, died of malarial fever on the 18th of December last in the twenty-ninth year of his age. He was much beloved by all who knew him, and his loss is deeply felt in the Institution. Mr. Pettingell has made some German translations for the *Annals*, and shortly before his last sickness he sent an original contribution for which there was not space in the present number, but which we hope to publish in the next, together with a biographical sketch.

Louisiana Institution.—Major John Preston, who has been superintendent about six years, died a few weeks ago, and Mr. A. K. Martin, late of the Missouri Institution, has been appointed to that position. Mr. Martin has had long experience, both as teacher and superintendent, having first been a teacher in the Missouri Institution, then superintendent of the Mississippi Institution, and for several years past teacher and vice-superintendent of the Missouri Institution.

Wisconsin Institute.—The Rev. Dr. A. L. Chapin, who has been president of the Board of Trustees for many years, has resigned his position on account of the pressure of other duties. Dr. Chapin's interest in the Institution was due, in the first instance, to his having formerly been a teacher in the New York Institution. His familiarity with the methods of deaf-mute instruction, and his wide influence in the State, have

enabled him to render services of unusual value to the Institution, and his place cannot easily be supplied. By the grace, skill, and ability with which he presided over the Ninth Convention, Dr. Chapin won the respect and friendship of the whole profession in America. We are sure his withdrawal from immediate connection with the management of the Wisconsin Institution will not lessen his interest in the general work.

Iowa Institution.—The legislature at its last session appropriated $1,000, to be used in the purchase of a printing-office. The first fruits of this appropriation now appear in the *Deaf-Mute Hawk-Eye*, a handsomely-printed monthly sheet, ably and discreetly edited by Mr. F. W. Booth, one of the teachers of the Institution, whose experience in the printing-office of his father, Mr. Edmund Booth, and in that of the State Agricultural College, gives him peculiar qualifications for this work.

New York Institution for Improved Instruction.—The corner-stone of the new building, the plan of which was mentioned in the last number of the *Annals*, was laid by the president of the Board of Directors, Mr. Isaac Rosenfeld, with appropriate ceremonies, on the 4th of October last. The preliminary exercises were held in the chapel of the Normal College, where suitable addresses were delivered by Mr. Rosenfeld, Mr. Oscar S. Strauss, Mayor Cooper, Judge Noah Davis, Judge Shea, and others.

Horace Mann School.—Miss Alice M. Jordan resigned her position as teacher on the 1st of November last, and Miss Sarah A. Jordan was appointed to fill the vacancy.

West Virginia Institution.—The vacancy occasioned by the retirement of Mr. Ferguson has been filled by the appointment of Mr. J. Brooks McGann, of New Jersey. Mr. A. D. Hayes, who has charge of the printing department and is assistant editor of the *Mirror*, now also instructs a class of deaf-mute pupils.

Western Pennsylvania Institution.—Miss E. B. Roup and Miss Ella A. Taggert retired from teaching at the close of the

last term, and Mr. Jas. C. Balis, a graduate of the National College, and Miss S. J. Cuddy are at present filling the vacancies.

Mr. Logan has resigned the position of acting principal, which he has filled since the establishment of the Institution. Mr. Logan's management has doubtless lacked discretion in a few minor matters of detail, but it has been on the whole remarkably faithful, skilful, and efficient, while his able reports and his periodical, the *Raindrop*, have given the young Institution over which he presided unusual distinction among the schools of the country. We hope he will not be permanently lost from the profession.

Philadelphia Day-School.—Mr. Jerome T. Elwell, a graduate of the Pensylvania Institution and of the National College, has opened a day-school at 707 Fairmount avenue, Philadelphia. It cannot yet be said to be established upon a permanent basis, there being a difference of opinion among its friends as to whether it should be under the direction of the Pennsylvania Institution or of the city Board of Education. In view of the great need of such a school, we hope that some definite arrangement will soon be made and the permanence of the undertaking assured.

Scranton Day-School.—The Board of Education of Scranton, Penn., have established a day-school for the deaf as a part of the public school system, and appointed as teacher Mr. Jacob M. Koehler, a student of the National College. The work is carried on in one of the public school buildings.

Dakota School.—The Rev. Thos. B. Berry, formerly a teacher in the New York and Maryland Institutions, and Miss Jennie Wright, who has taught in the Nebraska Institution, have opened a school for deaf-mutes at Sioux Falls, D. T. Mr. Berry is rector of the Episcopal Church in that town, and does not mean to abandon his church work for deaf-mute instruction, but merely to assist in the establishment of the school. We hope his benevolent work will be adopted by the territorial legislature and grow into a prosperous institution.

MISCELLANEOUS.

BY THE EDITOR.

Order of Thought and of Words.—The following remarks, taken from the New York *Times*, relate to a subject which has been much discussed in the *Annals:*

"Dr. Peet, at the closing exercises of the New York Institution for the Instruction of the Deaf and Dumb, gave utterance to some observations respecting the natural mode of intellectual conception which are worth noting as the opinions of a practical expert in the study of mental and moral processes. A bright little fellow of ten or twelve years of age had just given ideographic representation of some animals, and of the compound action of a man shooting a bird from a tree. The representation of the tree came first; then the bird was represented as alighting upon the tree; then the lad retired a few feet and gave the representation of a hunter taking aim with a fowling-piece; then the report of a musket was interpreted, and finally the fall and gasping of the bird. The presentation was so vivacious and dramatic that it scarcely needed the verbal commentary furnished by Dr. Peet to advise the audience as to the nature and progress of the story. In commenting upon this presentation, Dr. Peet said he was satisfied that the boy had followed the natural mode of conception in telling the story just related; he had done exactly what an artist would have done in putting the story upon canvas, and from this Dr. Peet drew the conclusion that the natural mode of intellectual conception is the pictorial one. It did not apparently occur to Dr. Peet that one must form an opinion upon this question from pathological phenomena, and that where the sense of hearing and its correlative articulate expression are absent, the eye furnishes the only means of arranging the sensations in coherent order, and enters into the process of conception probably by reflex action. This well-ascertained fact of the compensation, in a measure at least, of one sense for another, accounts for many curious psychological phenomena. It has been found that poets and painters often possess the power of reflex action of the eye—that is, of actually reproducing upon the retina an image or scene which may be essential to poetic or artistic narrative. Goethe possessed this faculty; so did Shelley, and it is found to be the rule generally with persons of extraordinary imaginative power. It may be concluded, then, that if the optical organization is dominant, the mode of intellectual conception will be pictorial, while, on the other hand, in privation of optic organization, as in the congenitally blind, but not deaf and dumb, it is found to be rhythmical. There are few who have not noticed the curious metrical cadence in which blind persons usually converse, the action

generally coming first in the structure of the sentence, until proper training has interposed to prevent it. In other words, a deaf-mute depends upon optic organization for his mode of conceiving an action, and conceives it pictorially, while a victim of blindness depends more specifically upon the ear, and conceives the action first. Dr. Peet's view is precisely that which an experience of many years in the study of deaf-mutes has impressed upon his mind as the prevailing mode of intellectual conception; and doubtless it is the prevailing mode in persons deprived of hearing, but having the sense of sight intact. Had his studies been among healthy children, with normal development of all the senses, he would have formed a different opinion, and arrived at different conclusions. Observation establishes the fact that, where the senses are all intact, they enter into the mode of intellectual conception in proportion to their relative sensitiveness and intensity, and hence no one mode of ideation can be insisted upon as the normal one, to the exclusion of all others."

Death of Mr. Downing.—The Rev. G. A. W. Downing, who has devoted his life to the welfare of deaf-mutes, first as a teacher and in recent years as a missionary to adults, died at his home in Manchester, England, on the 13th of July last. He was a zealous, unceasing worker for the temporal and spiritual welfare of the deaf, and doubtless shortened his life by his self-sacrificing labors. A son of his, Mr. P. W. Downing, is a teacher in the Minnesota Institution.

The Abbe Lambert.—Every year several prizes called *prix de vertu* are bestowed by vote of the French Academy upon persons whose services to their fellow-men are deemed worthy of special recognition. Last year, the Abbe Lambert, formerly chaplain of the Paris Institution, was thus honored. Mr. Victorien Sardou, who presided on the occasion of the distribution of the prizes, spoke in high terms of the labors of the good Abbe for the intellectual and spiritual welfare of the deaf-mutes of France, especially his treatises on the sign-language, his course of instruction for illiterate adults, his periodical for deaf-mutes, *le Conseiller*, his religious services for adults in the sign-language, and his "Home" for deaf-mute girls and women at Bourg-la-Reine. The prize bestowed upon the Abbe was a purse of 1,000 francs.

Maurice Koechlin.—We quoted from a newspaper in the last number of the *Annals* (p. 295) a notice of Maurice Koechlin, a pupil of Mr. Hugentobler, of Lyons, who has recently passed

the first examination for the degree of Bachelor of Letters in that city. Mr. Hugentobler has kindly furnished the following additional particulars concerning this youth:

Maurice Koechlin was born at Mulhouse, Alsace, in 1864. He lost his hearing at the age of six years from cerebro-spinal meningitis. In 1871 he was placed under the instruction of Mr. Hugentobler, who taught him French and German, and all the other branches he has studied except Latin and Greek. In these languages young Koechlin has been assisted by an outside teacher, who, beginning in 1876, has given him three hours a week of instruction. The examination which he passed was in French, Latin, Greek, literature, rhetoric, history, and geography. He is still pursuing his studies.

The Executive Committee.—Mr. Gilbert O. Fay has resigned his position as a member of the Executive Committee of the Convention of American Instructors of the Deaf and Dumb, in consequence of his withdrawal from the superintendency of the Ohio Institution.

NOTICES OF PUBLICATIONS.

BY THE EDITOR.

ACKERS, B. ST. J. Advantages to the deaf of the "German" system in after life. 1880. 8vo., pp. 15.

ACKERS, MRS. ST. JOHN. Mental development of the deaf under the "German" system. 1880. 8vo., pp. 15.

BUXTON, DAVID. Speech and lip-reading for the deaf. A teacher's testimony to the "German" system. 1880. 8vo., pp. 15.

HULL, SUSANNA E. My experience of various methods of educating the deaf-born. 1880. 8vo., pp. 18.

KINSEY, ARTHUR A. On the education of the deaf. 1880. 8vo., pp. 23.

The five pamphlets above named, ably advocating the articulation method, were written for the Milan Convention. We regret that our lack of space permits us only to record the titles.

KINSEY, A. A. Report of the proceedings of the International Congress on the Education of the Deaf, held at Milan, September 6–11, 1880. Taken from the English official minutes. With an appendix containing papers written for the Congress by members of the "Society for training teachers of the deaf, and diffusion of the 'German' system in the United Kingdom." London: W. H. Allen & Co. 1880. 8vo., pp. 159.

LA ROCHELLE, ERNEST. Le Congrès de Milan pour l'amélioration du sort des sourds-muets. Rapport adressé a M. Eugène Pereire, président du comité d'organisation. Paris: M. Saint-Jorre. 1880. 8vo., pp. 31.

Both these reports of the Milan Convention are written from

the articulation point of view, Mr. Kinsey's giving more prominence to the part taken by the English members, and Mr. La Rochelle's exulting in the conclusions as a triumph of the method of Pereire. In the English report are included all the papers named above, and one besides, "On the health of deaf-mutes," by E. Symes-Thompson, M. D. This report may be obtained of Dr. David Buxton, 298 Regent street, Portland Place, London W., for $1.25, which may be sent through the postal money-order office.

BRAY, CHARLES. How to educate the feelings and affections, and bring the dispositions, aspirations, and passions into harmony with sound intelligence and morality. New York: S R. Wells & Co. 1880. 12mo., pp. 226.

The pupils of our institutions, from the nature of their misfortune, lose so much of the usual home influences for good that there is more need than in the case of other children that their teachers should give special attention to the subject of which this book treats. We cordially commend it to teachers of the deaf, and to educated deaf-mutes, as containing wise doctrine on the important subject which it discusses, and many useful practical suggestions. The accompanying phrenological illustrations, which have no connection whatever with the text, do not, in our judgment, add to the value of the work.

MALLERY, GARRICK. Introduction to the study of sign-language among the North American Indians, as illustrating the gesture speech of mankind. Washington: Government Printing Office. 1880. Large 4to, pp. 76.

—— A collection of gesture-signs and signals of the North American Indians, with some comparisons. Washington: Government Printing Office. 1880. Large 4to, pp. 329.

Both these publications are preliminary to the important work on the sign-language of the North American Indians which Col. Mallery has in preparation. The one first named is in part the same as that published in the last volume of the *Annals*, (pp. 1–21,) but with considerable additions. The other contains all the material collected by Col. Mallery up to July 31, 1880, and is distributed only to collaborators, being intended to aid them in making corrections and suggestions. It includes descriptions of many signs used by uneducated deaf-mutes, contributed from their own recollection by Mr. Ballard, of the Columbia Institution for the Deaf and Dumb, and Messrs. Ziegler, Cross, Hasenstab, and Larson, students of the National College. Col. Mallery is still desirous of obtaining the coöperation of instructors of the deaf, as explained in the last volume of the *Annals*, page 1.

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SCHOOL-ROOM SUGGESTIONS.

BY RICHARD S. STORRS, M. A., HARTFORD, CONN.

THERE is no department of instruction in which the new teacher feels more utterly helpless than in deaf-mute teaching, for there is no other in which his past general experience seems less valuable to him. He is entering a new world, as it were, and dealing, as it seems to him, with a different race of beings from those he has hitherto known. Hence he is especially dependent upon and especially values the suggestions of those already somewhat experienced in this new world and work.

And this is true, not alone of the new teacher, but also of the true teacher at every stage of his progressive experience in deaf-mute teaching. There is no other department of instruction in which the suggestions of experience are more valued by all the workers, because in none other are the methods more necessarily unique and individual.

For this reason I was especially interested in the proposed "Contributors' Corner" of the *Annals*, hoping that many workers in our common vineyard would make it the repository of their facts and fancies—miscellaneous hints and suggestions originating in individual experience—for the common benefit of all, and that so it might gradually grow into something akin to that "*manual of school-room methods*," the preparation of which has for twenty years been urged upon one and another Nestor in our profession—hitherto, I regret to say, in vain. There can be no doubt that the experience of every teacher in a field where all best work is necessarily so personal and pecu-

liar must afford him many hints and suggestions, each perhaps too minor in itself to warrant extended presentation, and yet each too valuable to be entirely withheld from the common treasury.

If, however, for sufficient reason, such an anonymous "Contributors' Corner" seems an inexpedient addition to the *Annals*, may not the basis of the desired manual be secured in another way? Of extended and elaborated theoretical articles the pages of the *Annals* show no lack, but of paragraph papers, if we may so term them, there are comparatively few.

My suggestion would be that each teacher, young or old, whose note-books and memory furnish the requisite data, should gather up into one or more articles—under some appropriate heading suggestive of mere miscellany, and obviously relieving from consecutive unity of topic or treatment—whatever has peculiarly interested or impressed him in his professional experience,—practical methods, critical observations, interesting surprises in pupil's work,—and that such articles should from time to time find place even among the elaborate discussions of the *Annals*. I am not sure that they would not prove of equal interest with these, both to the professional and the general reader. It is with the hope that similar paragraph papers may follow from other pens, that I offer these few jottings from my own portfolio.

Movable Black-Boards.—Some fifteen years ago I was led to provide my school-room with a set of large wooden black-boards, 54 inches long by 36 inches wide, in addition to the large Welsh slates, with which the room was also furnished. These wooden boards were prepared for chalk or crayon writing upon both sides, and were stiffened at each end by thin transverse cleats screwed on each side. The boards thus prepared rested, when in use by the pupils, upon the same ledge which held the large slates in inclined position, ranged around three sides of the school-room. The object in providing them was to enable me to bring each pupil's written exercise successively to my own easel, standing in front of the seated class, and there to examine and correct it for the benefit of all, with the maximum of convenience and concentrated attention and the minimum of movement and disorder in the class. For this purpose I have found them a very great convenience. Subsequent experience

has also developed other advantages from their use, so numerous and important that I have come to regard them now as quite indispensable in my school-room.

Across my own side of the school-room wall I have fastened two long horizontal cleats, with vertical lips, the cleats being distant from each other a little more than the length of the movable black-boards, the bottom cleat about four feet from the floor. It is the work of a moment only to place one of the boards in position upon this wall, between the cleats, in sight of the whole class, where it is retained by the projecting lips before mentioned. Seven of these boards can be thus placed in continuous position at the same time. Any exercise written upon these boards by the teacher can remain before the pupil's eye as long as desired; can then be hidden from the class by a reversal of the board, and, after they have written the same exercise upon their small slates, can, by a second reversal, be again exhibited for the pupils' comparison with their own version.

Again, in the development of important subjects, it is frequently desirable that the explanation or exercise of one day should be referred to upon a second day, or even at a longer interval. Since these boards are prepared upon both sides and so easily reversible, it is possible to allow any given exercise to remain upon the back side as long as desired, while still using the front side for current exercises.

In teaching history, for example, it is always desirable that campaigns, battles, explorations, etc., should be illustrated in recitation by special crayon maps, drawn at the very time by the pupils, with the teacher's assistance, in presence of the reciting class. The enlarged scale of such maps, and the absence from them of all irrelevant matter, give them a great advantage over common wall maps, excellent and indispensable as these also are. The use of such crayon maps may be required, however, for several successive days, or even weeks, as in following out the successive campaigns of the French and Indian, or the Revolutionary War. It is a very great convenience to have the map thus drawn upon one of these large wooden black-boards, thus continuously at hand as long as needed.

So, too, a set of sentences illustrative of some principle in language, or any other exercise, may often advantageously remain unreferred to for several days after the first presentation,

and then be again exhibited without the labor of rewriting them. Then, again, there are many visual aids to the clear comprehension of various subjects, which it is convenient to have at hand for considerable periods for instant reference or use. Of this nature are the question-boards and the defining-board, described in the article upon "Methods of Deaf-Mute Instruction," in a preceding number of the *Annals*, and various synoptical and symbolic arithmetical and grammatical devices or outlines, all of which it is very convenient to have always ready at hand, in a shape to receive upon themselves the particular example which is to be explained or illustrated. All such skeletons or outlines, if drawn upon these wooden black-boards with a red-wax carpenters' pencil, are so comparatively unobtrusive to the eye that they do not at all interfere with the use of the board for common writing, while sufficiently distinguishable for their own appropriate use. They are inerasible by cloth or sponge even, and so are always ready for use, to test by them any exercise of the pupil or teacher. By such constant and critical reference to them they become enstamped upon the pupils' minds, and very helpful to them in insuring correct work. I ought not to omit, also, the great advantage to the teacher of being able to face his class while writing his own exercises upon these movable boards, placed upon his own reversed easel, the exercises to be afterwards exhibited to the pupils by reversal of the board or easel. The teacher of any class, however well disposed it may be, will turn his back upon it as little as possible.

Colored Crayons.—The use of at least two different colors of black-board crayons by the teacher of deaf-mutes will be found quite desirable in all language exercises. The best color after white is yellow; the next best, brick-red. The white would, of course, be the crayon of ordinary use; the second color would be used in interlining corrections and alternative expressions, synonyms, etc. If the corrections of any written exercise, whether upon slate, paper, or black-board, be made with a different instrument or medium than that used in the original exercise, they will be much more likely to arrest the eye and secure attention. A lead-pencil exercise may be best corrected with pen and ink; a black-ink exercise with some fancy-colored ink, and a white crayon with a colored one. Especially useful, however, is this second color to interline synonyms, or equiv-

alent phrases, without thereby confusing the flow of the narrative to the mind of the reader. The very liberal use of the second color in this way will be found one of the most effective methods of improving the pupils' language.

So in all exercises under the form of question and answer, whether dialogue or recitation, it greatly promotes clearness and readiness of apprehension to have the questions all in one color and the answers in another.

These are samples only of many helpful uses to which contrasting colors may be applied in the deaf-mute school-room, and the aid thus rendered by the eye to the mind, in securing its instantly clear and correct correlation of different portions of any one exercise, is by no means trivial.

Exercise Correction.—I am under the impression that the waste of time and effort in the correction of written exercises of deaf-mutes is much greater than most teachers are aware of. This results partly from the more fragmentary or isolated character of the correction when presented to the eye merely, in an interlineation, than when taken by the ear also, or even only mentally pronounced by a speaking person in its connection with its context, and partly also from the too frequent disregard of that prime necessity in such correction—that the pupil should revive in his own mind the entire and exact conception which the language was an attempt to express. There is no magic virtue in simple fidelity and patience in the teacher, to give efficiency to efforts put forth in disregard of the essential conditions of success. To sit by the side of a passive pupil, and go slowly over with him an exercise written, perhaps, some hours before—the teacher changing a tense here and a pronoun there, and the pupil assenting, or, perhaps, even suggesting the changes when the exact place is pointed out to him—this does not at all insure any strong or even correct impression upon the pupil's mind, and is more likely than not to prove effort nearly wasted. That "go" is changed to "went," or "my" to "your," or "the all" to "all the," does not necessarily involve any revival in the pupil's mind of his original thought as a whole, even when he suggests the changes himself; and without such complete and connected revival of the thought the detached correction has small value. To realize the maximum of benefit to the pupil from any cor-

rection, his own mental activity must be awakened and at once exercised in applying the correction to his whole original expression—not merely to a small fragment of it.

My own way of attempting to secure this clearness and justness of impression is to require, as far as it is practicable, the complete rewriting of corrected sentences. I distrust everything short of this, having so often seen how easily even fairly bright pupils evade the reconstruction effort, and rest satisfied in the changed word or phrase merely. I confess, too, the necessity of watching carefully even this rewriting, lest it become merely mechanical copying. Time and opportunity must be given the pupil, and *his own interest must be enlisted ;* but under these conditions the energizing of his own mind upon the correction in the immediate re-expression of his whole thought not only deepens the impression, as does all thought expression, but does much to insure its correctness as a whole. If it be objected that such a method takes too much time, the obvious reply is, that the benefit of corrections to a pupil is proportioned, not to their number, but to the *force* and the *justness* of the *impression* made upon the pupil's mind.

———

Correspondence Correction.—To what extent and when to correct the correspondence of the pupils with their friends is a practical problem not free from difficulty. As no exercise enlists the real interest of the pupil more deeply than his letter-writing, so is the careful correction of no other exercise more helpful to him. Yet, on the other hand, the letters as sent to the friends should never be corrected letters, but should exhibit to them exactly and only the pupil's own ability. My own practice for many years has been as follows: The pupils write their letters first with lead pencil, upon sheets of common yellow exercise paper, furnished to them for this purpose. These letters they then copy exactly as written upon ordinary writing paper, and these copies are sent, entirely uncorrected, to their friends. The original yellow-paper letters are then collected by the teacher, and at his early convenience examined and mistakes indicated by underscoring. At intervals during the month ensuing, before the next letters are to be written, he copies faulty phraseology upon large black-boards or slates, in sight of all the pupils, who all themselves then attempt the proper correction by rewriting each faulty proposition *in full*, as hereto-

fore suggested. Lastly, the true correction is shown by the teacher, and all are required carefully to note it. The corrected pencilled letters are then returned to their respective writers, to be kept by them for future reference. I have found this plan to work very satisfactorily. The knowledge that the letters must go to their friends precisely as written by themselves greatly stimulates carefulness in preparing them, as also does the apprehension of the subsequent criticism of the whole class upon mistakes.

To avoid wounding the sensibility of any pupil, however, the faulty sentences should be exhibited upon the black-board in a mixed and wholly anonymous manner, as is easily done by small changes in the copied sentences not affecting the faulty portion. The greatest interest is always manifested by the pupils in these corrections of language already gone to their friends, and previous letters are often reread, with their corrections, just before writing new ones, to avoid repetition of former mistakes.

Pupils, indeed, who have always been allowed to lean upon the teacher for correction of letters before sending them will not, probably, at first relish a plan which throws the responsibility for corrections so entirely upon themselves, while parents, who may have hitherto received only corrected letters, will need, of course, to be frankly apprised of the change in plan, with its reason. A short experience will, however, fully satisfy both parties. *Crede experto.*

The Hektograph.—It would seem as if an almost new era in deaf-mute instruction ought to date from the introduction into our school-rooms of the dry-copying process—now, finally, known and sold as the hektograph. The very great facility which this process affords the teacher for multiplying copies of exercises exactly adapted to the daily progress of his class is certainly, in the confessed scarcity of suitable deaf-mute text-books, of the very highest importance. The fugitive character of much of our school-room work, whether signed, spelled, or written, has always been a chief obstacle to its permanent impression on the pupil's mind. There has hitherto been no other way of securing for these exercises the subsequent repeated attention of the pupils than by having them copied by the pupils themselves into blank books. The obvious incon-

veniences of this method, the great loss of time resulting from it, and the many inaccuracies of the pupils in copying, have all conspired to discourage this plan ; and, as a consequence, very much of every teacher's best illustrative work, founded on his regular course, has passed away with the day and the occasion which originated it.

Especially has this obstacle proved almost insurmountable in pursuing a strictly scientific method of language teaching like that outlined in the April and October numbers of the last volume of the *Annals*, where the absolute lack of suitable text-books has compelled the teacher to provide his own daily language lessons, as well as illustrative work, with no other possibility of adequately duplicating these lessons than by the tedious and often inaccurate copying of the pupils. To the teacher desiring to pursue any such carefully graded and scientifically progressive system of language development, this dry-copying process comes as an almost priceless auxiliary.

Under any method of instruction, however, the many idioms and colloquialisms of even the simplest of ordinary text-books constitute a great and peculiar embarrassment to the deaf-mute, and necessitate a very large amount of illustrative work by the teacher, the chief value of which, to the pupil, is derived from frequent subsequent reperusals. Still more difficult has it been for a teacher to provide for his class duplicates of ex-tempore maps, diagrams, or any other visual illustrations which he may have used in his day's work, since the copying of these by the pupils would often be impossible. In all these and numberless similar embarrassments of the deaf-mute teacher, the dry-copying process offers instant and invaluable assistance. By its aid any teacher can, in a very short time, from a single carefully-written original draft of his own, easily provide duplicates sufficient in number for several classes, leaving both teacher and pupil without excuse for class work forgotten as fast as presented.

Some such process has always seemed a very great, though almost hopeless desideratum. Zinc printing, the papyrograph, and the electric pen have successively raised our anticipations, only speedily to disappoint them by unlooked-for difficulties. The dry-copying process alone seems to meet the want, and to meet it so completely as to leave little more to be desired.

A School-Room Incident.—Having occasion recently to relate an incident by signs to a pupil new to my own class, I was much surprised to find that in her written version of the incident the keeper of the prison figured as the "prisoner." It seemed a clear case of excessive carelessness. A little inquiry, however, not only relieved the pupil from this suspicion, but converted criticism into amused approval. It seemed that the pupil had already learned to associate the words "jail" and "jailor" with the signs used by me. I had, however, spelled to her the word "prison" as the one which I desired her to use, and she, reasoning from analogy alone, wrote of the prison-keeper as she would have written of the jail-keeper. The mistake was so natural and almost necessary, that I could only wonder I had never encountered it before.

The whole incident furnishes a good illustration of the frequent possibility of interpreting a thoughtful pupil's apparent mistakes, so as to win for him credit instead of criticism. The intelligent witnesses of this incident were far more impressed in the pupil's favor by the explained mistake than they would have been by her entire correctness at first. The teacher must, indeed, expect every variety of visitors in his class-room, and must treat all with due regard; but if impatience toward any were ever allowable, it would certainly be toward those who can make no distinction between a grammatical and an idiomatic mistake. The former are always blameworthy in properly trained pupils, for they always indicate carelessness on the pupils' part; the latter, on the contrary, are quite as likely as not to indicate thoughtfulness and correct analogical reasoning. The analysis and explanation of such originalities of the pupils' expression are among the most interesting and profitable incidents of the teacher's work. The pupil's sentence, "I am sorry from my sins," may be well compared with our own common usage, "I am nervous from fatigue," and will thus appear philosophically correct and creditable to the pupil, even if idiomatically incorrect. "He saw the man came," will not be too severely criticised by the teacher who notes that both actions are past, and would necessarily take the past tense, if used as predicates, as, *e. g.*, "He saw the man who came," or, "He saw that the man came." It is only our abbreviated infinitive and participial constructions which authorize the apparently anomalous expressions, "I saw him come," "I saw him

coming." "The boy asked her mother," will certainly excite more interest than impatience in the teacher or visitor who compares it with the French "*sa mère*," or the Latin "*suam matrem*," strongly suggestive of some underlying reason for the apparent mistake. It would have been one of the many advantages of the proposed "Contributors' Corner" if it might have become the repository of many similar thoughtful originalities of deaf-mute expression, which every teacher is constantly meeting with.

A Linguistic Experiment.—A very interesting experiment was tried at the Hartford Institution at the time of the last annual examinations, the result of which seemed to those who witnessed it to afford strong evidence in favor of the scientific method of language instruction as now adopted there. Several entire classes at different stages of progress, from the first year to the seventh, were assembled together in the chapel, where a simple story was narrated to them all, in signs, by the principal. Each pupil was then furnished with paper and pencil, and required to write at once his own version of the story just told to him, testing thus in the exactest manner each pupil's ability to catch ideas from signs and to express them in his own language. Every possible precaution was taken that each version should be the pupil's own unaided work, and this result was rendered absolutely certain.

I am permitted to give here, in advance of other possible use to be made of them, three of these versions—one by a congenital mute, under instruction by this method nine months; the other two by two similar mutes, under similar instruction, between three and four years. The reader will catch the story with equal readiness from either of the versions, and may, very probably, be most strongly interested in the simplest one, as showing the surprising accuracy and adequacy of the bare "proposition style," as used by a pupil only nine months advanced from absolute ignorance of even the alphabet. A similarly correct, though unidiomatic exercise in French or German, by an English-speaking pupil of only equal age—11 years—and of equal opportunities, would, I think, be highly satisfactory to most teachers of those languages;—and it must be remembered that the English is always a foreign language to the deaf-mute.

The second version, however, is worthy of attention, not only for that clearness and correctness of expression which this method of instruction obviously tends to produce, but also for a general freedom of expression which the scientific plan has sometimes been supposed to prevent. That this is not a necessary result in the case of pupils of good natural linguistic endowment, is amply attested by very many other versions besides the one here given.

The third version will be of interest, to teachers at least, as being as poor as any, if not the very poorest, in a class of seventeen unselected pupils, and illustrating, thus, the tendency of this method of instruction to benefit the poorer half of the class and to keep the whole class nearer together, even if somewhat at the expense of the brighter portion in respect of idiomatic language. There is no doubt that a few of the pupils in this class might have acquired a somewhat more idiomatic and yet equally correct style under the "natural" method of instruction, since their own natural linguistic endowment would have enabled them to assimilate the heterogeneous material in which that method chiefly deals; but there is equally little doubt that only a few could have successfully done this, and that all the rest of the class would have soon become much more widely separated from these than under the method actually used. This gain of the brighter ones, too, in idiomatic elegance would have been made at the expense of some of that careful analytic mental action which it is a prime object of the scientific method to encourage, and which alone can make true students of them.

I.

"Tommy is his sister's brother. His sled slides on the snow. Next summer Annie goes to a tree. Annie sits on the grass under the tree. Tommy picks daisies. He gives them to Annie. He tells Annie Tommy wants sled. Annie laughs. Annie tells Tommy sled slides on the grass not. Again Tommy tells Annie wants sled. She goes into a barn. She sees the sled. She takes it. She carries it. She puts it on the grass. Tommy sits on it. Annie pushes it. Tommy's sled slides not. She takes the sled. She carries it into the barn. She sees an old barrel. She takes it. She carries it to Tommy. She sees not many nails in the barrel. Tommy goes into the barrel. Annie pushes

it. The barrel rolls fast. The nails scratch Tommy's face and hands. His face and hands bleed. He cries. Annie hears him. She runs and follows the barrel, but the barrel rolls fast. It stops. Tommy goes out of the barrel. He is sore. Annie sees him. She pities him. She holds him. She carries him into her house. Their mother sees him. Annie tells her mother. She reproves Annie. Her mother washes Tommy. She puts him on his bed. He is well. Annie is happy.

"E. M."

II.

"Once a little boy, whose name was Tommy White, lived in a large white house, which stood on the top of a high mountain, with his sister, named Annie. Annie loved Tommy, and took care of him every day. In the winter Tommy and Annie often slid down on the snow on the mountain, and they liked to do so. In the spring Annie sat under the tree on the grass. Tommy ran and picked some daisies, and ran to Annie and gave them to her. Then he told her that he wanted to slide down the mountain on the grass; but she laughed at him, and told him that he could not slide on the grass, because there was no snow on the grass. He again asked her many time. Finally she went into the barn and took a sled and carried it out of the barn. Tommy sat on it, and Annie tried to push him sliding down; but she could not do so. Then she took it again and carried it into the barn. She saw an old barrel, which she took, and carried it out of the barn. There were many nails through around the barrel, but she did not see them. She told Tommy to go into the barrel, and he did so. Then she pushed it rolling down the mountain slowly; but pretty soon it rolled very fast. Tommy's face and hands were hurt by many nails, and he cried very loudly. Annie heard him screaming, and she was afraid, and ran down towards the barrel, but she could not catch it. Finally it rolled down and stopped rolling. Tommy came out of the barrel, and his face and hands were bloody and sore. Annie pitied him, and took him to her home and told her mother about Tommy and the barrel. Her mother reproved her. She washed Tommy's face and hands nicely, and then she carried him to his bed. He lay on it, and by-and-by he was well again. Annie was very happy because he was well again.

"C. G."

III.

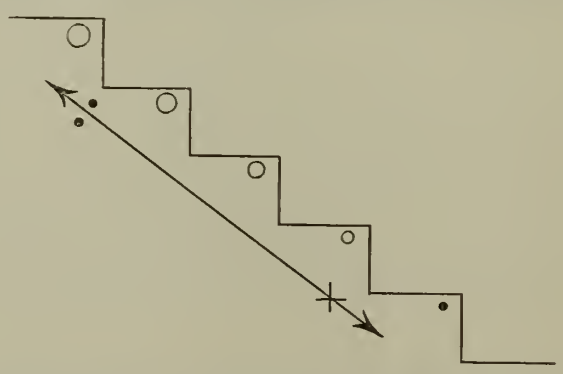
"Once Tommy White lived in a large white house on the top of a mountain. Tommy had a sister. His sister's name was Annie. Annie was very fond of him. Every day she kept him. In the winter Annie and Tommy sat on the sled on the top of the mountain. They liked it very much. One day in the spring Annie and Tommy went out of the house to play. Annie sat on the grass under a tree. Tommy picked some daisies and gave them to her. Tommy asked her that he wished to slide on the top of the mountain, but Annie told him that he could not slide on the grass, and it was not snow in the spring. She laughed at him. He often asked her that he wished to slide on the mountain. Annie and Tommy went into the barn and took a sled out of the barn, and carried it and put it on the grass. Tommy sat on the sled and Annie pushed him, but he could not slide. Annie carried it into the barn again. She saw an old barrel and carried it and put it on the grass. She did not see many nails of the barrel and Annie pushed the barrel and rolled it at last. Tommy screamed and Annie heard him. She pitied him and went to the barrel and saw his face bleeding. She took him in her arms and carried him to his home. She told her mother about him. Her mother reproved her. She washed Tommy's face and carried him to the bed. He was better. Annie was glad that he was better. "L. R."

No versions are given from pupils of more than four years' standing, because the scientific method is *strictly* followed at Hartford for only four years. Beyond that point, the most important constructions having been all carefully explained and the pupil well grounded in their use, our *practical* system freely engrafts idioms and anomalous constructions, and encourages the brighter pupils in their use, at the same time cautioning and discouraging the duller ones from attempting anything of this kind beyond their certainty of success, and encouraging them to rely confidently and wholly upon their earliest "proposition style," as amply sufficient for their real need.

No versions of semi-mutes are given, because all such are absolutely without interest in such a connection. No greater misstatement could be made than to speak of such pupils, as is often done in official documents, as having been "under in-

struction" during the term of their school life *only*—"two years," or "five years," as the case may be. They have really been "under instruction," so far as language is concerned, during all the years and to the full extent to which they have caught any language through the ear, and no correct inference can be carried over from their exercises, whether good or bad, for application to the instruction of real deaf-mutes. The difference between the semi-mute and the congenital mute is not one of *degree* merely; it is far deeper than that, and involves that deepest mystery of the mind's embrace upon the spoken word, apprehended through the ear, in which originates all highest and clearest mental activity. To assume that this embrace is barren and resultless, because occurring in the very earliest years only of a child's life, and hence to speak of him as congenitally deaf, because he lost his hearing at four years of age, or three years, or even *two* years, is to assert a great deal more than can possibly be known; and is, moreover, contrary to all analogy and probability.

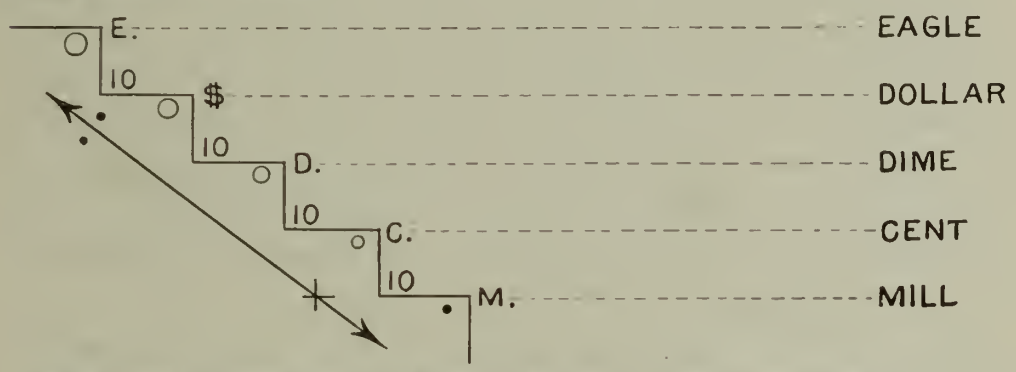
Pictorial Denominate Tables.—For the successful teaching of Compound or Denominate Numbers I can strongly recommend a method of visual illustration of the various tabular values and movements which was first suggested to me by the technical terms "Reduction Ascending" and "Reduction Descending," and which I have used with great satisfaction for many years since. In its skeleton and most universal form, and as drawn with red-wax pencil upon a movable wooden black-board, inerasible by ordinary towel or sponge even, and so always ready at hand to receive upon its framework the figures of any specific sum or example, it appears thus:



The somewhat confusing paradox of the ordinary denominate tables, by which Reduction Ascending means *descending* the table, and Reduction Descending is really accomplished by *as-*

cending the tabular column, is here avoided by placing the larger denominations at the top of the stairway and the smaller ones at the bottom, as is symbolized by the series of circles or balls in the inner angles of the steps. The risers and flats of the stairway may conveniently be each about four inches in length, and the diameter of the largest ball an inch or more. The symbols of division and multiplication with the arrow-heads are a constantly-visible suggestion of the processes by which denominate changes are effected in either direction.

Federal money will furnish the first occasion for the use of this illustrative outline. A duplicate outline should be drawn in ink upon a large sheet of card board, which should be still further filled out with the specifications of an ordinary Federal money table—thus:



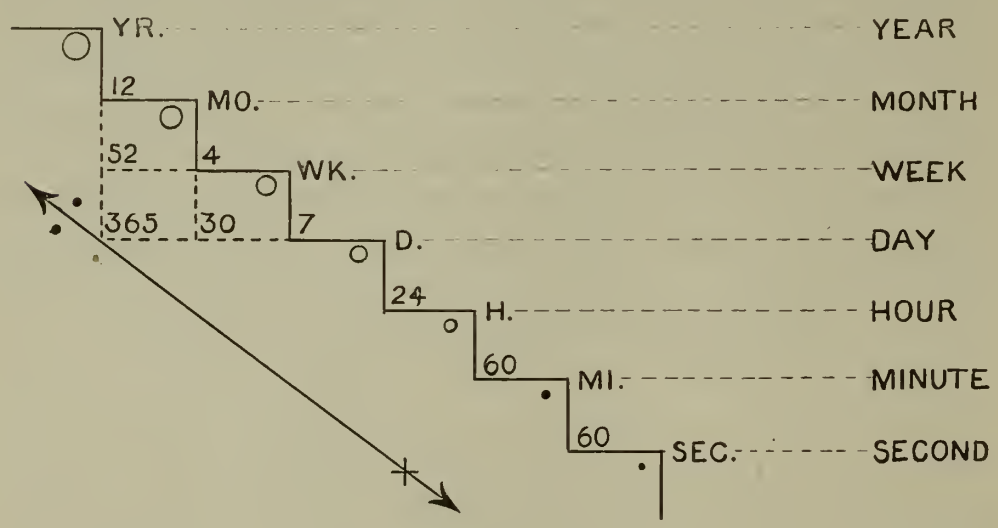
This card-board should then be hung upon the school-room wall, in sight of the pupils, until the picture thus presented becomes indelibly stamped upon their memory. The same course should be pursued with each successive table as they are in turn reached, until each is thus permanently and pictorially enstamped in the mind. No other method of memorizing these tables will ever be needed, and none other could compare with this in vividness, permanence, and readiness of recall.

But it is in the free use of the inerasible outline upon the wooden board to explain and verify practical examples that the great advantage of this large and open method of tabular presentation will most clearly appear; affording, as it does, the greatest facility for distributing the various quantities of any sum or example in their appropriate tabular places, and then applying to them the tabular analysis in all their changes and transformations. The various methods of thus using the skeleton outline must—and may safely—be left to the ingenuity of any competent teacher who will make a short trial of the method recommended. In each successive example, the

teacher writes with ordinary crayon the various abbreviations of the specific table to be used at their proper places on the outline stairway, and against each such abbreviation he writes the quantity of that denomination which is given in the sum. With this visible symbolic framework before him to illuminate, guide, and steady his at first uncertain steps, even the dullest pupil can soon be conducted through all the changes and transformations of denominate numbers, of whatever nature, with perfect success. As new equivalents make their appearance in the progress of the sum, they may be recorded in their appriate place, and their antecedents erased, if desirable, without at any time disturbing the skeleton framework which sustains and interprets the whole.

As with every other method or device in deaf-mute teaching, so with this: its value is justly measured, not by its necessity or advantage to the brighter pupils, who could, perhaps, safely dispense with its assistance, but rather by its helpfulness to the duller ones, whose feebler faculties are unequal to processes purely mental and intuitive. It is this very highest test of its utility which this method has most successfully met in my own experience as a teacher.

The following diagram shows one or two minor adaptations:



THE INTERNATIONAL CONGRESS: —A REPLY.

BY MISS SUSANNA E. HULL, KENSINGTON, LONDON.

A PUBLIC accusation such as that made against the "Milan Convention" by Dr. E. M. Gallaudet, in the last number of the *Annals*, must expect as public a refutation, when the accusation is felt to be undeserved. Love of truth and zeal for the best welfare of the deaf are my only motives in writing the following remarks upon that and his other paper, on "The Combined System," in the same number of the *Annals*. Happy, indeed, were the result, if any words of mine should lead Dr. Gallaudet to reconsider his statements and revoke the utterance he has just given forth to the world.

Dr. Gallaudet is not the first who, on the assumption of knowledge, has proceeded to condemn the unknown; and to be convinced that he is ignorant of what the "German" or "pure oral" system is, it is only necessary to read his paper on the "combined" system, referred to above. To characterize the "German" system as a "mere power of vocal utterance," to assert that "it brings its objects to the threshold of the temple of knowledge and leaves them there, with little hope of entering in," is unjustly to stigmatize but certainly not to describe it.

No doubt these assertions might justly be made of those articulation classes, those half hours devoted to "speech lessons," on which the "combined" system schools pride themselves; but these are not the "German" or "pure oral" system.

The "German" or "pure oral" system is a system of education, not a mere gymnasium for the vocal powers. From first to last it educates; it can scarcely be said to know a last, for, with the power to speak themselves and to read the speech of others, pupils of this system find the social circle as wide a place of instruction as the school; their knowledge continues to increase when the school-term is over in precisely the same way as does that of those who hear; though sight and not hearing is the medium.

It might almost appear that Dr. Gallaudet was as uncertain of the meaning of the term "combined" system as he is ignorant of the nature of the "German" or "pure oral" system, for he seems to give it a double meaning. On page 56 we have the

allowed interpretation, which has not only been in universal use in the profession, but was the interpretation manifestly embodied in the second resolution of the International Congress, which says, "considering that the simultaneous use of speech and signs has the disadvantage of injuring speech and lip-reading and the precision of ideas * * * ;" but on page 11, in his article on the "Milan Convention," we have the unwarrantable application of the term to the side by side existence of sign system, "combined" system, and "pure oral" system schools in the same country; and, worse than this, we find the false meaning made the basis of an attack on Mr. Kinsey's paper.

Of the same nature is his attack on the upholders of the "pure oral" system, in charging them with deceitfully proclaiming that "all use of signs is to be prohibited," and "yet admitting that signs are used under the 'pure oral' system."

It was to guard against such misconstruction or misinterpretation as this that Professor Fornari endeavored to define the exact limit of the *recognition* of natural gestures on the part of children first entering school, and to impress upon his colleagues that this recognition must never be allowed to develop into a language of signs.

No one disputes that sign schools may continue; old-fashioned means of travel still exist in those places to which the science of the present day, or "want of funds," as Dr. Gallaudet suggests, have not yet introduced the railway. The object of the International Congress was to discover the best system and to extend its sphere of usefulness, not to annihilate the past, nor even to throw discredit on those who, in honest lack of conviction, do not yet see their way to change the old routine. Neither personal nor national feeling should have weight in a question such as this; the children are not to be kept back from knowledge or good of any kind by the cry, "their forefathers knew no better."

As to the school-boy's exhibition letter mentioned on page 58, Dr. Gallaudet has had enough experience of such compositions not to be too deeply wounded by the exaggerated utterance, however it may help to heighten his indignation against those who follow a method opposed to his own.

But to turn to his article on the International Congress. What does the organization of an International Congress mean?

Surely not the individual views of the appointed Committee of Arrangements, nor the appointment of officers from amongst the representatives on the day of meeting. Does it not signify the unprejudiced invitation to attend the Congress sent out to all classes of systems in all nations? Can Dr. Gallaudet prove that the Committee did not issue their invitation in this wide-spread, open-handed manner? He knows he cannot. Therefore his assertions that the Congress was not International and that it was partisan in its character are utterly groundless.

Did it show that the business of the Congress was conducted in a "partisan" spirit, that the president, the Abbe Tarra, *allowed* the reading of Dr. Gallaudet's paper on "the Higher Education of the Deaf," out of its course, and by so doing prevented the reading of other papers on the "pure oral" system bearing on the subject then under discussion? Surely the act was as liberal as it was courteous.

Again, what shall be said of the president's interrupting those known to be in favor of the "pure oral" system, declaring enough had been said on that side, and asking that the discussion should be continued by those only who opposed the "pure oral" system? Certainly, blame was not due to him that in response to this demand came the unlooked-for testimony of teacher after teacher that what they had witnessed had shaken to the root convictions which their gray hairs showed had been the guidance of a lifetime.

Dr. Gallaudet's statements concerning the English representatives are very misleading.

Of the eight, six only were or had been teachers,—of these, but one a *bona fide* "German" or "pure oral" system teacher, namely, Mr. Kinsey,—the others, either then or formerly, employed the manual, sign, or "combined" methods.

Dr. Gallaudet omitted to mention that many of the Italian representatives had been originally sign-system teachers; also, that nearly all those from France had, until very recently, been sign or "combined" system teachers; and more than this, that many were teachers of the sign or "combined" system at the very time of their coming to the Congress,—though they afterwards proclaimed themselves convinced of the superiority of the "pure oral" system by what they had heard and seen at the Congress and in the Italian schools.

Dr. Gallaudet says that the American delegates, five in num-

ber, represented all the known methods of the world, yet they were all opponents of the "pure oral" system, which had no representative from America at the International Congress. The Report of the Clarke Institution for September, 1880, says that had it "been represented at Milan its voice would have been given with the majority in consequence of its own experience."

That Germany, the mother-country of the "pure oral" system, had only one representative surely pointed to a very different conclusion from that which Dr. Gallaudet would convey to his readers.

To those who shared in the generous welcome and hospitality of the Italian government; who witnessed the self-devotion of men of such intellectual power as the Abbes Tarra, Guérin, Marchiò, Signor Fornari, and others; who felt that the enthusiasm of these men was but the outward expression of a still deeper life-work, whilst truth was written on every countenance; who were convinced that the public examinations, of necessity somewhat formal, were but a general outline of the sound teaching to be witnessed in the schools, so freely thrown open at other times to all who cared to judge for themselves,—it cannot but be deeply painful to hear such uncalled-for insinuations as those passed by Dr. Gallaudet on the examinations of the Milan Schools.

That he chose to confine himself to visiting the Schools of Milan only and those at the public examinations only, though free admission was granted at all times, can prove nothing but that he was not eager to test the reality or otherwise of the work, the success or failure of the system pursued in the Italian Schools. Other members of the Congress—French, Norwegian, and English—did avail themselves of the permission accorded, and did, privately and in an "outside" manner, examine the pupils, and were satisfied that the work was as thorough as the system was successful.

It is surprising that one possessed of such reasoning powers as Dr. Gallaudet should found his arguments on so many unproved premises. For instance, he asserts that "a large proportion of the deaf are incapable of attaining any real success in speech and lip-reading." Till *all* the deaf have been truly given the opportunity of education on the "pure oral" system, this assertion remains to be proved.

Again he says, "With the highest possible facility in speech and lip-reading, the number of deaf students that could pass successfully through an ordinary college would be very small;" this too has not been proved, and we who daily witness the results of such teaching decidedly differ from him on both points.

Again he states that constitutional weakness, even when not extreme, would debar the deaf from being taught by this system, and that predisposition to cold, sore throat and catarrhal affections would seriously hinder its application; we, however, who teach know that under the "pure oral" system such disorders constantly disappear, and that it is the means, humanly speaking, of restoring health to many delicate children. Is this of itself no gain for the deaf?

Dr. Gallaudet boasts of the provision made for the education of the deaf in the United States of America, yet in another part of the same article he pleads that "speech"—the "superiority" of which for the deaf he, in this passage, acknowledges "is admitted"—cannot be adopted in America. Why? For want of funds!

Has it indeed come to this that our systems of education are to be lowered to meet the smallness of our government grants? Is charity dead? Has private benevolence, the love of kindred, ceased to exist? If so, forbid it that in England our schools should be shackled by a government grant which we have hitherto so much desired.

But to turn again to the passage on page 12. "Given ample funds, implying a large proportion of teachers, and ample time, implying a long term of school training, the superiority of 'speech' is admitted."

What! *admitted!*—admitted to be superior; that is, to place the deaf on a more equal footing with those to whom the Almighly has given freely the gift of hearing as well as speech. Shall we, possessors of these gifts, admit this, and yet plead for the continuance of an inferior system, simply to save ourselves the trouble of raising the needed funds to place this boon within their reach? Oh, surely, Dr. Gallaudet had forgotten, his pen had betrayed his heart, when he could calmly write such a sentence as this.

What did America do when the sons of another soil were enslaved upon her shores, debarred from the privileges her

citizens enjoyed? Did not the North confront the South, the hands of brothers become dyed with brothers' blood, rather than that such a crime should continue? And shall this same America sit down and say of her own children, "Our deaf shall remain dumb, because our hearts are too selfish, our tongues too idle to plead for those whom our education has deprived of the power of vocal utterance?" Ten thousand times, No! The time for deliverance has come. Other nations have risen; who shall forbid America to be amongst the foremost? Surely not Dr. Gallaudet.

By the memory of his "sainted mother," his honored father, we call upon him to revise his verdict, to lend his power, his influence, his knowledge, his great ability, to forward that which he acknowledges superior, and America's deaf shall yet rise up and bless him with their so long-withheld God-given *voices.*

PRACTICAL EDUCATION.*

BY AMOS L. PETTINGELL, PHILADELPHIA, PA.

One of the most lamentable facts of the present day is that the children of our common schools—those whose opportunity for education, improvement of the mind, and mental development, is confined to the primary and grammar schools—do not, as a rule, acquire a practical, every-day-life education. They are, indeed, as a writer expresses it, "emptied in at the primaries, passed through the common mill, and out at the grammar grades," with an ability to repeat definitions and rules, and parse sentences according to the rules of grammar; with a smattering of drawing, vocal music, geometry, philosophy, etc.; and yet, it must be admitted, they have very little knowledge which will prove of use to them in the walks of life which they will be called upon to tread. Their memorizing and imitative faculties have been cultivated to a high degree; but what can be said of their reflective and thinking powers? Are they fully equipped for the battle of life—that life which most of them will be called upon to lead? Has not too much time

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* Mr. Pettingell sent us this article for publication in the *Annals* a few days before the beginning of the illness which resulted in his death.—Ed. Annals.

been spent on the frieze and cornice, to the apparent neglect of the foundations and inner walls? Charles Francis Adams, in an able article on "Common-School Education" in a recent number of *Harper's Monthly*, refers to a report of Mr. George Walton,—a member of the Massachusetts State Board of Education, having under his special supervision the public schools of Norfolk county, Mass., a county embracing within its limits many of the wealthy and populous suburban towns of Boston,—in which he makes the astounding statement that a large proportion of the children of fourteen years of age in these schools cannot read, write, or cypher, and when called upon to write a simple letter or composition, many of them returned the paper, after the allotted time for the work, as blank as when handed to them; while the ingenuity in bad spelling and painful attempt at composition on the part of others was simply incredible. On the other hand, these same pupils could repeat glibly most of the rules of grammar and arithmetic; could parse any ordinary sentence, and maintain an upright position and correct deportment during the sessions of school. If this be the condition of affairs in Massachusetts,—a State which certainly has spared no money on her schools, and has been wont to pride herself on their results,—what must be the truth of our schools in general?

Much advance has been made, no doubt, in the material requirements, such as school-apparatus, improved school-houses, aids to teaching, maps, drawings, etc., until our schools have become, as Mr. Adams styles them, "huge mechanical, educational machines," with a perfect organization, and moving like clock-work. "The children are automatons, india-rubber bags, raw material. They must move in steps and exactly alike, receive the same mental nutriment in equal quantities and at fixed times; its assimilation is wholly immaterial; but the motions must be gone through with. The teacher sits, a lone fisherman on the shore of a great ocean of things known, only to hook up now and then a rule, fact, or definition, which the children swallow, whether they like it or not."

Knowledge thus imparted is not retained, and the examinations only serve to show how long these nuggets of wisdom, about as nutritious as an equal amount of lead, can be retained on the intellectual stomach of the pupil. Under these methods of instruction, continues Mr. Adams, "education is re-

duced to a mechanical process of cramming, with periodical nerve trials to ascertain the degree of retention." A child of any originality, or individual characteristics, is looked upon as wholly out of place in a public school: any deviation from a semi-military method is sternly repressed. If all this be true, of what use are the boasted advantage and superior excellence of our common schools?

But the *Annals* has for its mission the publication of such articles as bear particularly upon deaf-mutes as a class; their needs and interests; the best methods of reaching, instructing, and elevating the masses of those who are shut out from the advantages of instruction which most children enjoy. Now, we ask, what class of children stands more in need of a practical, every-day-life education than that class which is found in our deaf and dumb institutions? The majority of our pupils come from the middle and poorer classes; for those parents who can afford to give their children a private course of instruction do not, as a rule, (and ought not to,) send them to public institutions, where they are absorbed in the common fold and cannot expect to receive an undue share of personal attention to the detriment of the others. We may say, then, that the education and intellectual training of nine-tenths of the pupils in our institutions are confined and limited to the few years which they spend within its walls. This, on an average, does not exceed six or seven years. We are not now speaking of or considering those who are permitted and privileged to enjoy the advantages of a liberal and collegiate education at the National Deaf-Mute College. The only instruction, we repeat, which the large portion of deaf-mutes receive, is what is given them during their short stay in the different institutions throughout our country, and even this is frequently begrudged them by their often ignorant and indifferent parents, who, many of them, not able to read and write themselves, are not able to judge of the progress which their children are making, and as soon as they see them able to write words and sentences, incorrect though they may be, and behold their copy-books which they bring home full of copied lessons and other school-work, think they are certainly very wise and have gotten education enough, and that their knowledge is truly wonderful. Indeed, in comparison with that of many members of their own households, and of their neighbors, it often is. It sometimes requires much pleading

on the part of principals and superintendents to persuade the parents to allow their children to remain in school during the short time which the institution gives them.

Now, in view of this fact, should not institutions and teachers bend all their energies to give these unfortunate children a *practical education*—one which will be of use to them in the sphere in which they shall move; a training that will enable them to increase their little store of knowledge, to learn what is going on around them, to appreciate and take an interest in matters of public concern and interest; one which will create within them a thirst after knowledge, a desire to know more of things that they see and hear. This they can gratify by reading the daily newspapers and the magazines which may fall into their hands from time to time; by the perusal of standard works which they can borrow or take out of circulating libraries; by personal contact with speaking persons of refinement and education. But, to enable them to accomplish all this, they must, first, have acquired such moulding and training in the institution as shall have impressed them with the truth that "wisdom's ways are ways of pleasantness," and, secondly, they must have such a command of language as shall enable them to read and converse understandingly and with pleasure. And here we strike the one thing needful to them, the *sine qua non* of their education. They must be thoroughly equipped with a ready and facile use of language to enable them to make their way in the world; to rise at all above their surroundings; to be anything but a burden upon their friends and the community; to protect themselves against fraud and trickery.

What does it profit them, that they are ever so well acquainted with the rules of grammar, if they write only incorrect sentences which cannot fail to bring a smile to the face of the one who reads them, or perhaps are not understood at all? Or, that they know the names of all the rivers in Asia, and many of the small towns in Africa, if they cannot ask in an intelligible manner for what they want in a grocery store? For example: a graduate of one of the prominent institutions in this country—not a dull pupil by any means, but one who had made a very creditable display at public exhibitions, who could learn any amount of language for a lesson, who could answer, in a stereotyped way, many questions in geography and history, and who knew something

of astronomy, etc.—came into a drug-store where the writer was, and, pulling out a pocket-tablet, wrote the following and handed it to the clerk: "Have you some dust for the brush-tooth?" which, after being questioned by signs, he explained as a request for some tooth-powder.

How necessary it is, above all things, that deaf-mutes should be able to communicate their ideas and wishes in intelligible English! Why is it that so many of those who have been under instruction fail in this vital point? Is there not something radically wrong in the work of the school-room, or else why often such poor results? Of course the answer will be made—The time we have the pupils is too short to give them a finished education; the classes are too large; the work is very tedious and laborious; we have too much ground to go over; we have to spend much time in endeavoring to make a good impression in exhibition and on visitors. This is all true, as we know by experience in the school-room.

Yet, should we not make it our duty to see that, on leaving the institution, every pupil of ordinary mind and capacity shall be able, at least, to express himself in simple, plain, correct English; even at the expense of some smattering of this or that branch which belongs properly to a higher course of education. The pupils of six years' schooling cannot expect to have more than a rudimental education; that is, one that will enable them to read, write, and cypher with ease. We cannot expect to give them a polished education. This we leave to the College; yet we are sure we make no mistake when we say that the faculty of the National Deaf-Mute College desire, above all things, that applicants for admission should be able to use language correctly, and express themselves in good English. But it is not the object of this article to speak of any but the ordinary instruction of our institutions. Are we not right in saying that a large number of those who leave our institutions to go out into the world are but half educated; have a slight knowledge of many things, without a thorough knowledge of anything; are not able to understand much of what they read or what is said to them; in a word, are but poorly equipped for their life-work?

Where does the blame lie? Do we not spend too much time in teaching non-essentials to the neglect of essentials? Do we not require of our pupils a higher style of composition—

more involved language—than they will ever need in every-day life, and the circle in which they will move? Are we satisfied to give them plain, lucid, terse English sentences in a simple style?—while we may, at the same time, teach them to comprehend language of a higher order; for we all know that children very often can understand a much higher style of composition than they can or do make use of themselves. Why, then, should deaf-mutes, while able to understand almost any language which may come under their notice, not be content to use a plain, easy, colloquial style in their personal use of the vernacular?

Perhaps some of the reasons why so many of our pupils fail to receive a practical education are the following: many of them are obliged to get the larger part of their education from a 'prentice hand, a teacher who is new to the profession; who knows nothing of the deaf and dumb, their peculiar wants and difficulties; who has to experiment a long time before he finds out the best use to put the time to in which he has them under his instruction, and who naturally, from want of previous training or an aptitude for the work, is at a loss to know what to do. Indeed, it is a common saying that a new teacher spoils his first class at least. Knowing that he is expected to cover a certain amount of ground, and to make a good show of progress when directors or visitors come, he selects the more promising pupils—those who are apt to learn and can memorize easily—and crams them for special occasions. These often cannot understand or appreciate all the high-flown phrases, sharp witticisms, and brilliant remarks which they are made to produce on these occasions; consequently, we find the apparently brightest pupils of our institutions often unable, on graduating, to write the simplest question or make the commonest remark in good, plain English.

Again, others make the profession a mere stepping-stone to other and more lucrative employments, devoting most of their time to preparing themselves for other spheres of labor. These, of course, have but a passing interest in their pupils, or the great class of which they form a part; moreover, to their minds, "anybody can teach the deaf and dumb."

On the other hand, there are conscientious, devoted teachers, who labor hard and earnestly, and yet are not satisfied with the results obtained; who have the interests of deaf-mutes at

heart, and are willing to do anything in their power to improve their condition and make them better men and citizens. May we not urge all such not to aim too high, not to soar too far; but rather to be content with a little well done than to seek to go over a great deal of ground. It does seem that the graduates of our institutions should be able to give an account of anything they see and hear, in an intelligible manner, even if they express themselves in short, simple sentences. Do we not err in requiring our pupils to form elaborate and abstruse phrases, making use of such forms of expression as, "in consequence of which," "for the purpose of," "on account of," when, under all ordinary circumstances, the simpler forms of "to," "for," "because," would answer the same purpose? It is well enough for them to understand the meaning of these expressions when they see them; but do we ourselves, as a rule, use them in ordinary conversation? Do we not sometimes find teachers laboriously endeavoring to make their scholars use such sentences as these: "I fell down, in consequence of which I hurt myself;" "I went to the door for the purpose of opening it." Would it not be better for the girl or boy, on leaving school, to be master of an easy style of expressing him or herself, than all the while to be endeavoring to compose sentences which at best bear marks of a straining after effect?

Finally, while we admit that the condition of deaf-mutes has greatly improved during the past sixty or seventy years, and that an incomplete or poor education is better than none, ought we to be satisfied until every pupil of an ordinary degree of intelligence and capacity shall be able, on leaving the institution, after a residence of six or seven years, to write what little he does write in good, clear, common-sense English?

AMOS LLEWELLYN PETTINGELL.

BY A. L. E. CROUTER, PHILADELPHIA, PA.

Of the officers and teachers of the Pennsylvania Institution for the Deaf and Dumb who returned to resume their duties at the opening of the present school year in September last, none seemed more invigorated by the summer vacation, or better prepared for the care and toil of the coming session, than he whose active life and sudden and untimely death form the subject of this sketch. The inherited constitution of our departed friend, his activity and healthful appearance, had been such as always to lead his friends and relatives to entertain the hope that he had a long and useful career before him; indeed, had his associates been called upon to express an opinion as to which of their number would be likely first to pay the great debt of nature, Mr. Pettingell's name would have been the last to be mentioned. It scarcely seems possible, even now, that he has passed away; it is hard to realize that one so vigorous, so full of activity, and so recently among us, has gone from us forever. Each day calls forth some remembrance of his kindly ways and cheerful disposition. Up to the very hour of his death, his family and friends, encouraged by the favorable reports of the attending physicians, entertained strong hopes of his final recovery; but on the morning of the 18th of December, 1880, after a painless illness of upwards of three weeks, he suddenly expired without a struggle.

The death of Mr. Pettingell is a serious loss to the Institution with which he was connected and to the profession at large. Though young in years, he was rapidly coming to the front as one of our best instructors, and his translations and original papers in the *Annals* attest the great interest he felt in the noble work to which he had devoted his life; had he lived, he would, doubtless, have taken a very high position among American instructors of the deaf and dumb.

Amos Llewellyn Pettingell, the only son of the Rev. J. H. Pettingell, at present an able and honored instructor in the Pennsylvania Institution, and widely known as the author of several valuable works, was born on the 8th of June, 1852, in Saybrook, Conn., where his father was then engaged in the ministry of the Congregational Church. His mother, a highly

cultured and estimable lady, was the daughter of Frederick Parker, Esq., of Falmouth, Mass., in which place, as we shall hereafter notice, her devoted son, on attaining years of maturity, regularly passed a portion of his summer vacations. His paternal grandfather, the Rev. Amos Pettingell, of Connecticut, was a zealous minister of the gospel, and a writer of considerable repute.

Shortly after his birth, owing to the appointment of his father as District Secretary of the American Board of Foreign Missions, the family removed to Albany, New York, where the childhood years of young Amos were spent. His mother, with much care and solicitude, began his mental and moral training at a very early age. In a memoir of his youthful days, which she extended and carried on till within a short period of her death, she describes him as being a very cheerful, active, and obedient boy, and relates with maternal tenderness how he was taught to repeat his first morning and evening prayer. She bent all her energies toward implanting the deepest moral and religious sentiments in the mind and heart of her young son; no labor, no sacrifice of time or pleasure, was too great for this devoted mother to make in order that she might attain the desire of her heart. She taught him to read and write, gave him his first lessons in numbers and geography, excited him to emulation, and inculcated correct principles of honor and justice, by bringing frequently before his youthful mind the noblest and best characters of history. That the child should have been deprived of the guidance and training of such a mother at an early age was, indeed, a great misfortune. But such was the will of Providence. She died suddenly in 1862, in Boston, whither she had repaired for medical advice. The following passages, the last she wrote concerning her beloved boy, will sufficiently disclose the deep interest she took in his moral and spiritual welfare: "I thank God if any right impression has been made upon his mind, if any good has been effected through my prayers. May His Spirit be given to influence his mind, and to teach him concerning the things of Christ, to show him His loveliness, and awaken within him a desire to be like Him. My earnest prayer is that God will not disappoint my hope and suffer the child to grow to maturity in sin, an enemy to Christ, to whom he has so often been given; but that He will renew him by His Spirit

even now, and prepare him for great usefulness in the world. Should I not witness this on earth, may I know and rejoice over it in Heaven !"

These lines were written when Amos was but six years of age. Multiplying cares prevented her continuing the history longer, but there can be little doubt that this Christian mother had abundant reason for believing that her prayers were measurably answered some time before her death, which occurred four years later. In the same biography, kept up by the father until his son should be old enough to take upon himself the care of its continuation, we are informed that when the dreadful intelligence of his mother's sudden death was received, her son, then only ten years of age, accompanied by his little sister, at once fell upon his knees and poured forth the anguish of his soul in touching words of prayer. Surely, if it be permitted the spirits of the departed to "know and rejoice" over the good deeds of loved ones left behind, with what exceeding joy did the sainted mother rejoice over this promise of the fulfilment of her earthly hopes and prayers.

The family at this time was residing in Saxonville, Mass., Mr. Pettingell having resigned his position under the American Board and accepted a call to labor in that place in 1860. The death of his mother does not appear to have made any permanent impression upon young Amos other than that of attaching him very closely to her memory, and of inducing a sincere effort, youthful though it was, to conform his daily life to her expressed wishes. He remained the same cheerful, frank, sportive lad as when basking in the sunshine of her radiant life. In 1863 he began the study of Latin and the higher branches of the high-school in West-Brook, Conn., it being the purpose of his father at this time to prepare him for entrance into Yale College, where he hoped to be able to give him the advantages of a regular collegiate training. But circumstances occurred to interfere with the cherished plan, and, instead of accompanying the subject of our sketch through the classical halls of one of America's greatest institutions of learning, we have to follow him to Europe, where, it must be confessed, he enjoyed equal, if not superior, opportunities.

In 1866, Mr. Pettingell, with a view of extending the usefulness of the American Seamen's Friend Society, in which he was at that time much interested, consented to take charge of its

work in Antwerp, Belgium, and took passage thither in April, accompanied by his family. Amos enjoyed the trip across the ocean exceedingly, entirely escaping the usual accompaniment of such voyages, and forming a strong attachment to seafaring life. During his stay in Europe, about five years in all, he pursued vigorously his studies in French and German schools in Belgium and in Würtemberg. He became an accomplished French and German scholar, speaking and reading those languages as readily as his native tongue. He also enlarged his knowledge of men and books by travel and observation. He visited Holland, Germany, Switzerland, Italy, and France, beside paying several visits to England and to the scenes of some of the great struggles of the Franco-German War, notably, Sedan and Metz. But in the spring of 1871 an event occurred which in the hands of Providence was destined to shape the course of his life for the remainder of his days. Captain Ingersoll, a friend of the family, invited him to a free passage to New York and return in his vessel, the *Good Hope*—an invitation which, with his love of travel, particularly on water, Mr. Pettingell, now in budding manhood, gladly accepted, fully intending to return to Europe to complete his studies. In his journal he says: "We left Antwerp on the 7th of February, in the afternoon. The ship was towed to the mouth of the river, (Flushing,) and, after lying to until the 11th instant, we finally weighed anchor and got away, passed down the Channel, and out to sea. We made the passage in thirty-seven days. I enjoyed the voyage very much, and learned a good deal of navigation—got so I could take the observations and find out the position of the ship from day to day. We had some pretty rough weather, and I got a taste of a small hurricane mid-ocean. On arriving in New York, much to my surprise as well as Captain Ingersoll's, it was found the ship was not to return to Antwerp. I then made up my mind to find something to do in this country. While in Falmouth I received a letter from Philadelphia saying that a teacher was needed at the Deaf and Dumb Institution in that city. I sent on an application for the position, and, although but nineteen years of age, secured the appointment." And thus it occurred that, instead of returning to Europe, as he had intended, to pursue his own studies, he took upon himself the task of instructing others.

Mr. Pettingell entered upon his duties on the 10th of June,

1871, and displayed such zeal and energy in acquiring the sign-language and in familiarizing himself with the methods of instructing the deaf and dumb as pursued in the Pennsylvania Institution that, upon the reopening of school in September, he was considered competent to take charge of the entering class of girls. His labors in the school-room were ever marked by untiring application and industry, and by a quiet urbanity that won for him at once the esteem and affection of his pupils. He was conscientious, painstaking, and very methodical in the performance of all duties. His instruction took the direction of practicability; whatever would tend to an intelligent conception of the requirements of daily life was dwelt upon, while the accomplishments of education were quite discarded. His intercourse with his pupils was always most agreeable; he maintained discipline without resorting to harshness or severity. His lectures in the chapel, exercises in which he took great pleasure, were models of simplicity and earnestness. As a sign-maker he cannot be classed with such masters of pantomime as Mr. Hutton, of the Pennsylvania Institution, or Mr. Bartlett, of Hartford, but he was not without grace, clear, forcible, and always successful in reaching the minds and hearts of the pupils. He was rarely absent from duty during term-time —only once or twice during the whole period of his connection with the institution, and then owing to exhaustion brought on by over-work.

On the 18th of June, 1878, Mr. Pettingell was married to Miss Emma V. Stevenson, eldest daughter of David J. Stevenson, the respected steward of the Institution, and, though of brief duration, his domestic life was remarkably congenial and happy. Home-life presented many attractions to the retiring and sensitive nature of our departed friend. He was not fitted to battle successfully with the rough side of life. He shrank from contention and difficulty, and greatly preferred the quiet comforts of the family circle to the bustling enjoyments of the outside world. He was an affectionate and sympathizing husband. During his illness his chief anxiety seemed to be for his wife, from whom he was so soon to be separated. He frequently called her to his bedside, and spoke with calmness of the end which, despite the encouragement of his friends and the assurance of his physicians, appeared to him inevitable.

The disease which carried him away was at first of a malarial

character, and seemed to be yielding to treatment, though he rapidly lost strength; but at the end of two weeks it assumed a typhoid form, when he suddenly sank, and on the eighteenth day quietly breathed his last. All through his illness he seemed to be impressed with the presentiment that he would never recover, and even before the malady had at all developed itself he several times dwelt upon the idea that his days were numbered. At a visit with the writer to a Lodge of Sorrow held in memory of deceased brethren of the Ancient Scottish Rite Masons, he was visibly affected, and on his return to his residence sadly remarked to Mrs. Pettingell, "I fear the next Lodge of Sorrow will be held over me." The next day he was taken down, and never arose.

After this brief review of the chief incidents in the life and labors of our departed friend, it remains for us to notice some of the leading traits of his character.

Mr. Pettingell was not a leader; his sensitiveness and timidity precluded his acting or attempting any such part. He was not born to command. He never could have led armies, nor directed the affairs of state, nor borne the responsibility of any station in life requiring great executive ability. His character was of quite another type. He delighted in the amenities of life, in social order, in the gratification of his tastes, in the power that comes of quiet industry and in the consciousness of doing good to his fellows. He was not original nor profound. He accepted truths upon historical grounds, not after close study or rigid investigation. Nor was he ambitious to occupy any conspicuous station in life, and hence was content with the quiet, laborious, and self-sacrificing services demanded by institutions for the deaf and dumb. He was a quiet toiler; a lover of the good things of this life when they came within reach of his means; a trustworthy friend, and an upright citizen.

As a teacher he wisely selected and patiently followed methods which older and more experienced instructors have laid down as being the most fruitful of success. In the government of his pupils he displayed great discretion and sound judgment. He was never moved by resentment; his tenderness revolted against the infliction of pain or humiliation; he maintained discipline by a rare combination of gentleness, firmness, and love.

In disposition Mr. Pettingell was exceedingly amiable, kind, thoughtful of the comfort and happiness of others, and highly

moral and religious. He was somewhat given to melancholy; too often looked upon the dark side of life; saw trouble where none was to be apprehended, and imagined difficulties the fear of which time alone could dissipate. Of great modesty and diffidence, he always doubted and under-estimated his abilities, and never took that position among his associates which his talents fitted him to fill. But socially he was a model: his manners were courteous and polished, though, on occasion, sufficiently chilling, and in all stations he bore himself with dignity and propriety. He was everywhere a welcome guest; his acquaintances held him in high esteem; his intimate friends loved him. Perhaps the most prominent trait in his character was his love of order. This was strikingly manifested in his methods of teaching, in the preparation of his chapel-lectures, and in the arrangement of all business matters; the slightest disorder of his books, his rooms, his apparel, or his private papers was particularly obnoxious to him. A slovenly pupil never escaped reproof. He delighted in all works of art. He was fond of books, and was deeply interested in music; upon the organ he was a skilful performer.

Mr. Pettingell also possessed deep religious sentiments; though not demonstrative nor very active in the service of the church, he had profound respect for the teachings of Scripture, and strove daily to practice its divine precepts. Shortly after coming to Philadelphia, he connected himself with the Second Presbyterian Church, of which the late Rev. Dr. Beadle was pastor, and remained a consistent member to the day of his death. When established in his little home, a model of comfort and neatness, it was his custom to conduct family worship every morning and evening; and during his illness he frequently gave convincing proofs of his faith in the blissful immortality awaiting him. He was a devoted son; he loved and revered his father, and held most dear the memory of his mother, paying yearly visits to the home of her childhood and lovingly providing for the proper care of her last resting-place.

It will not be necesssary to notice the lessons to be drawn from such a life. Mr. Pettingell's devotion to duty, his industry, his conscientious and Christian bearing in every relation of life, are sufficiently obvious, and need no commendation at our hands. A life so pure, so upright and good, cannot be lived in vain; its influence can never cease; its memory remains to be

cherished, its virtues to be imitated; and while we lament that the days of our friend and associate were few in number, and his life required before half the years allotted to man were passed, we bow in humble resignation to the will of Him who, in ways past finding out, doeth all things well.

ARTICULATION TEACHING IN ITALY.—II.*

BY D. GREENBERGER, NEW YORK.

In a series of articles extending through several volumes of the periodical *Dell'Educazione dei Sordo-Muti in Italia*, Padre Marchiò describes the method of teaching articulation and lip-reading to deaf-mutes, in use at the Institution in Siena, Italy, with which he is connected. From the numerous suggestions that he makes, I select the following because they seem to me the most important.

Three-fourths of the defects in the articulation of our deaf pupils, says he, are attributable to faulty respiration. The action of the lungs of speaking people serves the double purpose of supplying oxygen to the blood and furnishing breath, "the material of the voice." The lungs of the mute, being used for only one of these two purposes, are therefore not so well developed as those of a speaking child of the same age, and their whole function is performed in an abnormal manner. As a rule, the breathing of a deaf-mute is short and panting. While a human subject having lungs of a normal development breathes from fourteen to twenty times in a minute, adult deaf-mutes perform from twenty-four to twenty-eight respirations in the same length of time. Hence their great disposition to pulmonary diseases. One little deaf-mute, ten years old, is mentioned whose respirations numbered thirty per minute. Through careful training the rapidity of respirations of deaf articulators has been reduced to the normal standard.

Calisthenic exercises tending to expand the chest are used with new pupils, such as throwing the arms upwards, downwards, sideways, forwards and backwards, folding them behind, turning the body in different directions, etc., etc. In these exercises dumb-bells are employed.

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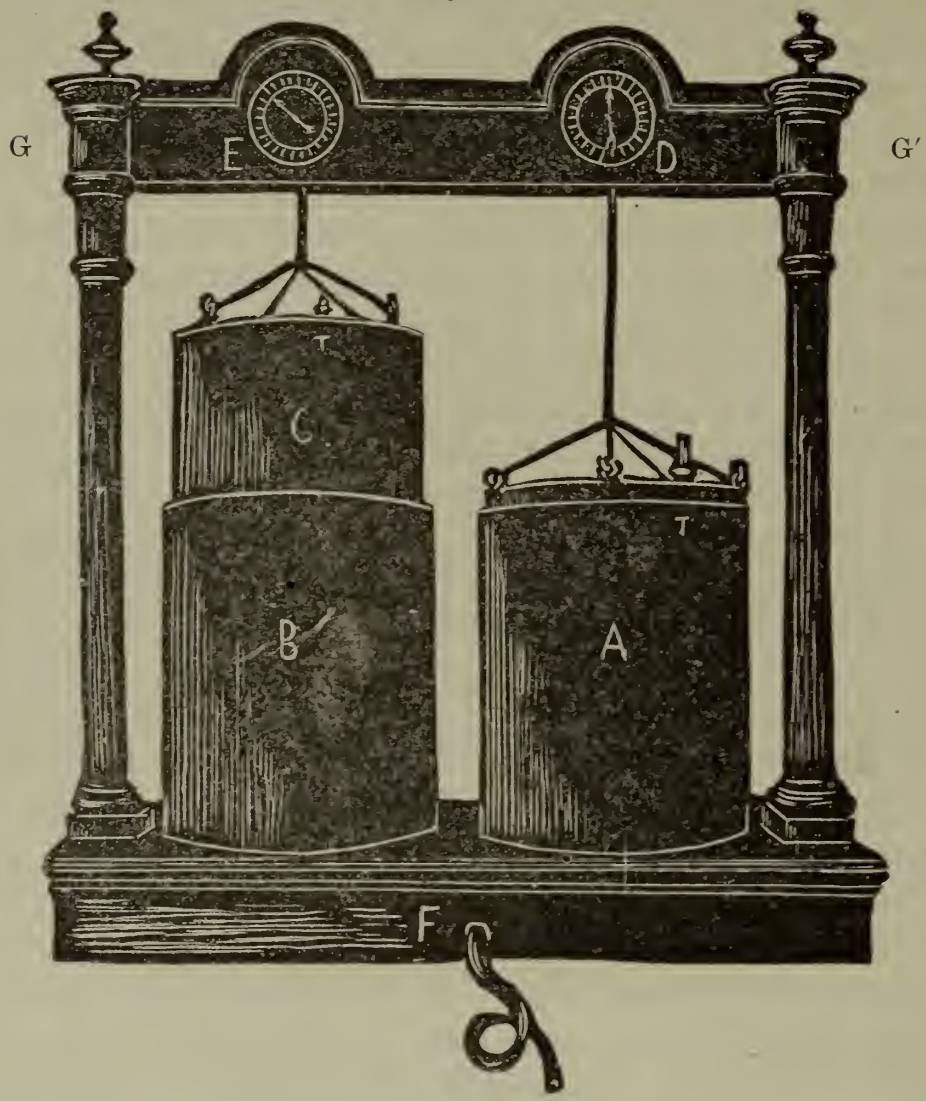
* Continued from vol. xxvi, p. 56.

The volume of air which we inhale during ordinary respiration is almost always inadequate for phonation. In speaking, the lungs must contain a greater quantity of air than is needed for vital purposes, and this greater quantity of air often has to be inhaled during a short pause in a sentence, and, therefore, in a shorter interval of time than that of ordinary inspirations. In order to set the vocal chords into vibration and produce voice, the breath has to be expelled from the lungs with more energy and greater force than in ordinary exhalation. Sometimes it has to pass from the lungs in a long, continuous emission, and sometimes in an abrupt and explosive manner. During respiration, the mouth is closed and the air passes in and out of the lungs through the cavities of the nose and pharynx, whereas, during the act of speaking, the breath is emitted from the mouth, except in the case of the nasal sounds, *m*, *n*, and *ng*. Hence, deaf-mutes who, until they come to us, have been accustomed to breathe almost exclusively through the nose, are apt to fall into the habit of speaking in a nasal tone. In ordinary breathing the lungs are emptied and replenished through contraction and expansion of the diaphragm and the muscles of the abdomen only, whereas in the altered and modified inspirations and expirations requisite for purposes of phonation the muscles of the chest are also brought into play. Hearing and speaking persons do all this by natural instinct, but deaf-mutes, whose lungs have not been used for the purpose of phonation, require special training to be enabled properly to regulate their respiration in speaking.

An apparatus has been devised which is used in the regulation of the breathing. By means of the same the pupil is enabled to see, first, whether he breathes through the mouth or the nose; second, which of the two acts of breathing he performs—inhalation or exhalation; third, the amplitude of each of these two acts; fourth, whether they are performed without interruption; and, fifth, if they are uniformly carried on:

Fig. 1.



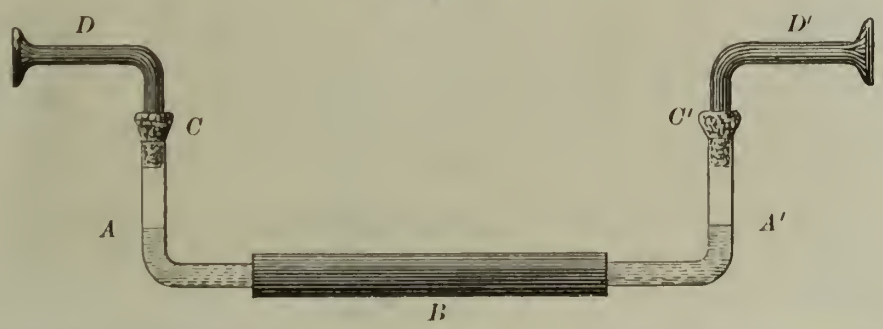
Two cylinders—A and B, fig. 1—about 28 centimeters in diameter and 36 centimeters high, are filled with water almost to the brim. A tube about 7 millimeters wide passes through the bottom of each of the cylinders, and reaches about three or four centimeters above the surface of the water. Two other cylinders, C and C′, closely fitting into A and B, so that they can easily pass up and down, are closed above and open below, and have each a faucet, T, on the top. They are suspended by ropes which pass over two pulleys each, one of which is placed in the upper frame parallel to the base, and the other in the head of the hollow columns G and G′. At the ends of the ropes weights are attached, so as to balance the cylinders. The axes of the pulleys, directly over the cylinders, are connected with indexes, turning over dials, which are divided into a convenient number of parts. The tubes, passing through

the bottoms of the cylinders A and B, contain automatic valves, and communicate with each other, as well as with a rubber tube, F, which is about one meter long, and ends in a mouth-piece.

If the pupil inhales breath through the mouth-piece, the valve leading to A is closed, and that leading to B is opened. The air contained in C will go into the lungs of the pupil, and the atmospheric pressure will cause C to sink down. At the same time the index will describe an arc in proportion to the depth of the inhalation. As soon as the pupil has finished the inspiration and begins to exhale, the valve of B will be closed and that of A opened. The air passing into C′ will make it rise, and cause the index D to turn on its dial.

In order to accustom the deaf-mute to perform his expirations with the degree of energy which is frequently required in speaking, a little device represented in fig. 2 is used:

Fig. 2.



Two bent glass tubes A and A′ are connected by a rubber tube, B, and half filled with water. Through the tight-fitting corks C and C′ two other rubber tubes are passed. Two pupils exhaling simultaneously into these tubes amuse themselves by seeing which can force the water higher up.

Several toys are also used in these breathing exercises. They seem to be Italian productions, and not known here. The object in using them is to make the task pleasing to the young learner, else it might become tedious to him.

A few symbols expressing directions to the pupil have been adopted and found convenient:

⟵ Indicates inspiration.
⟶ " expiration.
⊗ " through the nose.
⊠ " " " mouth.
● " inspiration and expiration with great celerity.

Indicates through the mouth wide open.

" " " " half "

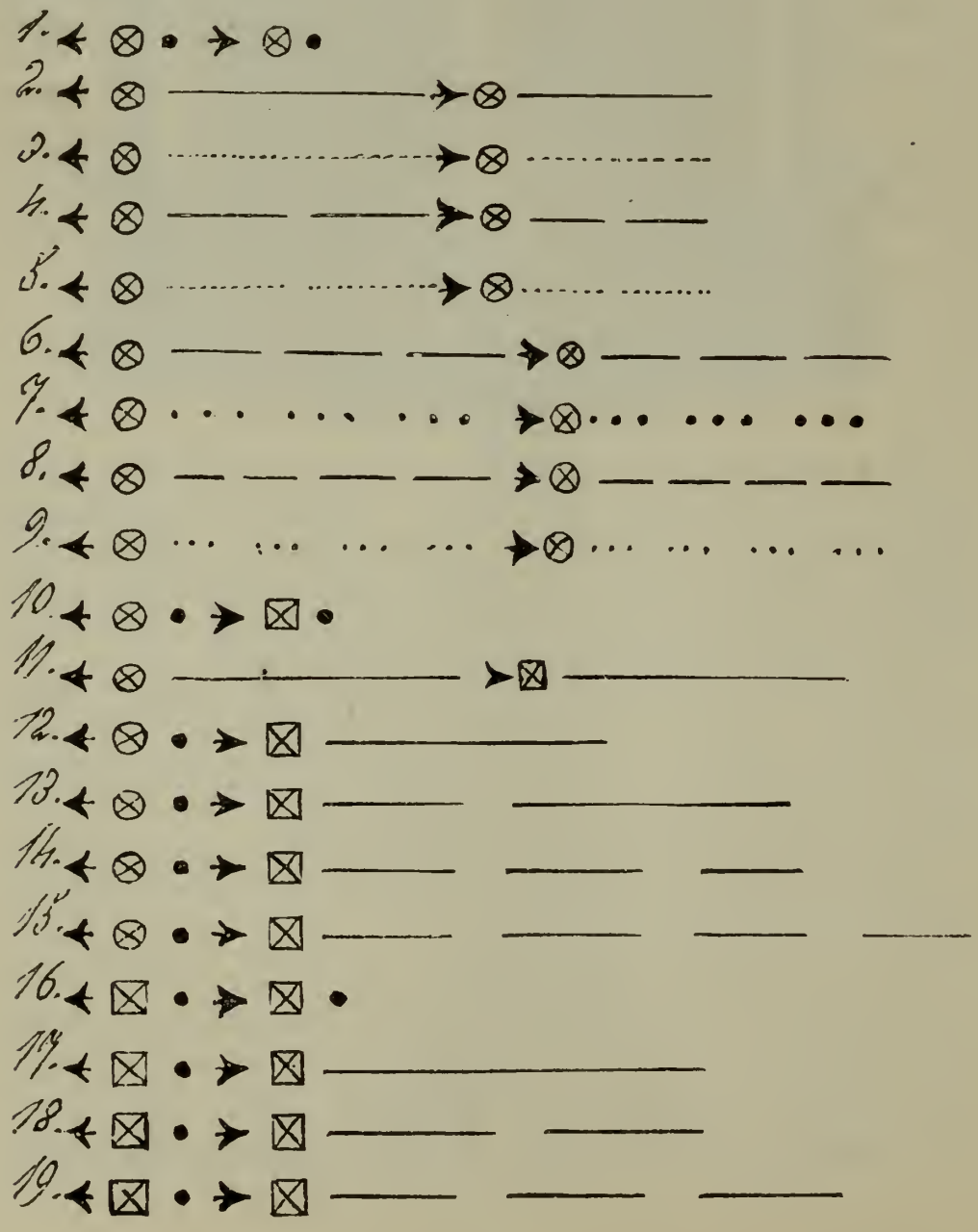
" " " " one-third open.

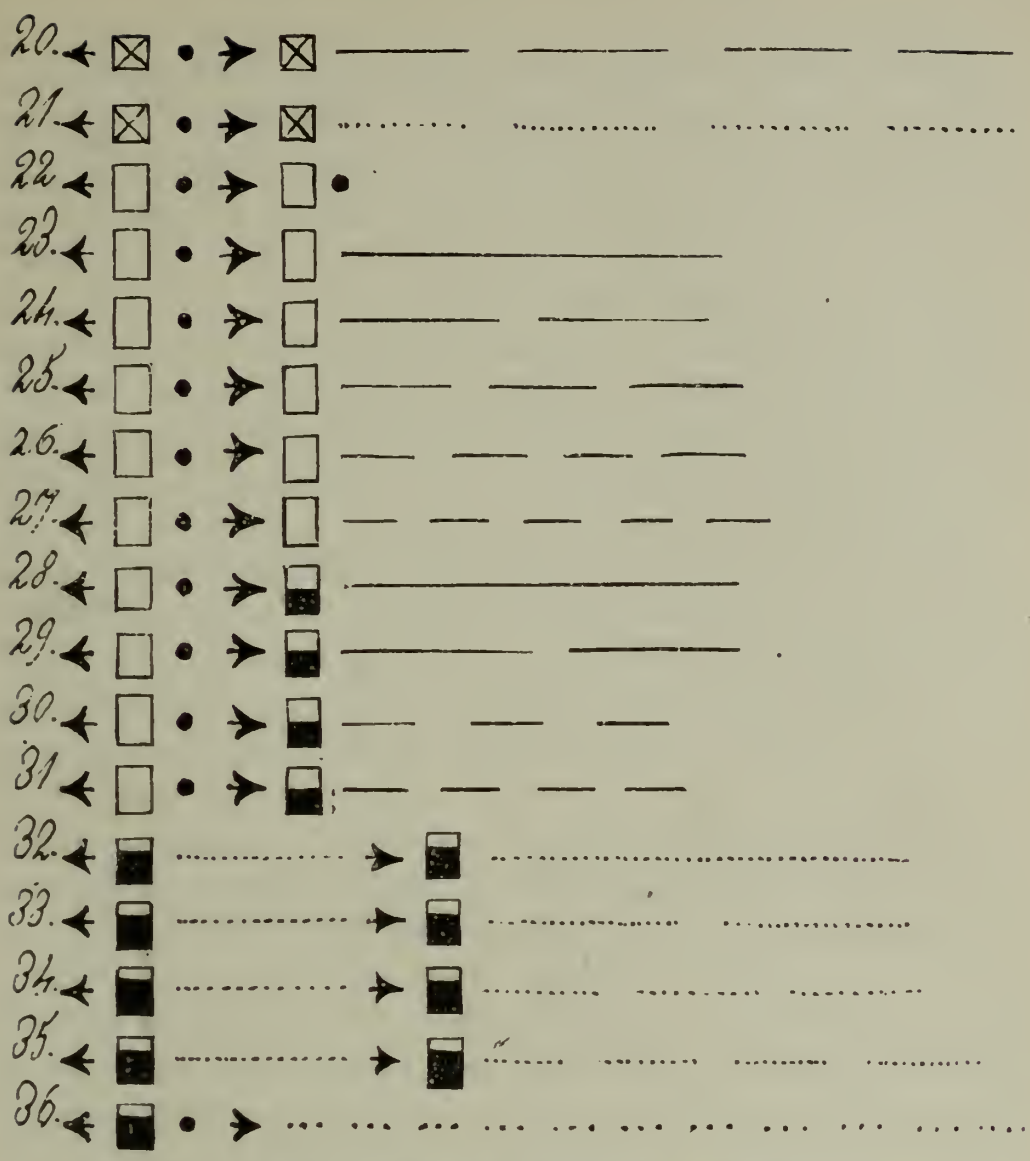
Continuous inspiration or expiration performed with a certain degree of energy.

Continuous inspiration or expiration performed slowly and with less energy than the preceding one.

Breaks indicating short pauses.

The following diagram illustrates a number of exercises in respiration:





By means of the foregoing key, this diagram is easily explained. Thus, number one means an inspiration through the nose in one tempo and an expiration carried on in a similar manner; number two indicates a continuous inspiration and expiration through the nose; number five means an inspiration in two intervals and an expiration performed in like manner.

The teacher is warned against carrying these exercises to excess; for, though they prove very salutary if properly conducted, they may injure the health of the pupil if they are not well managed.

The time and patient labor which these exercises require will be well spent; for the right tone of the voice, its pitch and timbre, all depend upon the proper emission of the breath in speaking. All the faults into which deaf articulators are apt to fall, such as nasality of the voice, speaking on too high a key or in

a harsh and grating manner, etc., can be avoided by properly regulating their breathing in the beginning. The object is to make the deaf speak as clearly and distinctly as hearing persons, and not in the imperfect manner in which they have hitherto been taught by other systems that have been used. Therefore two whole years are devoted to the training of the voice and the development of speech.

The vocal organs of a deaf-mute beginner not having been used so much as those of a hearing child entering school, they are not so well developed. The thyroid cartilage is often found almost one with the hyoid bone. It is therefore recommended to apply electric currents about ten minutes each day from the region of the medulla oblongata to the point of the tongue and different parts of the throat, the object being to strengthen the muscles and nerves of the larynx. This is to be done by a physician, unless the teacher will take the time and trouble to study some good treatise on the application of electricity in the proper manner.

The next preparatory step is to teach the pupil how to place his lips and tongue into the different positions which they assume during the pronunciation of the five Italian vowels, viz: "a," as in *father;* "o," as in *oft;* "u," as *oo* in *book;* "e," as *a* in *age*, and "i," as *ee* in *eel.* In this exercise the pupil has to practice only the proper movements of the tongue and lips, and he is not required to sound the voice. At first the movements of the lips are practised separately, then those of the tongue, and afterwards the two are combined and performed simultaneously.

When the five vowel positions have been mastered, then the little mute is taught to emit the breath alternately through each of these five configurations of the mouth. To test the correctness of the expiration a burning candle is held before his mouth. If the emission is performed with the degree of force which is requisite in speaking, the flame will be blown into a horizontal direction without being extinguished.

No attempt is made to force the little deaf-mute to produce voice. The teacher waits for an opportunity when the child uses his voice spontaneously, as in expressing surprise or calling somebody, etc. He is induced to repeat the sound or sounds that he has made, at the same time holding one of his hands on his throat and the other on his chest, so as to become conscious of the vibrations produced there. Then he is required to place

his hands on the teacher's throat and chest while the latter imitates the same noise. If the voice is obtained in this manner it sounds more natural and agreeable than if it is forced out by artificial means. After the pupil has once become conscious of his own voice he soon learns to produce it at his will, and to modify it into the various vowel sounds.

The child is required always to take a deep inspiration before beginning to sound a vowel, and care is taken lest he should not fall into the habit of stopping to inhale too frequently. He has to learn to pronounce several vowels in one emission of breath. Pupils have told their teachers that before their breathing was regulated speaking was painful to them, whereas after such regulation it became an easy and agreeable task.

While *u*, (as *oo* in *book*,) *o*, (as in *of*,) and *a*, (as in *far*,) are pronounced in one emission of breath, the chin moves downwards and backwards, describing part of a circle. If it does not describe that arc, the voice is pitched too high. This fault can be remedied by pushing the pupil's chin backwards.

A forward movement of the chin during the pronunciation of the vowels causes the soft palate to approach the back of the tongue, and the consequence is the well-known nasal tone.

The vowel sounds are developed in the usual manner. The pupil is required to watch the position of the teacher's lips and tongue, and to feel the vibration in the throat and chest by placing his hand on these parts. The only point worthy of note is the development of the vowel "e." In the formation of this sound the middle part of the tongue is raised higher than in that of any other vowel, while the mouth is so slightly opened that the elevation of the tongue cannot well be seen. It is therefore recommended to let the pupil place one of his fingers in the teacher's mouth, so that he can feel the tongue rise gradually, while we pass from the broad Italian *ah* to the sounds of *a* in *add*, *a* in *age*, and *e* in *eve*. Those who are disposed to try the experiment may find it very useful.

The following exercise is intended to enable the little mute to prolong or shorten the sounds of the vowels as may be desired, also to pronounce a number of sounds in one continuous emission, without stopping for breath between them.

Make the pupil give the sound of *ah*, prolonging it till his breath is exhausted. Draw a long line and make him understand that the line represents the prolonged sound. (See fig. 3.)

Let him begin again, run the end of a pointer along the line, and stop in the middle. Draw another line and divide it into two parts, making him understand that the break in the line indicates the pause between the two sounds. Then divide a third line into three parts, making him pause at each break, etc., etc., but always without taking a new inspiration. The thin lines in fig. 4 may be made to represent an ordinary, and the thick ones a louder and stronger tone of voice :

Fig. 3.

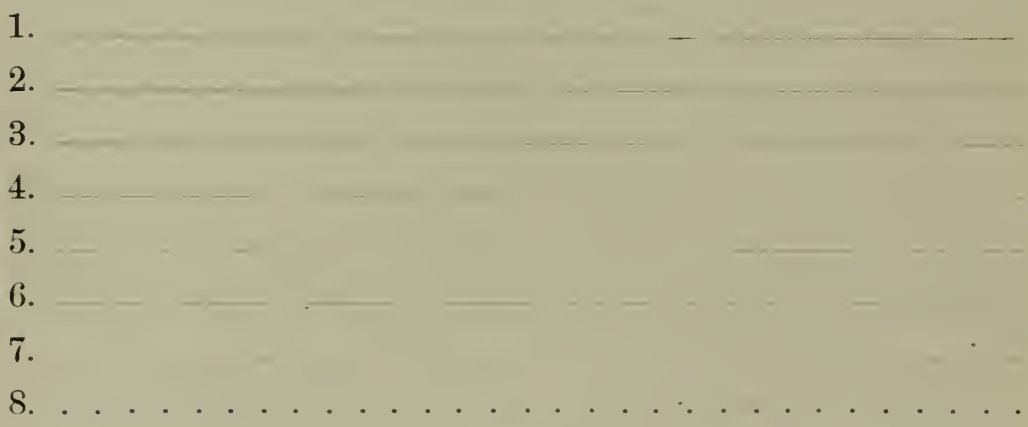
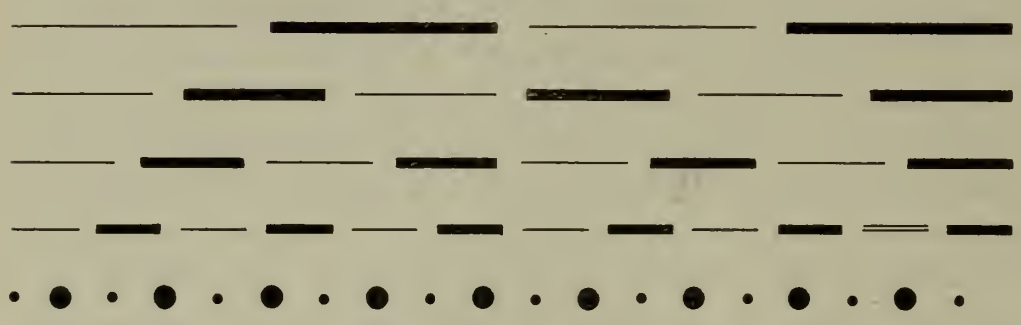


Fig. 4.



In teaching consonants, those which are most easily read from the lips are developed first. The list is opened with *p*, *b*, *m*, because they are formed by the lips, and therefore most plainly seen ; *t*, *d*, *n*, being formed by the point of the tongue, are treated next ; then follow *g*, (hard,) *k*, and *ng*, being formed by the back of the tongue ; *l* and *r*, by a "murmur" in the throat, and *f* and *v*. The sibilant sounds, *s*, *z*, *sh*, *ch*, and *j*, are taught last. Most of the consonants are taught in connection with a vowel, but not separately. The teacher begins by trying to make the pupil repeat *pa pa pa pa*, instead of requiring him to imitate the *p* sound alone. When he has succeeded in this, the consonants are given in connection with the other vowels, thus : pa, po, pu, pe, pi. The sounds *b* and *m* are de-

veloped in a similar manner, and then the three consonants are practised in exercises like the following:

pa	ba	ma
po	bo	mo
pu	bu	mu
pe	be	me
pi	bi	mi

In pronouncing these syllables the pupil is not allowed to stop for breath after each one of them, as deaf-mutes are apt to do, but is expected to take a deep inspiration when he commences, and then empty his lungs completely before inhaling again. The object of this is to guard from the beginning against the abrupt and disconnected mode of utterance so common among deaf articulators.

Another exercise with the same end in view is to let the pupil repeat one syllable in rapid succession as many times as possible until his breath is exhausted, as—

bababababababababababababababababa
papapapapapapapapapapapapapapapapapa
mamamamamamamamamamamamamamamama
bobobobobobobobobobobobobobobobobobobobo
bebebebebebebebebebebebebebebebebebebebe

In the series of articles of which this is a synopsis the various positions of the vocal organs requisite for the formation of the different consonants, as well as the manner of obtaining these from deaf-mutes, are described at full length. But in this part of the treatise I did not find anything that might be considered an improvement upon other systems of teaching articulation.

The drill on accent is commenced early and conducted in a very systematic manner, as may be seen from the following illustrations:

uà	uà	uà	uà	uà	uà	uà	uà	uà	uà
uò	uò	uò	uò	uò	uò	uò	uò	uò	uò
uè	uè	uè	uè	uè	uè	uè	uè	uè	uè
uì	uì	uì	uì	uì	uì	uì	uì	uì	uì
ùa	ùa	ùa	ùa	ùa	ùa	ùa	ùa	ùa	ùa
ùo	ùo	ùo	ùo	ùo	ùo	ùo	ùo	ùo	ùo
ùe	ùe	ùe	ùe	ùe	ùe	ùe	ùe	ùe	ùe
ùi	ùi	ùi	ùi	ùi	ùi	ùi	ùi	ùi	ùi

aià	aià	aià	aià	aià	aià	aià	aià	aià
aìa	aìa	aìa	aìa	aìa	aìa	aìa	aìa	aìa
àia	àia	àia	àia	àia	àia	àia	àia	àia
aiò	aiò	aiò	aiò	aiò	aiò	aiò	aiò	aiò

aìo aìo aìo aìo aìo aìo aìo aìo aìo
àio àio àio àio àio àio àio àio àio

aà aà aà aà aà aà aà aà aà aà
oò oò oò oò oò oò oò oò oò oò
uù uù uù uù uù uù uù uù uù uù
eè eè eè eè eè eè eè eè eè eè
iì iì iì iì iì iì iì iì iì iì

Though there are no words in which one and the same vowel has to be sounded twice in succession, yet the last exercise is considered necessary, because in speaking we often have to pronounce, in one utterance, two words, one of them ending with the same vowel sound with which the other begins, as, *so old*, *he eats*, *my eye*, etc. In such instances the mouth has to be opened farther for the second vowel, and the sound must be uttered with greater force.

papà papà papà papà papà
babà babà babà babà babà
mamà mamà mamà mamà mamà
tatà tatà tatà tatà tatà
lalà lalà lalà lalà lalà, etc.

pàpa pàpa pàpa pàpa pàpa
bàba bàba bàba bàba bàba
màma màma màma màma màma

papà papò papù papè papì
babà babò babù babè babì
tatà totò tatù tatè tatì, etc.

tàta tàto tàtu tàte tàti
pàpa pàpo pàpu pàpe pàpi
màma màmo màmu màme màmi

pappà pappò pappù pappè pappì
mammà mammò mammù mammè mammì
tattà tattò tattù tattè tattì

pàppa pàppo pàppu pàppe pàppi
màmma màmmo màmmu màmme màmmi

babà bacà badà bafà bagà balà barà, etc.
bàba bàca bàda bàfa bàga bàla bàra, etc.

babbà baccà baddà baffà baggà, etc.
bàbba bàcca bàdda bàffa bàgga, etc.

For the most part senseless compounds are used in these articulation exercises, and no attempt is made to make the young beginner attach meaning to what he says, so that he may be able to concentrate all his attention upon one thing, namely, the correct articulation.

In order to enable the pupil properly to combine the syllables of one and the same word some compound of two syllables is selected, and he has to repeat it as many times as he can in one expiration. Next, compounds of three, four, and five syllables are treated in like manner. To prepare him for the enunciation of two or more words together in one utterance, as is required in speaking sentences, two words are selected, and he has to practice on them till he can pronounce them in the desired manner with facility and fluency. In order to habituate him to the proper pauses between the parts of sentences and the sentences themselves, such as are indicated by punctuation marks, a number of words are divided in groups by means of the following signs, namely: a short dotted line, indicating that the reader has to pause without taking a new inspiration; a dash, to show that he has to stop and take breath, and two dashes, showing a longer pause and new respiration.

The pupil has always to take a deep and full inspiration before he begins to speak. That enables him to pronounce a great number of words before he has to stop and breathe again, thereby avoiding that abrupt and broken manner of speaking so common among deaf-mutes. Too frequent inspirations render the articulation harsh and labored.

It is urged that these exercises be continued throughout the entire course, and the teacher is particularly warned against undue haste in the beginning. He has to use a great deal of patience, but will feel amply rewarded in the end by the result which he will accomplish.

It seems that in some of the Italian schools the pupils are taught to articulate words and phrases well and to understand them thoroughly before they are taught to write. This system is similar to the one pursued with hearing children. The Abbe Giulio Tarra advocates this plan for the following reasons:

If we teach writing and speaking simultaneously to the deaf-mute, we demand more from him than is expected of the hearing child, who learns one thing only at a time. If writing follows immediately after speaking, there is danger that the written characters will become the prevalent representative of ideas. By teaching at first articulation alone, all the attention of the teacher and pupil is concentrated upon one object.

Another writer proposes the following questions in regard to this subject, and answers them all in the affirmative:

If the written form of a word is taught to the pupil immediately after he has learned to pronounce it, will he not have a picture of the written word in his mind, and always read from it while he speaks? Will not this double impression upon his mind—one of the written characters and the other of the movements of the lips—cause confusion? Will not the more prominent picture of the written characters in the pupil's mind enfeeble the effect of the labial form of the word, thereby causing all those faulty habits of pronunciation which follow from mentally subdividing words into syllables and letters according to the analytical system of writing? While we think that the written characters aid the beginner in distinguishing the movements of the lips and remembering them, do we not tax his mind and memory too much by presenting words in two different forms? Would it not be better to concentrate his whole power of sight upon one thing, just the same as the hearing child concentrates his aural faculty upon the hearing of words? Would it not be better to teach our mutes first how to pronounce words well and make practical application of them, and let them learn afterwards how to write such words?

It is therefore suggested that, simultaneously with the first drill in articulation, the writing of words and phrases be practised as a manual art only, without any relation to spoken words, and that the connection between the two forms of expressing thought be shown after the pupil has learned to use words and phrases properly.

The same author says he was asked the question whether it would not be better to commence by teaching whole words and not single sounds to a beginner in articulation, though he may at first repeat them imperfectly only, as hearing children do; also, whether the analytical method usually followed with deaf articulators was not, in a great measure, the cause of the harshness and abruptness of their utterance, and of the consequent lack of that fusion of words which is to be found in those who hear, and which is so essential to rhythm and the faithful reproduction of the unity of thought.

He replies that the "synthetic method" of presenting the word as a whole is to be recommended in the instruction in lip-reading; but in teaching the deaf to reproduce speech, he would consider it ruinous for art blindly to follow nature. We can receive synthetic impressions through the ear, but the fac-

ulty of sight, says he, is in its nature analytical, and does not give a clear perception of a thing until after a distinct sensation of all its component parts. The hearing child perceives the word as a whole from the beginning, but repeats it in an imperfect manner, on account of the feebleness of his organs. As the latter grows stronger his speech improves. A deaf child, however, beginning to articulate words in an imperfect manner, cannot correct his faulty articulation in any other way than by analyzing all the movements and exact positions of the vocal organs in producing sounds. It is better to make him do that from the beginning, thereby preventing him from forming bad habits of pronunciation, instead of waiting till such habits have become deeply rooted.

Following the example of Padre Marchiò, the Abbe Tarra also selects senseless compounds for the drill in articulation, and does not attempt to teach his pupils to connect meaning with what they learn to say until they are able to articulate distinctly any natural combination of sounds, with the accent on any of the syllables. His exercises for the gymnastics of the voice, preparatory to the teaching of words, are quite varied. According to Max Müller, says he, the children of all nations beginning to learn to speak practice on words that are formed by a repetition of one and the same syllable, as, papa, popo, pupu; tata, toto, tutu, etc. He therefore selects similar combinations of sounds for deaf beginners, and gradually varies the exercise by doubling the consonants, as, pappa, poppo, puppu, etc.; by changing the second vowel, as, papo, papu, pape, etc.; by omitting the first consonant, as, apa, apo, apu, etc.; appa, appo, appu, etc. From these he proceeds to simple words consisting of two syllables with different consonants, as, pata, pato, cappa, pacca, etc.; then to words of three and more syllables.

One can see at the first glance that when about ten years ago the Italian teachers resolved to introduce the instruction in articulation into their schools, they did not adopt any of the systems which prior to that time had been in use in the schools of other countries. It is stated that when they began to teach by the oral method they did not know how that method was carried out by their co-workers north of the Alps or anywhere else. Considering this, we must marvel at the ingenious plans which they have devised and the great success which they have

achieved in the comparatively short time that they have had to carry their plans into effect. The mystery, however, is very easily explained. One cannot read a single page written by the authors that I mention, or by any of the other contributors to the Italian deaf-mute periodical, without becoming convinced that they are thoroughly in earnest, and that they work with a zeal and enthusiasm which must be productive of a great deal of good. Their success will undoubtedly encourage a great many on this side of the Atlantic to follow their example. They have demonstrated to us beyond all doubt or question that the *great mass* of deaf-mutes can be taught to speak and learn to speak well. No doubt they are laboring under circumstances which are more favorable to success than those existing in our institutions. We may therefore never be able to accomplish results fully equal to theirs. But this need not deter any of us from following in their path. My connection with articulation schools extends over a period of many years, and though my success in teaching deaf-mutes to speak has been limited in many instances, yet I have always found that the parents of my pupils, without exception, prefer imperfect speech to perfect silence.

The sole aim of this article being to show what we can learn from the Italian deaf-mute teachers, it would be out of place if I entered into any controversy with the opponents of the oral method. Therefore, with no other intention than that of encouraging those who may be inclined to give articulation a fair trial, I will state that there is no foundation whatever for the belief that this method cannot produce as good results in language and in general knowledge as the sign system.

The following was written by one of my pupils, a congenital mute ten years of age, when she had been in school two years:

"FRIDAY, *Dec.* 3, 1880.

"Last Thursday I held Peter my friend's cat in my arms, and I stroked his hair it was very smooth his tail is very long. He did not bite me. his ear has a hole in it. A Thomas cat scratched his ear. My mother told me that she gave my dog Minkie a blue ribbon she put it around his neck. It made him look very pretty. His tail is curled up at the end all the time. His ears are cut off. His toe-nails are very large and his teeth are very sharp. My friend gave me some very large

chestnuts, and roasted them in the little stove, and then on the large stove. I gave my sister some of them. They are very good to eat. Peter my friend's cat dont like chestnuts, but my dog Minkie likes them very much and they make him fat.

"NELLIE C. P."

Another little girl, also a congenital mute, eleven years of age, who has been in school four years, but lost one entire school term through sickness, wrote the subjoined little letter:

"N. Y., *Nov.* 19, 1880.

"DEAR MR. G.:

"I am very much pleased to see your daughter and your wife. I will tell my mother that I love your wife, your daughter, and you very much. I laughed at your baby because she was very funny. You are a very good man. Ruby said 'papa' and 'mama;' she played with two balls and her rubber lamb. My mother and sister told me that they loved your wife, Ruby and you very much.

"Good Bye.

"From your loving "FANNIE T."

The next letter was written by a young man of seventeen, who became deaf when he was eighteen months old and had no language when he came to us. He attended school eight years:

"WELLSBORO, PA. *Oct.* 18, '80.

To the Officers & Members of the Students' Literary Union,
1511 *Broadway.*

"FELLOW-STUDENTS: I herewith tender my resignation as a member of your club though it costs me great effort, my heart being so entirely with you & your noble work but am compelled to accept this alternative in consequence of trouble with my eyes which prevents me from being in New York. It gives me great pleasure to learn that you are alive in the work & I bid you God speed, and that you may be able to accomplish great good is the wish of your old associate & co-worker. Finally, let me urge upon you the necessity of continual perseverance till the end.

"Very Truly yours "LEE W. B."

The writer of the following letter is now eighteen, became deaf at nine years of age, and has been in the institution since 1874. He intends to enter the School of Mines of Columbia

College, in this city, and expects to be ready next June for the required examination in French, German, Algebra, and Geometry:

"NEW YORK, *Oct.* 2, 1879.

"MR. H. CLARKE,

"DEAR SIR & FRIEND: I have taken into deep consideration your idea that engineering would be more valuable to me than book keeping. At the opening of the term of our school last month, I endeavored to obtain an interview with the principal on that subject, but he being very busy could not serve me until a week or so afterwards, when I told him all that had passed between us, and he sent me to the College for a catalogue and Terms of admission. He examined that part of the book relating to engineering closely, and when I asked his opinion he said that I was not prepared to enter college because I must pass a satisfactory examination in French, German and other studies. He also said that if there is a preparatory dep't. in the 'School of Mines' he would be very glad to have me go there. If such a department exists there will you please let me know, or if you do not know will you be kind enough to enquire of Prof. Chandler, or, some of the other professors with whom you are acquainted.

"I should like very much to learn that profession, but I fear it is impossible.

"With kindest regards to yourself & family, I remain,

"Yours truly, "T. F. D."

"1511 *Broadway, N. Y.*"

The school under my charge is divided into ten grades. The pupils of the third grade study Swinton's Elementary Grammar, Quackenbos's History of the United States, Guyot's Intermediate Geography, and Monteith's Lessons on Popular Science. In arithmetic they have completed common and decimal fractions, and can perform examples with denominate numbers, including the tables of weights, measures, and time. They write letters and other compositions, and receive instruction in free-hand drawing from copies and natural objects. Two of the pupils of this grade are members of the Free Evening School of the Cooper Union, attending the classes in drawing and modelling in clay.

In the second grade there are in use Kerl's Common School Grammar, Peter Parley's Universal History, Guyot's Interme-

diate Geography, and Cooley's Natural Philosophy. In arithmetic the same ground has been gone over as by the grade below; besides that, the method by aliquot parts, proportion, and percentage have been taught. Two of the boys of this grade have been studying art in the Free Evening School of the Cooper Union.

The text-books used in the first grade are Swinton's English Grammar, Thompson's History of England, Guyot's Common School Geography, Hooker's Natural History, Quackenbos's Natural Philosophy, White's Complete Arithmetic, Hunter's Plane Geometry, and Duff's Bookkeeping. Last year instruction in German was also given to this class, and very satisfactory results were obtained. This year, however, I have not been able to find time to continue the lessons myself, and the financial condition of the Institution would not permit the engagement of a special teacher for this branch; it therefore had to be discontinued. Three pupils of this grade have studied art, and one joined the class in geometry at the Cooper Institute.

The lessons are explained by the teacher without the use of a single sign. The pupils recite orally, and are thoroughly questioned with regard to the meaning of each word and the subject-matter of the lesson. Whatever shortcomings our system may have in other respects, it cannot be said that it is superficial, and that we educate mere talking-machines. I have been told by persons who are competent to judge that, in point of intelligence and general information, our pupils will compare favorably with those of any sign-school in the country.

In a comparison of the standard of education which has hitherto been reached by the oral method with that attained by means of the sign system, regard should be taken of the fact that, while the former is still inchoate and tentative in this country, the latter has been thoroughly well organized upon the practical experience of generations of teachers. While some of the American sign-schools have been in existence half a century or more, and have grown rich and powerful, so as to be able to employ a corps of talented professors and lecturers, the articulation schools are still in their swaddling-clothes, if I may be pardoned for using the expression. However, the progress which has of late been made in the oral method betokens for it a brilliant future.

PADRE MARCHIÒ'S REPLY TO DR. GALLAUDET.—I.

BY THE EDITOR.

THE January number of the periodical *Dell' Educazione dei Sordo-Muti in Italia* has the first instalment of an article by Padre Marchiò, one of the ablest and most accomplished of the Italian teachers, in reply to President Gallaudet's paper on the Milan Convention in the January *Annals*. As *Tros Tyriusve mihi nullo discrimine agetur* is the motto of the *Annals*, we not only publish the reply of Miss Hull and the protest of the English delegates, which were sent to the *Annals* for that purpose, but also give an epitome of the criticisms which the Italian writer contributes to the journal of his own country.

In reply to Dr. Gallaudet's remarks upon the organization of the Convention, Padre Marchiò inquires why, if he was dissatisfied with the manner in which the Convention was organized, did he not protest against it at the time? He says that even if the Paris Convention of 1878 was partisan and not really "International" in its character, Dr. Gallaudet waived any objections he might have had to the character of the Committee of Organization which it appointed for the Milan Convention by attending this Convention and taking part in its deliberations. As for the President and other officers of the Milan Convention, they were elected by the free votes of all the members of the Convention, Dr. Gallaudet included. The adherents of articulation were not to blame that they constituted so large a majority of the Convention; the teachers of all methods were invited in ample season, and if the articulationists did their duty in attending while others remained away, it is of the latter, if of any, that Dr. Gallaudet should complain. The voting of the Convention was done in the usual manner of such bodies, and however the proportion of the minority might have been increased if there had been a larger attendance of the adherents of signs, the votes of the 87 Italian, 56 French, and 8 English members (not to mention the many Germans who might have been present to join them) constituted a verdict in favor of the "pure oral" method, which has no slight importance.

To Dr. Gallaudet's criticisms upon the examinations of the Milan schools, Padre Marchiò rejoins that if he had any doubts

of the genuineness and fairness of the examinations he ought candidly to have expressed them at the time, in which case they might have been removed; that besides the public examinations, opportunity was given to all members of the Convention to visit the classes, where the teachers were at the disposal of the doubtful; that many who did so visit them, and passed hours and hours in the Italian schools, can vouch for their character; and that, as to the examinations "deserving to have very little influence with the professional observer," the fact is that it was "professional observers" who were converted in large numbers to the oral method by what they saw in these public and private examinations.

In reply to the statement that Mrs Ackers and Miss Hull, in their papers read before the Convention, did not recognize the objection to the oral method for *all* deaf-mutes, that a large proportion of the deaf are incapable of obtaining any real success in speech or lip-reading, Padre Marchiò refers Dr. Gallaudet to his own writings and those of his Italian colleagues, in which it is repeatedly declared that in Italy successful experience has made this objection a useless weapon against the oral method.

To the assertion that the suppression of Mgr. De Haerne's paper on "The Combined System" was an additional proof of the partisan character of the management of the Convention, and to the suggestion that had so high an authority in the Roman Church been present the majority in favor of the "pure oral" method might have been less than it was, Padre Marchiò answers that the presence of the illustrious prelate would have made no difference with the Italian teachers, for their convictions were founded upon the experience of facts, against which the prestige of position or eloquence of language could have availed nothing; and that the fact that "fully nine-tenths of the time was occupied by the advocates of the 'pure oral' method," leaving only one-tenth for its opposers, only proves how fully the business committee was justified in ordering the papers of those who were not present to be printed rather than read; for it would have been very strange if the opportunity of speaking had been refused to those who were present to give place to the reading of the papers of those who were absent.

To Dr. Gallaudet's comments upon the vote of the Brothers of Saint Gabriel, as contrary to the opinions they had privately

expressed during the Convention, Padre Marchiò replies that their vote in favor of the "pure oral" method was due to the fact that, with their chief, Brother Hubert, they were converted to that method during the Convention; and, so far from the pecuniary aid rendered them by Mr. Eugène Pereire in paying their travelling expenses having had any influence upon their action, they in fact voted against the method of Pereire, which is a "combined" and not the "pure oral" method.

Padre Marchiò will continue his reply in a future number of the Italian periodical.

THE DISCONTINUANCE OF THE "LOWER PREPARATORY CLASS."

Principals and teachers who are preparing students for admission to the National Deaf-Mute College are requested to give special attention to the following circular recently issued by the College Faculty:

National Deaf-Mute College,
Kendall Green, near Washington, D. C., *February* 1, 1881.

SPECIAL CIRCULAR.

As heretofore announced, the *Lower* Preparatory Class in this College will be discontinued after the current collegiate year, and the class hitherto known as the Advanced Preparatory will be hereafter designated as the Introductory.

The Faculty are extremely desirous that all young men coming to Washington with the expectation of entering College may be prepared to sustain the necessary examinations.

To this end it is proposed to furnish, on application, specimen examination papers in the several studies in which examinations will be required for admission to the Introductory Class, so that it may be determined, before an applicant for admission to College leaves the Institution where he is making his preparation, whether or not he is likely to be able to sustain the entrance examinations.

Requests for such specimen questions should be addressed to the President of the College.

For admission to the Introductory Class, applicants will be examined in Political Geography, Physical Geography (Houston's preferred,) History of the United States (Higginson's

preferred,) The Elements of Natural Philosophy (Wells's preferred,) English Grammar (Kerl's Common-School Grammar preferred,) History of England, Berard's as far as chapter XXXI, and Arithmetic (Eaton's Grammar-School Arithmetic preferred.)

In each of the above-named studies a full knowledge of the subject will be expected, and the importance of a thorough grasp of Arithmetic, not only in the ability to perform examples, but also to explain principles and give reasons for processes, is most earnestly urged.

Teachers who are preparing young men to enter the Introductory Class are reminded that the study of Algebra and Latin is *commenced* with this class. *No time*, therefore, need be taken for these studies before coming to Washington, except with aspirants to the Freshman Class.

An *actual command* of English is *essential* to the successful pursuit of even a limited course of study in College, and applicants are urged to bear this in mind at *every point* of their work of preparation.

It is hoped that hereafter few will present themselves for admission to College who will be found, on examination, unprepared to enter the Introductory Class. However, in order to provide for such young men as may be actually unable to prepare elsewhere for this class, arrangements have been made for their admission into the Primary Department of our Institution, where they will have an opportunity of completing their preparation for College.

E. M. GALLAUDET, *President.*

LETTERS TO THE EDITOR.

To the Editor of the Annals:

SIR: I avail myself of your permission to say a few words in reply to Miss Hull's criticism on my recent articles in the January number of your periodical.

That Miss Hull should desire to escape from the conclusions to which these articles lead does not seem unnatural. I must confess, however, to no little surprise that, in attempting to do this, she should ascribe statements to me which I have not made; that she should, in quoting my language, omit words the absence of which makes her quotations misrepresentations.

Miss Hull says that in my remarks on "The Combined System," (p. 56 of the last number of the *Annals*,) I characterized the "German" system as a "mere power of vocal utterance." On a careful reading of the article quoted from, I fail to discover any such statement. I do not even find the "German" system mentioned or alluded to in the entire article, except by a reference to the results "accomplished by the followers of Heinicke."

Miss Hull quotes me as asserting of the "German" system that "it brings its objects to the threshold of the temple of knowledge and leaves them there, with little hope of entering in." In the paragraph from which this quotation is taken I made no allusion to the "German" system, but said of the oral method in general, "it *often* brings its objects," etc.

I hasten to acquit Miss Hull, in advance, of any intention to misrepresent me, and I am sure she will be glad to have me correct errors which are only the result of enthusiasm.

Miss Hull finds fault with me because in my address at Milan I gave a certain interpretation of the "combined system," and in my article written at Washington, after I had had time to digest the wisdom of the Milan Convention, I give these terms a broader significance. Surely Miss Hull ought not to blame me if, after all the valuable lessons I learned at Milan, I aim at greater exactness in the use of language. And still less ought she to condemn me, if I am *now* prepared to advocate a *system* in which "oral method" schools may have a place. Rather she may conclude from this that the Milan Convention has had a wholesome influence, even on such a heretic as she believes me to be.

Miss Hull calls me to account because I have spoken of the Milan meeting as partisan in its management, and not representative in its character. In reply to this I will only say that in my comments on the Convention I endeavored to state certain facts that fell under my notice and to draw the natural inferences. I fail to see that Miss Hull has even disputed (much less disproved) the testimony showing the partisan and unrepresentative character of the Convention; and those readers of the *Annals* who are dissatisfied with my conclusions are at liberty to dispose of the facts as best they can.

I should be extremely sorry to have Miss Hull, or any of my

professional brethren and sisters, suppose that in my free comments on the Milan Convention I have intended to reflect on the honesty or pure intentions of those who governed that body, or, indeed, of any of the supporters of the "oral" method. Their earnestness, their enthusiasm, their very partisanship, challenged my admiration, though my reason remained unconvinced; and I trust no word of mine may have the effect to destroy or even weaken the many pleasant friendships it was my privilege to form and strengthen at Milan.

Very truly yours,

E. M. GALLAUDET.

OHIO INSTITUTION
FOR THE EDUCATION OF THE DEAF AND DUMB,
COLUMBUS, *Jan.* 3, 1881.

To the Editor of the Annals:

SIR: In endeavoring to give you an approximate estimate of the value of the grounds and buildings of the Ohio Institution for your January table, I was misled in adopting too hastily their popular appraisal at "about one million"—figures which the rates of city valuation, although they have advanced upon last year's, will scarcely sustain. Twenty-five per cent. off from the "million" will more nearly "approximate" the truth of the matter.

Fraternally yours, CHAS. STRONG PERRY.

INSTITUTION ITEMS.

BY THE EDITOR.

Pennsylvania Institution.—Mr. Jerome T. Elwell, a graduate of the Institution and of the National College, has been appointed to fill the vacancy occasioned by the death of Mr. A. L. Pettingell.

Kentucky Institution.—Mr. George F. Lupton, who has been connected with the Institution as teacher since 1874, has resigned his position to engage in other work. Miss Annie Wardroper, of Lexington, Ky., who is new to the work, is chosen to fill the vacancy.

Ohio Institution.—Mr. Perry has been granted leave of absence for three months on account of illness, and is seeking restoration to health in Jamaica. Mr. Benjamin Talbot is acting as superintendent. Miss Allen has resigned her position as teacher of articulation, and Miss Thompson is now placed in charge of that department. Miss Shrom, who was formerly connected with the Institution, has returned to its service.

North Carolina Institution.—Mr. Gudger, in his last report, expresses himself decidedly in favor of the "pure oral" method of instruction, which has been adopted with the new pupils of that Institution; he says that the results thus far are very satisfactory.

Wisconsin Institution.—Recitations of the advanced classes have been arranged, with hourly changes from one teacher to another, giving each teacher special departments of instruction, as is usual in common schools and academies for hearing persons, but is the exception rather than the rule in schools for the deaf.

An eight-page paper called the *Modern Times* is issued from the printing-office. It is edited by Miss E. N. Derby, a pupil of the Institution.

Mississippi Institution.—Mr. Talbot has resigned the position of principal to engage in other pursuits. We are sorry to lose so valuable a worker from the profession. He is succeeded by Mr. J. R. Dobyns, formerly a teacher in the Missouri and Texas Institutions.

Maryland School.—The publication of a monthly paper of twelve pages octavo, called the *Bulletin*, has been begun. It is printed by the pupils on the Institution press.

Western Pennsylvania Institution.—Mr. J. A. McWhorter, formerly of the Wisconsin and Louisiana Institutions, has been elected principal and entered upon the duties of the office.

Philadelphia Day-School.—Mr. Elwell, who was endeavoring to establish a day-school in Philadelphia, having accepted

an appointment as teacher in the Pennsylvania Institution, this school is given up for the present.

Dakota School.—Mr. Berry writes us that a bill has passed the Territorial Legislature permanently establishing the school at Sioux Falls, and making an appropriation for building and support. The city of Sioux Falls is to give ten acres of land and $1,000 for building.

London Asylum.—The authorities of this Institution have resolved to test the "pure oral" method fairly and fully by placing all the new pupils at first under that method. With those who are able to profit by it it will be continued, experimentally, during the whole of their school term, while such as seem less adapted for it will pursue their education by the manual method. At the same time, the children are admitted at seven years of age, which is a year and a half earlier than formerly, and the term of instruction is extended a year and a half. The old "combined" method of instruction is carried on at Margate; the new "pure oral" in the Old Kent Road building, London.

Rotterdam Institution.—We are informed that Mr. D. Hirsch, principal of this widely-renowned school, expects to celebrate his semi-centennial jubilee as a teacher of the deaf and dumb on the 8th of May this year. We are sure our many readers who sympathize in his successful labors will join us in hearty congratulations.

MISCELLANEOUS.

BY THE EDITOR.

The Proposed "Contributors' Club."—Mr. Storrs, in his article in the present number of the *Annals*, expresses regret that the proposed "Contributors' Club" has not been carried into effect in this periodical. As this matter has not been publicly mentioned before, it may be well to give a word of explanation. Some of our friends, at various times in private correspondence, have suggested that it would be well to introduce into the *Annals* a new department something like the "Contributors' Club" of the *Atlantic Monthly*, in which members of

the profession would have an opportunity of publishing such school-room notes, practical suggestions, comments, and criticisms as they might not consider suitable for expansion into long articles, but which yet might be worthy of preservation and diffusion. With the view of beginning such a department with the first number of the present year, the editor in October last sent a circular to many of the old contributors asking their aid and co-operation in the proposed experiment; but the replies received were so few, and the encouragement given so meagre, that it seemed unwise to attempt its execution at present. Most of the paragraphs which Mr. Storrs has since gathered into the article published in the present number were intended for the proposed new department; these, with three paragraphs from other correspondents, which are reserved for future publication, are the only contributions we have received for it up to the present time. We still believe that such a department would be very useful, and we are ready to establish it whenever the members of the profession are ready to sustain it. Meanwhile, we are, as we always have been, no less happy to publish good short articles than good long ones.

A Protest.—We are requested to publish the following paper, which is signed by all the English members who attended the Milan Convention, except Mr. Richard Elliott, head-master of the London and Margate Asylum. Mr. Elliott, who voted with the minority in the Convention, was requested to sign the protest, but declined to do so. Mr. Arnold and Miss Hull have private schools; Mr. Kinsey is principal and Dr. Buxton secretary of the Training College for Teachers; Mr. Stainer has charge of the schools of the London School Board; Mr. and Mrs. Ackers are well known to the readers of the *Annals* for their benevolent interest in the education of the deaf; Miss Swinney, we believe, has had no connection with deaf-mute instruction, but acted as interpreter for her English friends at the Convention. Four of the five teachers whose names are subscribed taught at one time by the manual method, but all are now advocates of the "pure oral" method:

"We, the undersigned, English members who attended the International Congress of Milan, feel it incumbent upon us to record our most emphatic protest against the charges of unfair-

ness in the constitution and management of the Congress made by Dr. E. M. Gallaudet in the last number of the *Annals*.

"THOMAS ARNOLD,
"ARTHUR A. KINSEY,
"WM. STAINER,
"DAVID BUXTON,
"SUSANNA E. HULL,
"B. ST. JOHN ACKERS,
"LOUISA M. J. ACKERS,
"E. MINNIE A. SWINNEY."

"12 February, 1881."

Death of Mr. Chidley.—An English friend sends us the following notice for publication in the *Annals*:

"Mr. Edward J. Chidley, who for about a quarter of a century had been the head-master of the Claremont Institution for the Deaf and Dumb, at Glasnevin, near Dublin, departed this life, after a very short illness, on Thursday, the 17th February. Mr. Chidley was a quiet and assiduous worker, whose worth was only fully known to those who knew him best. His early knowledge of the practical work of teaching was acquired in the Asylum, Old Kent Road, London, under the late Mr. Thomas James Watson, where he was the contemporary of Mr. A. McDiarmid and Mr. Alfred Large, the former and present head-masters of the Deaf-Mute Department in Donaldson's Hospital, Edinburgh, and also of Dr. Buxton and the Rev. Wm. Stainer, of London. Mr. Chidley leaves a widow and several children. It is not too much to say that no one in his position was more highly esteemed than he. Only the late date at which this is written prevents further details."

Proceedings of the Fourth Conference.—The proceedings of the Fourth Conference of Principals of American Institutions for the Deaf and Dumb, held at Northampton in May last, are printed in full in connection with the Thirteenth Annual Report of the Clarke Institution, and in a manner very creditable to that Institution. The Report of the Conference occupies 144 pages, which is more than double the number of the abridged Report we gave in the *Annals* last July. The volume also contains a sketch of the Milan Convention, from the pen of one who was fully in sympathy with its action—Miss Hull, of London.

We are authorized to say that the Report can be obtained free of charge by any one desiring it on application to Miss H. B. Rogers, principal of the Clarke Institution, Northampton, Mass.

Proceedings of the First National Convention of Deaf-Mutes.—The proceedings of this Convention, held at Cincinnati in August last, have been published in neat pamphlet form at the press of the New York Institution. They make 44 pages, octavo.

The German Organ.—Dr. L. Matthias, who for more than a quarter of a century has edited with ability and success the *Organ* of the German Institutions, is compelled by his failing health to abandon the work at the close of its twenty-sixth volume. The periodical is to be carried on hereafter under the direction of Messrs. Berndt, of Berlin, Hirzel, of Gmünd, Vatter, of Frankfort-on-the-Main, and Walther, of Wriezen. Communications may be addressed to Mr. J. Vatter, Frankfort-on-the-Main; subscriptions to Mr. C. Bindernagel, Friedberg-in-Hessen.

Deaf-Mute Periodicals.—The publication of the Chicago *Letter* and the *Silent People* has been discontinued, while a new candidate for the favor of deaf-mute readers has appeared in the *Lantern*, published at 2291 Third Avenue, Harlem, N. Y., by Mr. George Farley, a graduate of the New York Institution.

The Deaf in Society.—The Rev. C. M. Owen, of Southampton, England, whose duties as a clergyman bring him in contact with deaf-mutes to a considerable degree, in an article published in the London *Times* last August opposes the oral method as less adapted to fit the deaf for society than the manual method. He says he knows some deaf-mutes "who are, perhaps, more in society than any of their brethren similarly circumstanced. And what is the reason? Simply and solely because they confine themselves to the manual alphabet or to pencil and paper. If they could, and ventured to, indulge in what 'society' would call unnatural and indistinct articulation their position would be altered, and the appreciation with which they are regarded would be considerably less."

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METHODS OF DEAF-MUTE INSTRUCTION.—III.

BY RICHARD S. STORRS, M. A., HARTFORD, CONN.

IN articles I and II of the present series,* the initial stages only of a method of language instruction were briefly outlined, the pupils being conducted to a point where all the essential elements of the simple sentence should be, in their simplest form at least, within his clear comprehension and ready use; and the claim was made that the pupil thus taught has at his command, even at this early period of his course, (reached usually at the end of his first year,) a language apparatus reasonably adequate to his absolute need. It will be the aim of the present article to continue the development of the same method through the second year of the course; by hint and illustration, indeed, rather than in minute detail, as necessitated by the limits of a magazine article, but still in such manner as may enable the interested reader to supply omitted steps, and to construct for his own use, if so inclined, a similar pathway.

The same general principles already indicated as fundamental to an ideal course of deaf-mute instruction will of course continue to shape the method of the second and succeeding years, as of the first already outlined. Not to review too minutely the ground already gone over, these principles are:

A prime regard to the necessities of the *poorer half* of the class, resulting in a course so simplified and systematized in all its essential features as to be level to the capacity of the weaker

Annals, vol. xxv, pp. 105–119, 233–250.

portion, while still so elastic and easily receptive of non-essentials as to afford freest scope for the full activity of the brighter portion; so that the whole class may be easily carried along in one continuous, contented, and mutually profitable class-relation for any desirable length of time.

To this end, the entire ignoring of *idiomatic* correctness, as an immediate object of effort, and the deliberate choice, in its place, of simple *grammatical* correctness, as being both an attainable and amply satisfactory result.

To this end, the most careful *systematizing* of both the principles which underlie and the linguistic materials which compose the entire course, and the constant appeal to the *reflective* faculties of the pupils, as well as to the imitative, in a process and for a result as broadly and as truly *educative* as possible.

And, finally, to the end of the speediest and surest success of deaf-mutes in this, as in any other study, the most abundant possible *visual* illustration of the principles and relations involved, by means of sentence-maps, symbols, and other visual devices.

It is the further, though unmethodized, illustration of these principles which will be the aim of the present article.

The briefest indication of the work of the second and third years of our course would be to call it simply a work of *substitution*, for such, in truth, it very largely is. Those simplest forms of the essential sentence elements upon which all the work of the first year has been based, are, during the two following years, to be successively expanded into their more complex but nearly equivalent forms of phrase or clause; and these the pupil is to be encouraged to use, as fast as acquired, as simple and strict substitutes for the earlier forms. It is obvious that his immediately successful use of each of these new forms will depend only upon his implicit acceptance of it as a mere equivalent for some already familiar simpler form, into whose place he now, by substitution, adopts it. Whereas, *e. g.*, he could formerly only write "the *rich* man," he may now substitute the new form of the same adjective modifier, "the man *of great wealth.*" Where he had formerly only the one adverbial form, "I shall go *soon*," or "I shall stay *here*," he may now use the alternative equivalent forms of the same modifier, "I shall go *in a short time*," or "I shall stay *in this place.*" Without multiplying illustrations at this point, in advance of their future necessary use, it must be evident that

by thus emphasizing the substitutional idea, and by introducing each new phrase or clause as an already familiar friend, in its office at least, the pupil's ready acceptance and speedy mastering of each will be much facilitated.

It will contribute greatly to the clearness and correctness of this substitution process, in its earlier stages at least, if the particular element for which an equivalent is sought can be somehow so isolated and detached from the rest of the sentence as easily to receive the pupil's concentrated and unconfused attention, while it is at the same time held, both mentally and visually, in a true relation to the rest of the sentence. This is precisely what the *sentence-map* already described renders it possible, easily and exactly, to do. By its skilful use with accompanying appropiate symbols and signs, the concentrated and coincident attention of both pupil and teacher at the same moment, upon the same portion of the sentence, under the same aspect of relation, is secured with almost absolute certainty; whereas, unless the various elements of the sentence are thus isolated by this, or some similar device, the undisciplined faculty of the pupil will inevitably fail to hold the particular one under discussion apart from other unrelated portions of the sentence which happen to stand in proximity to it, and so all clearness and exactness of analysis will become impossible.

Under this aspect it is not in the earlier stages of the course that the highest advantages of this device are realized, important as its assistance even then is to steady the hesitating steps of the yet untrained pupil; but it becomes an evidently even more invaluable auxiliary as the elements to be considered increase in number and complexity. The ease and the certainty with which each such element can thus be exhibited *as a separate unit of expression* for discussion, modification, or substitution, while still held in a visibly true relation to all the others, more and more recommend its use as the pupil advances in his linguistic course.

And this is especially and emphatically true, let it be noticed, for the *poorer* portion of the class, whose less alive and alert intuitions especially need such a subdividing and simplifying of the difficulties of a complex sentence. For all such, the number and variety of new sentences and constructions to be met and mastered during the next two years of the course is despairingly great, if each must be met in its entirety as a sep-

arate enigma. Perhaps it might not at first glance seem to be much of an assistance toward the original task to resolve each of these sentences, by our map-analysis, into their immensely more numerous sentence elements, each of which should require separate consideration, as being itself a unit of expression. When, however, due weight is given not only to the very great advantage of thus dividing to conquer, but also to the comparative simplicity of the classification to which these immensely numerous and apparently protean elements may be easily and exactly reduced, and to the great facility which the sentence-map offers for exhibiting these classifications and their contents, the very great advantage of this method of investigating language to every portion of the class, and especially to the weaker part, must be at once apparent.

For it is important to notice further in this connection, and as contributing to this advantage, that, such as the sentence-map has become at the end of the first year, such it is to remain, essentially, during all the accumulations of equivalents of expression of the next two years, however immense these accumulations may be. Hardly a single new element will need to be introduced during that time to embarrass the learner by any increased complexity of this, his now familiar symbolic outline-map. The five essential elements of the sentence—the subject, the predicate, the object, the adjective modifier, and the adverbial modifier—are already perfectly familiar to the pupil in their simplest word-form, general office in the sentence, and diagram location and connection. He has obviously, therefore, very little more to do, for the present, than to accept each new equivalent of phrase or of clause as it is introduced to him by his teacher; to unify it in his mind as a single and separate element or unit of expression; to classify it according to its perceived character and office in the sentence; and to assign it its proper diagram location and relation, corresponding to that of the earlier and simpler form, of which it has now become the substitute. The only new point in the whole process is the new position in the written sentence which this expanded element may, or must, occupy when thus taking the place of the simpler one; *e. g.*, that the phrase or clause-form of the adjective modifier must follow the word which it modifies, instead of preceding it, as does the word modifier—the "rich" man becoming thus a man "of wealth," or a man "who is rich." With the

exception of this purely formal change, level to the capacity and carefulness of the weakest pupil, all the rest of the process is, in a real and helpful sense, *familiar* ground to him; and very much the more vividly and consciously so, if all these thick-crowding and heterogeneous accumulations of more complex expressions are seen by him to take their appropriate place thus naturally in that same symbolic outline-map which has already become to him so familiar and significant. For the weaker portion of the class, therefore, no more efficient auxiliary of language instruction than this can be imagined, or need be desired. If I seem to any to press this point unduly or erroneously, let those only criticise or contradict positively who have tried the experiment faithfully.

If, now, to any even candid mind, all this process should seem too sharply and exclusively analytic, and thus fatally opposed to nature's inexorable law of linguistic acquisition,—the purely synthetic,—let me say to such an one that both the general method which I am outlining, and the sentence-map as its efficient auxiliary, are confidently recommended, not merely as a guide to the teacher and an aid to the pupil's analytic faculty, but equally as a most convenient basis or groundwork for the amplest and most advantageous *practice* on the part of the pupil. Strongly as I insist on the importance of training the pupil to habits of reflection and analysis, I am not one of those, if any such there are, who would antagonize or ignore that law of linguistic acquisition which prescribes an almost infinite amount of practice as the indispensable condition of real and rapid progress. I recognize fully—as fully as the most ardent advocate of the purely natural method—that only by such constant and careful practice in all formulas of speech can any considerable readiness or accuracy in their use be gained by either the hearing child or the mute. I only insist that this very practice of the deaf-mute, under his exceptional limitations, should, for economy of time, be as carefully systematized as possible, and should also be carried on with the utmost possible attendant clearness and vigor of mental action. While it is true, therefore, that the sentence-map does lend itself with special advantage to the analytic method, it is also no less true that, by enabling the teacher to direct and concentrate the pupil's attention and practice upon those points where it is especially needed, in innumerable reviews and repetitions of detached elements, yet

with a perfectly clear accompanying perception of the relations of this practice to the thought of the sentence as a whole, the sentence-map gives greatly increased value to this very practice which it thus both encourages and facilitates, and is thus seen to be a scarcely less valuable servitor to the synthetic than to the analytic process of language acquisition. If this were not so, it would be thereby condemned at once and in advance of all argument, for no other method ever has been or ever will be devised for real and rapid linguistic progress except *practice, practice,* PRACTICE—always and everywhere—PRACTICE!

The *exact* order in which this substitution process shall be carried on, and practice in the new form of modifier secured, is not essential. The *general* order will of course be decided by those two broadest distinctions of complex modifiers—the phrase and the clause; and among phrases the prepositional will naturally first claim attention, both on account of its frequency and the simplicity of its analysis. The distinctive characteristic of this phrase form is the use of the uninflected noun as a modifier, with the aid of some linking word, either expressed or suppressed, to indicate its verbal relationship. It is this form which is now to be introduced to the pupil, and to which the work of the second year will be largely devoted; and as hitherto, so now, the effort will be to awaken a sense of want in the pupil's mind before attempting to meet that want.

There are two principal relations in which the single noun may be used as a direct modifier, without any linking word at all. These are the possessive relation and the appositive. Both might easily be included in the first year's course, as, indeed, the possessive has already been in completing the case presentation of the noun, (see the *Annals*, vol. xxv, p. 240,) where the pupil was instructed in the very slight inflectional change which fits the single noun to express this relation adjectively; *e. g.*, "John's horse."

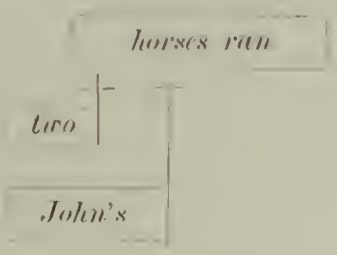
The appositive relation being that of mere identity, *i. e.*, two names for one and the same object of thought, offers even less difficulty, and may be introduced whenever the teacher chooses. It is really the remnant of a contracted adjective clause, by which process "the boy who is named Henry," or "whose name is Henry," becomes "the boy Henry." Since this explanation of its origin cannot now be given to the pupil, it is preferable to treat it at this time as a simple synonym rather than

as an adjective modifier, writing the two names together in the sentence-map under whatever relation they both sustain, which, of course, will always be the same for each. It may, however, be treated as a regular adjective modifier, and so located in the sentence-map, if the teacher prefers.

Besides these two principal and genuine relations of the single noun as a direct modifier with no preposition intervening, we have also many apparent cases of the same direct relation, which, however, are not really such, but result from the allowed idiomatic suppression of the appropriate preposition—*e. g.*, "I went last Monday;" *i. e.*, *on* last Monday. The appropriate place for explaining these contracted phrase forms will, of course, be after the phrase itself shall have been taught.

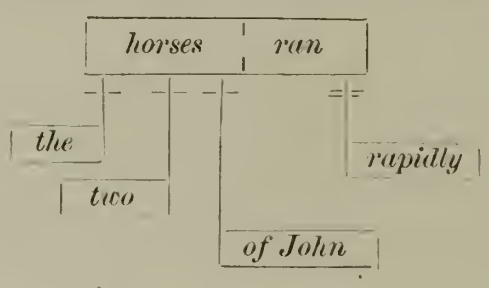
For the present, then, the only form known to the pupil in which a single noun can be used by him as a *direct* modifier, *i. e.*, as single adjectives and adverbs have been hitherto used by him, is the inflected possessive form in such sentences as "John's two horses ran." This, then, we will make the pivot upon which to swing the door which shall open to the pupil the whole range of prepositional phrase modifiers.

Let us suppose the class to have correctly written the above simple sentence, upon the basis of the first year's instruction, and to have analyzed it in the sentence-map, thus—



and to have shown by their proper use of the natural possessive sign—the open and pushing hand—that they clearly apprehend the real relation of this possessive noun modifier to the other. Let the teacher now, with emphasis of action, erase from this limiting noun its possessive inflection—which alone has hitherto fitted it for its adjective use—and, after emphatic dissent of gesture from the suggested possibility of leaving it thus single and uninflected, let him carefully prefix to it the little linking word "of," forming thus, for the first time in the pupil's experience, the prepositional phrase "of John." This phrase, let the teacher assure the pupil, is the exact equivalent

of the adjective noun "John's," and may be used by him in precisely the same way in every respect except the single one of position in the written sentence—the word form of this modifier invariably there preceding the noun which it modifies, and this new phrase form as invariably following it. Finally, after renewed assurance that neither the meaning of the sentence nor the construction of the sentence-map have thus sustained any change, let the class be required to write out the new sentence in its changed form, "The two horses of John ran," and to construct their own sentence-map of it, thus—



This is, of course, an extremely simple example; but it illustrates, perhaps all the better, the extreme simplicity and the ease of communicating the substitutional idea upon which the whole advance rests. There can be no question that this idea, at least, has been perfectly and practically apprehended by every member of an ordinary class.

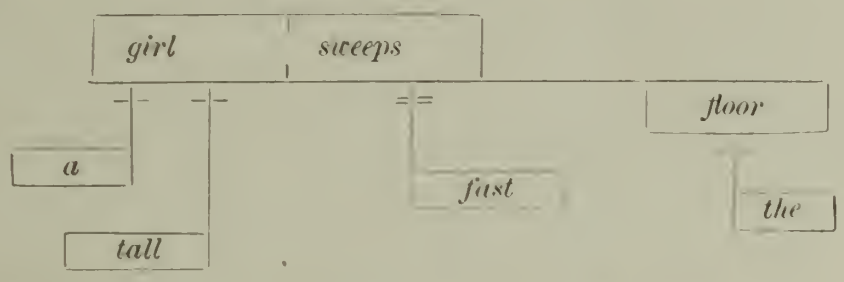
If, then, it be asked why all this emphasis of action and assurance, the reply is, that it is desired thus to impress upon the pupil's mind the necessity of always looking closely at the real relation between two nouns thus to be connected, and to lay a basis thus for his own future careful examination of every proposed prepositional phrase, as to its inherent fitness to express some real and clearly apprehended relationship of ideas. This result, if secured, would amply justify almost any expenditure of effort or emphasis.

If the pupil should now ask which of these two equivalent forms is the better, he need only be told, at this time, that either is allowable, and that his own correct use of either will be accepted. Our preference of the possessive form to express personal relations, and other points of style preference, should of course be deferred for later explanation.

If the pupil should then ask why there is any need of this second form, both being equally correct, this will at once and naturally lead to the consideration of other forms of noun rela-

tion besides that of possession, for the expression of many of which usage does not allow us any alternative from the phrase form. The number of these is very great. A single example only is possible here, as a sample of the close examination of word relations possible for a very young class even, under this habitually thoughtful method, aided also by the sentence-map to concentrate and steady the pupil's attention.

Let us suppose the class, then, to have written upon the basis of the single word modifiers, the simple sentence, "A tall girl sweeps the floor fast," and to have analyzed it correctly, thus—



The teacher then suggests the noun "*broom*" as an important adjunct, and queries where room can be found for another noun in the sentence. The first point for the pupil to decide is, to which of the two principal elements will he relate this new noun? to the subject, as an adjective modifier of the girl? or to the predicate, as an adverbial modifier of the act of sweeping? This is not an altogether self-evident point, and probably the opinion of the class may be divided upon it. Let the teacher accept each view provisionally, and proceed to consider each in turn. "The tall broom girl sweeps the floor fast," would be the pupil's way of expressing the first idea. "The tall girl broom-sweeps the floor," would be his way of expressing the second—using the *noun* alone as modifier in each case—though very possibly some of the class might attempt to coin the new adverb "broomly," writing "The tall girl sweeps the floor broomly." By comparing these expressions respectively with these other, viz., "The tall flower girl walks rapidly," "The strong man hammer-dresses the stone," it will be seen that neither of those in which the noun is used as a direct modifier is inherently impossible or ridiculous. Both are, however, contrary to approved usage, as the teacher may now inform the pupil, and in the place of each he will offer him the new linking word "with," prefixed as before to the uninflected noun, form-

ing thus the new prepositional phrase "with a broom," as a substitute for the inadmissible single-word forms. The former sentence would then read, "The tall girl-with-a-broom sweeps the floor fast," while the second one would read, "The tall girl sweeps the floor fast with a broom." The final question, or rather the first question of all now ready for final decision, as to the adjective or adverbial relations of the broom, may now be made intelligently to depend upon the pupil's own judgment whether the phrase "with a broom" here answers the question in his own mind, "What sort of a girl?" or "How did she sweep?"

Of course no such minuteness of analysis is either necessary at this point, nor will be generally desirable subsequently. The essential ideas of the process, viz., the expansion of the word form of modifier into the phrase form, the perfect equivalence of the two forms, and the *necessary* use of the latter in many cases where usage does not sanction any single-word form—these main ideas might all be conveyed to the pupils' minds by the simple erasures and substitutions of the sentence-map, with little comment or explanation, and perhaps with no subsequent inferiority of result in correct writing. There is much advantage, however, of another nature, in accustoming the pupils even very early in the course, and with considerable frequency afterwards, to exercise their own ingenuity in examining thus closely the real relations of the various elements of the sentence; and with the aid of the sign-language skilfully used, and of the sentence-map to symbolize relations and concentrate attention, there is no difficulty and much pleasure as well as profit in so doing.

It may be noticed incidentally, also, that this example happily illustrates the desirableness of great caution in criticising and condemning the efforts of thoughtful pupils to express themselves in language, simply because the results of those efforts are unapproved by usage. A moment's reflection will frequently show the teacher that he would be compelled to sanction, and even to applaud, in some other analogous connection, the very same mental process of the pupil which here strikes him, at first, as almost absurd.

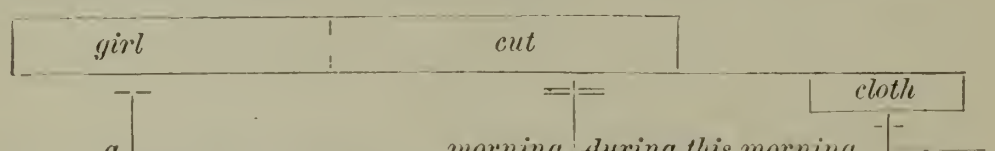
There are, I know, many among our visitors who seem unable to see any difference between the mistake *idiomatic* and the mistake *idiotic*,—*i. e.*, the mistake born of thought*ful*ness,

in distinction from that of pure thought*less*ness. Nor are teachers, even, so rare as they should be, who seem to regard any and every deviation from common usage as alike strange; to whom, indeed, any mere idiomatic usage, inexplicable by grammatical law, and perhaps even in direct violation of such law, is yet as seemingly sacred as the most fundamental of constructive principles. To such persons, language seems to be nothing more than agreed usage; and any and every departure from that usage seems to be always and equally absurd. To such, therefore, any pupil's *philosophical* mistake, originating in his consistent application of some principle, or in some obvious analogy, is the same thing as a mistake of mere carelessness.

I confess to no little impatience with such mere surface critics, whether they be visitors or teachers. Like the apostle of old, let the teacher of deaf-mutes "glory rather in the infirmities" of his thoughtful pupils. Let him point out with pride how each such deviation from mere usage has its origin in the thought, and is the highest evidence of the pupil's real ability. Let the pupil himself be heartily praised, and let him be assured that his own less idiomatic, and perhaps on that account rejected expression, is, after all, by all laws of expression, the more truly correct form.

Proceeding now with our practical school-room work from this basis of the expanded phrase form, let the teacher invite the whole class to furnish lists of nouns and verbs thus expanded, and suitable for use in simple propositions in place of his former word modifier; the exercise is one of great simplicity, and yet exceedingly attractive and profitable to the pupil. One method of pursuing it is to write on the black-board a simple predicative combination, *e. g.*, "girl cuts," either within the predicative rectangle of the sentence-map, or simply underscoring each word, extending below each a long vertical line as a connective for its modifiers, with the appropriate adjective or adverbial symbol drawn across this line near its top. Calling now for adjective *ideas* whereby to modify the general idea of the noun "girl," let the teacher write in a column on the left-hand side of this vertical line single words, either nouns or adjectives, which may represent this idea. Then, upon the right-hand side of the same line, directly opposite to each such single word, let the teacher and the class, working together in

mutual inquiry and suggestion, write the appropriate phrase form of the same idea. Let each be the subject of sufficient discussion to call out the pupils' real thoughtfulness upon it. If the single noun modifier is inadmissible in usage, draw a line across it. If usage allows or compels the suppression of the linking preposition in the phrase form, draw a line across that also, but do not erase any part of the real constructive work until it has made due impression upon the pupils' mind, as being the real basis and full form of the true phrase. Afterwards pursue the same course in obtaining and exhibiting adverbial modifiers of the verb "cuts." The black-board presentation, when completed, might present some such an appearance as this—the list being, of course, not at all exhaustive, but including only enough for illustration of the above description:

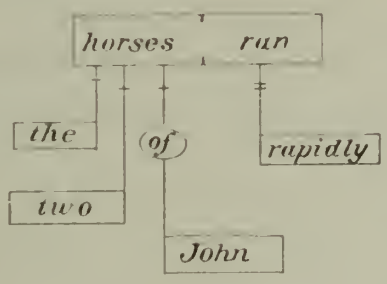


This exercise is susceptible of indefinite and almost infinite variation, as the subject and predicate of the proposition are changed, and as new forms of modifiers, involving new relations, are introduced. It should be carefully repeated whenever any such new relation is discussed, as, *e. g.*, adverbial modifiers of place or of time; and great care should be taken to furnish the pupil thus with an abundance of authorized prepositional phrase forms for his own memorizing, as well as to encourage his own experiments in originating them, by thoughtful consideration of the real relations of ideas as such, and in reliance upon analogy in construction.

The amount of condensed and systematized practice which may be thus engrafted on this exercise in phrase manufacture, if we may so term it, with the pupil's clearest critical comprehension of the relations and value of each factor, is immensely beyond anything otherwise possible, and the advantage to the pupil is proportionately great. Such practice, if thus thoroughly and thoughtfully pursued, will gradually so fix in the pupil's mental and manual habits the proper associations of these small linking words, with such an accompanying sense of their

importance, as to forestall, in a considerable degree, that loose and careless habit of pupils less thoroughly trained, to fix all their attention on the main word of the phrase, and to imagine the use of that to be alone really important. The isolating of the phrase, either in this tabular method just described, or in the sentence-map, both aid immensely in counteracting this careless tendency, each method accustoming the eye to receive the whole phrase as a single unit of expression, and to hold it as such in the memory. To the same end, it is well often to hyphenate the phrase in its current use, the "red-haired" girl becoming the girl "with-red-hair"—the "rich" man becoming the man "of-great-wealth;" any and every device being welcomed which assists to unify the whole phrase in its general adjective or adverbial relation, as a substitute for former simpler word forms. Of all methods, however, which I have ever employed for this purpose, the sentence-map is by far the most convenient and effective, enclosing the whole complex phrase modifier, as one evident unit of expression, in the same rectangle, and under the same relation and symbolization as the single word for which it has become the substitute.

There is, indeed, a variety of this phrase map representation which I have sometimes used, in which the linking preposition is placed between the principal word of the phrase and the word which it modifies, upon the line which connects the two, thus—



This has, perhaps, the theoretical advantage of showing more clearly to the eye the real office of the preposition as a linking and relating word; but, upon the whole, I have found the larger weight of advantage to be upon the side of unifying the whole phrase within the rectangle.

It should be needless to add that all this practice in phrase manufacture, under whatever form it may be pursued, is only preparatory for, and wholly subsidiary to, the amplest practice in full sentence writing, embodying the phrases thus acquired.

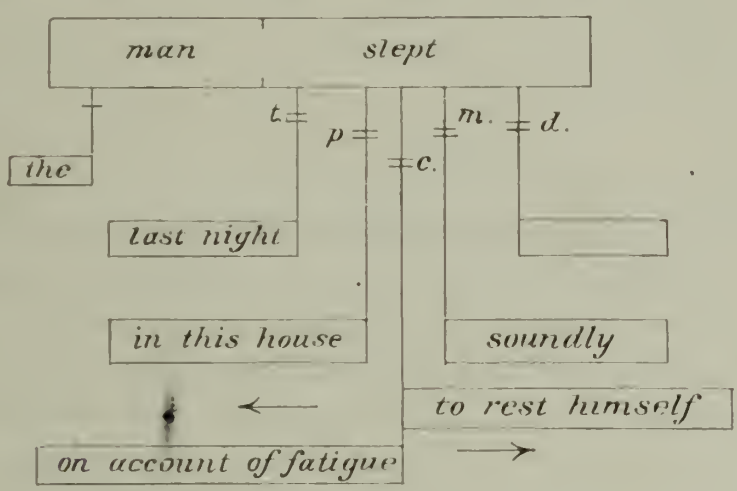
This practice will be most readily and successfully undertaken by any pupil who has intelligently mastered thus the phrase itself. The construction of any new sentence including several more or less complex ideas, which under a less careful treatment would have been a wholly uncertain and bewildered effort, becomes, by this visible analysis and the resultant possible concentration of attention and explanation upon the precise point where it is most needed, wholly luminous and easy to the pupil.

The varieties of these phrases are of course very great, and their number almost infinite. For their even approximate mastery, the aid of the most careful classification will have to be invoked, as the *basis* of the most advantageous phrase practice. Of adjective phrases, for example, there are those which describe a noun by some peculiarity of appearance, or appendage, or possession, or location, or characteristic, or mutual relation of almost any kind between two nouns, whereby one is used to identify or limit another in an adjective manner, by the aid of a preposition.

The origin of our compound nouns, in the suppression of this preposition and the restoration of the limiting noun, when thus left alone, to its proper position as a single word modifier before the word modified, and the subsequent hyphenating of the two nouns thus made into one—as, *e. g.*, "watch-chain," from "chain of a watch"—can thus be made so clear to the pupil as to furnish him with a perfect key to the proper order of the nouns thus used—a point upon which deaf-mutes are usually quite uncertain. The thoughtful pupil can easily be made to see that it is the noun of the assertion—*i. e.*, the subject noun—which is used nearest to the predicate, and the simply modifying noun which precedes, without regard to the comparative size or importance of the two nouns. Most of the errors of deaf-mutes in this respect evidently spring from their attempt to conform their language to the natural order of thought, in accordance with which the most *important* noun obtains the *earliest* recognition of the mind, and the subsidiary noun obtains only a secondary and *subsequent* notice. The phrase modifier, which conforms to this natural order of thought, is thus seen to be more natural to the deaf-mute than any form of the single word modifier—all of which reverse this natural order.

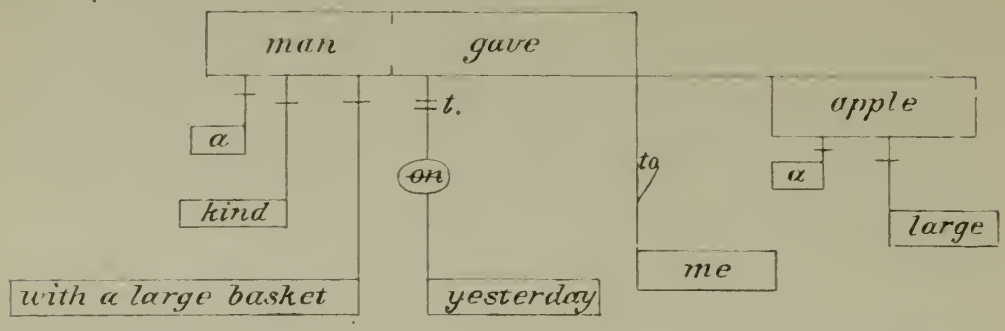
Of adverbial phrases, there are those corresponding to the

adverbs already taught, answering the questions, where? whence? whither? when?—in time past, present, or future?—how? including manner, instrument, means;—and how much? including degree or measure, etc. The remaining principal modifier—of cause, answering the question, why?—has so few representatives among single adverbs that it could not well be introduced before the phrase. Its most frequent use is, however, under the clausal form, and its full explanation should be reserved for that. The pupil should be accustomed to classify nearly all adverbial modifiers under some one of these five leading divisions of time, place, manner, degree, and cause, and to indicate the nature of the modifier in any given case, in the sentence-map, by one of these initial letters placed against the adverbial symbol on the connecting line, thus:



Intermediate, however, between these five forms of adverbial modifier—to which, perhaps, should be added that of the agent in the passive voice—and the true or accusative object, is the indirect or dative object, answering the question "to or for whom?" and therefore necessarily deferred in its introduction until the teaching of the phrases founded on those prepositions. Usage, indeed, allows us to suppress this preposition, giving it thus the appearance of a direct object; but this suppression should always be carefully noted, and the real character of this modifier, as indirect and partly adverbial, should be kept apparent. Appropriate place for this new element may be made in the sentence-map by extending downward the right-hand vertical boundary line of the predicative rectangle, to connect it with the new dative rectangle below, and the real character of this new modifier, as only partly objective, may be appropri-

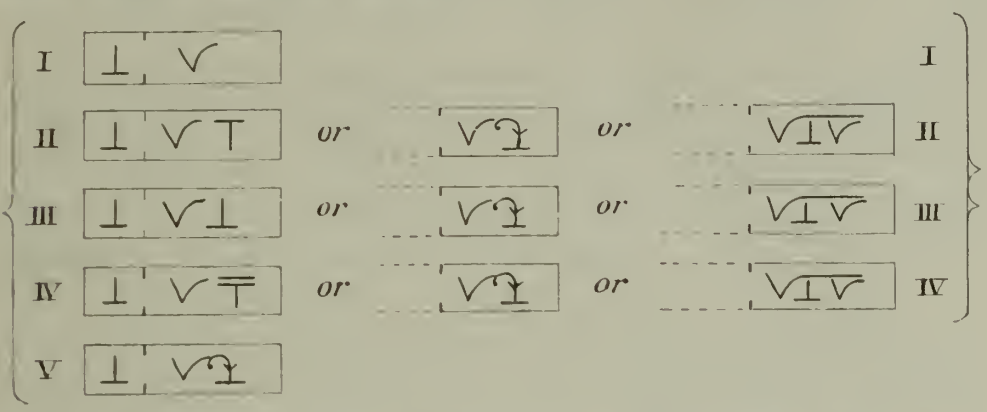
ately symbolized by placing upon the vertical connecting line half, only, of the true objective symbol, thus:



These slight additions complete the sentence-map, so far as it will be needed for use during any part of the second year of the course, if we except the fifth form of predication, referred to in a former article, and then deferred on account of its more complex form, involving the use of the phrase, or even the clause, instead of the single word, to express the attributive part of the predicate—as, *e. g.*, "I am in Hartford," instead of "I am here." "The danger is that he will die," instead of "The danger is this." Obviously, however, this is only another instance of equivalents, and of that substitution of a new form for a familiar simpler one, which we have been considering. This fifth form, then, is not so much an essentially new form of predication as a substitute form for some one of the three already introduced, in which the copula with a noun, or adjective, or adverb, constitutes the predicate. Theoretically, therefore, we might perhaps better limit our number of essential predications to *four*, viz: I. The subject and predicate verb. II. The subject and copula-with-predicate-adjective. III. The same with-predicate-noun. IV. The same with-predicate-adverb; explaining that each one of the last three forms of predicate may also assume the form of a phrase or a clause. So different, however, in appearance does the predicate become when thus expanded, and so numerous are its expansions into the prepositional phrase form, that we have found it convenient, in practice, to accept the classification recommended by Professor Gibbs, and to consider this last a distinct form of predication, representative of all expansions of the predicate noun, or adjective, or adverb, of whatever nature.

It will be found very useful to keep these five (or four?) forms of essential predication constantly exhibited before the pupil's eye, in a large wall chart, for constant reference in an-

alyzing his own work, and especially the language of text-books, until the ability is acquired readily to recognize any one of these forms whenever it is met with; and until the absence of *every* form in any attempted sentence is as painfully felt by the pupil as by ourselves. This chart, with its symbols, might present either of the following forms,—according to the teacher's preference for the theoretical or practical view of the so-called fifth form of predication:



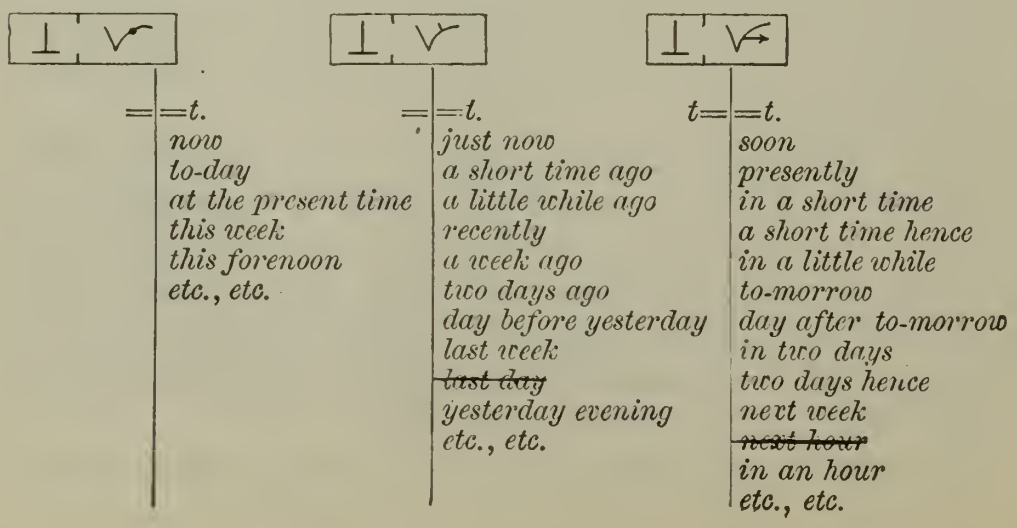
There are, indeed, some grammarians—so called—who would ignore the essential difference between the true verb, which unites in itself both the assertion and the attribute, and the copula, which expresses only the assertion, and so requires some other word or words to complete the predication. These grammarians are, of course, able easily to reduce all possible forms of predication to *one* only, viz., the noun and the verb. The conceded fact that the copula verb "to be," *may* sometimes be used as a true verb in the sense of "to exist," and in such usage does *not* require any other word to complete the predication, may give a slight appearance of plausibility to this view; but only a moment's reflection is needed to show its exceeding superficialness and incorrectness. It is certain that there are *four radically different* forms of predication, and no real gain can result from the attempt to merge all these radical differences in one all-comprehending but utterly undiscriminating classification.

As has already been said, no particular *order* of presentation of either the adjective or adverbial modifier is essential; nor should an exhaustive presentation of any be attempted at the time of its introduction. Sufficient only of each variety should then be given to afford the class a glimpse of the resources in this direction at the command of the practical writer, and to meet his own most common need.

The natural experiences of school-room and of daily life will

suggest the various forms for presentation and practice far more rapidly than the teacher can meet or the pupil master them; and the teacher cannot do more wisely than to be guided largely by this trend of school-room experience, enlisting, as it certainly will, the pupil's own deepest interest. But under whatever form, and at whatever time each may present itself, the effort should always be made to ground the proposed new form in something analogous in past familiar usage of the pupil.

Inquiry for *alternatives* of phrase usage should also be keen and constant, broadening thus naturally and delightfully the pupil's acquaintance with these immensely various formulas, and preventing him from settling down into the habitual use of *one* only, when he might have his choice among several—as, *e. g.*, "just now;" "a little while ago;" "a short time ago;" to express time only recently past. The fascination of this systematized search, for a bright class stimulated also by a keen sense of its practical utility to themselves, can hardly be imagined by one who has not witnessed it. Let any teacher try the experiment, for example, of writing at the top of three large wall slates three simple predications of time, past, present, and future, respectively, drawing a long vertical line downward from each predicate, with the adverbial symbol across its top. Let him then call upon his class for the largest possible number of adverbial time modifiers of word or phrase appropriate to each predication. I venture to predict that he will be not a little surprised at the extreme zest with which the class will engage in the exercise, under his guidance and with his assistance. The slates, as finally filled up by the joint efforts of the class and himself, might present some such an opening appearance as the following:



As regards the order in which the adverbial modifiers should be introduced into the sentence, no such exact and concise rule as governs the adjective modifier can be given to the pupil. He can only be safely told that his adverbial modifiers must not too widely separate the direct object of the transitive verb, with its own adjective modifiers, from the verb itself; that, with this exception, they should be grouped about, and principally after, the element which they modify; with this further exception, that the adverbial modifier of time may very often commence the whole sentence. The mental habit, however, which the sentence-map so strongly encourages, of holding each principal element, with all its modifiers, together, as one compound element, will doubtless show its marked influence upon the pupil's style, independent of, and even in spite of, any special suggestions from the teacher.

It is probably needless to say that the style thus formed will be more noticeable for clearness than for idiomatic elegance; since for the acquisition of this last nothing but a wide range of observation and practice can avail. For the deaf-mute, therefore, as for the foreigner endeavoring to express himself in our highly idiomatic language, the first and highest, and often the only and *final* ambition should be simple intelligibility and correctness. When this is once realized and conceded, we shall have fewer unreasonable complaints of the failure of deaf-mutes to master idiomatic English, and they will receive due credit for their frequent really remarkable achievements in mastering correct grammatical English.

But the adequate discussion of the prepositional phrase alone would evidently require a volume, and we have no alternative but reluctantly to leave it here. The participial phrase and the infinitive phrase, each on account of its close relation to the third form of modifier,—the clausal,—seem more appropriately deferred for their full examination until that form shall be reached, though some of the infinitive phrase forms, used simply as verbal nouns, will almost necessarily enter into the usage of the second year. I have said nothing, also, of much other work upon single word modifiers, which, as deferred portions of the first year's work, must necessarily find a place in this second year's teaching—as, *e. g.*, the further inflection of the pronoun, some opening of adjective and adverbial comparison, the passive usage of the verb, etc., etc. With many classes,

indeed, three full years might advantageously be spent upon the points already suggested, without touching upon that further advance to the clausal modifier which we have designated as the third year's work, and which may certainly be made such by a bright class.

Nothing could be pleasanter than to retrace and describe in detail actual school-room experience of such a second year's course; but this is, of course, impossible. And it is, after all, the *spirit* of any method which can alone be properly and helpfully communicated. Details are of value principally, and have been here given only, for the purpose of conveying more clearly this spirit. The teacher who catches and approves this spirit,—of the *reflective* and analytic unfolding of language *principles*,—as the best basis for the pupil's *amplest practice* in language *formulas*,—aided by the most abundant *visual* illustration for the primary advantage of the *weaker* portion of the class,—such a teacher can and will necessarily originate for himself innumerable methods of applying this spirit; each such method, too, being most valuable for him, because thus originated by himself.

PADRE MARCHIÒ'S REPLY TO DR. GALLAUDET.—II.*

BY THE EDITOR.

In the February number of the Italian periodical *Dell' Educazione*, etc., which did not reach us until after the April *Annals* was printed, Padre Marchiò continues and concludes his criticism of Dr. Gallaudet's article on the Milan Convention, published in the January number of the *Annals*.

Referring to the assertion that "the declarations of the Convention (as to methods) are, in some respects, inconsistent with the expressed views of their prominent supporters," Padre Marchiò asks what convention was ever held, the declarations of which expressed the exact views of all its members, and inquires if the discussions of conventions are not, in fact, always supported by the differences of opinion which exist among the participants? Whether Mr. Kinsey's vote in the Convention was or was not consistent with the views of the paper he prepared for the Convention is a question Padre Marchiò does not stop to

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* Continued from page 132.

discuss; but admitting, for the sake of the argument, that it was inconsistent, he reminds Dr. Gallaudet that when Mr. Kinsey prepared that paper he had not yet visited the Italian schools; if, from what he saw there, he was led to go further in his belief than he had gone previously, the change in his views is alike honorable to the Italian schools and to his own candor and good sense; and he can certainly well afford to be "inconsistent" in company with the eminent member of the French Academy, Mr. Frank, who, having previously submitted to his Government a report unfavorable to articulation, at Milan publicly confessed that he had been converted to its support by what he had seen in Italy.

For the horns of the dilemma which Dr. Gallaudet proposed to the advocates of the "pure oral" method, saying that either of them afforded "an uneasy and painful resting-place," Padre Marchiò presents two *cushions* which he thinks will enable the "unfortunate pure oralists" to maintain their position with ease and comfort. He says * the pure oralists have never committed the folly of asserting that natural gestures can or ought to be dispensed with in communicating with the deaf-mute before he has speech. That is the first cushion for one horn of the dilemma. They have always declared that recourse should never be had to gesture as a means of teaching language and other branches. That is the second cushion for the other horn. So the fact is that they gesticulate and do not gesticulate; and in this fact there is no contradiction whatever.

Padre Marchiò declares that Dr. Gallaudet's argument to show that "the conclusions of the Convention are based on unsound premises," when divested of all its flowers and digressions, is reduced simply to this: Mr. Kinsey, in the paper presented to the Convention, said this and that; Mrs. Ackers said that and the other; Miss Hull said so and so; therefore the conclusions of the Convention are based on unsound premises. But granting, for the sake of argument,—and at the same time apologizing for so doing,—that the English writers named did make erroneous statements and present defective arguments, Padre Marchiò asserts that the conclusions of the Convention were not based on the views or theories of this or that person, be they more or less correct, but on the *facts* which were presented in the results accomplished in the Italian schools; that

* Padre Marchiò's remarks on this much-vexed question are so concise and emphatic that we translate them literally and quote them in full.

this constitutes the essential difference between the Milan Convention and other similar gatherings; and that to this is due the conversion of those members who the year before in the Lyons Convention had voted against articulation and now became its ardent supporters. He asks Dr. Gallaudet to come or send to Siena and the other Italian schools to see whether "the proportion of those with whom articulation is incompetent to deal outnumbers the others with whom success in speech is practicable." In these schools there is no selection; all are received whom Providence sends; and yet all speak with sufficient clearness to make themselves understood. It is not good reasoning on Dr. Gallaudet's part to believe and assert that, because in one place articulation does not succeed with all deaf-mutes, the same must be true everywhere. The Italian schools are a standing refutation of this argument.

To Dr. Gallaudet's comments upon the Abbe Tarra's rejection of the sign-language as a means of religious teaching, and his assertion that "every master of that language knows how completely it may be made to convey and clearly express the highest religious and moral truths and sentiments," Padre Marchiò replies that the *expression* of such truths and sentiments by one who knows and feels them is a very different thing from their *comprehension* by the person to whom they are addressed, whatever may be the language employed. The Abbe Tarra did not complain—or should not have complained—that in the sign-language he lacked the means of expressing what he had in his mind, but that this failed to reach the minds of his pupils. Padre Marchiò inquires, further, if in schools conducted on the manual method, religious instruction is not also given by means of written language; and if it may not be that the errors and omissions resulting from ideas conveyed by signs are thus in time corrected and supplied.

With reference to the declaration that "the conclusions of the Convention are deserving of no weight whatever with broad-minded, candid, and progressive friends of deaf-mutes," Padre Marchiò says that the course of events since the adjournment of the Convention, short as the time has been, has already begun to show, better than words of his could do, whether this declaration is true or not.

We have endeavored to give a fair summary of the remarks and arguments of the distinguished Italian critic, leaving our

readers to judge of their force and value without comment, and we trust without color from us. Though we have omitted Padre Marchiò's personal references, complimentary and otherwise, to the writer whose article he is criticising, we will quote the words with which, after asking pardon of Dr. Gallaudet if in dealing with his article he has said anything to give offence, he concludes the paper: "*Amicus Plato sed magis veritas.*"

In the May number of the Italian periodical is published a letter from Frère Hubert, of the Brothers of St. Gabriel, in which he returns thanks to Padre Marchiò for his defence of the Brotherhood of St. Gabriel, and protests earnestly against "Dr. Gallaudet's insinuations that the votes of the Brotherhood were bought by Mr. Eugène Pereire." We infer from what he says that only two of the Brothers were indebted to Mr. Pereire for pecuniary assistance in attending the Convention; though Mr. Ernest La Rochelle's published Report of the Proceedings, addressed to Mr. Pereire himself, conveys a very different idea, and is so worded as almost to suggest the significance which Dr. Gallaudet attached to the matter: "Frère Hubert publicly thanked your family, Mr. President, for the liberality which enabled the Brothers of his Congregation to be present at Milan in numbers relatively considerable, and closed by declaring himself to-day unreservedly in favor of the pure oral method." We may add that we think Dr. Gallaudet's remarks on this point have been misinterpreted on the other side of the water; that he did not mean to "insinuate that the votes of the Brotherhood were bought by Mr. Eugène Pereire," or anything of the kind; but only to intimate that in his judgment the generosity of Mr. Pereire, having, as he understood the matter, provided a large number of them with the means of attending the Convention, did, unconsciously perhaps to themselves, have an effect—in connection with the brilliant results displayed by the Italian schools—in turning the scale in favor of the oral method. We would call the attention of our transatlantic friends to Dr. Gallaudet's declaration in the last number of the *Annals* (p. 135) that he would be "extremely sorry to have any of his professional brethren suppose that, in his free comments on the Milan Convention, he intended to reflect upon the honesty or pure intentions of those who governed that body, or, indeed, of any of the supporters of the oral method."

Frère Hubert also denies that his religious brethren voted under any influence exerted by himself as their superior in rank. "No pressure," he asserts, "was or could have been exerted upon them; our Brothers knew perfectly well that they were responsible for their acts." He explains their vote in the same way that Padre Marchiò does, viz., that they were converted to the oral method by the results which they saw accomplished in the Italian schools.

REJOINDER TO PADRE MARCHIÒ.

BY EDWARD M. GALLAUDET, PH. D., LL. D., WASHINGTON.

I HAVE hesitated very much whether to ask that the pages of the *Annals* should be burdened with a rejoinder to Padre Marchiò's criticisms on my January article concerning the Milan Convention, for the reason that I have felt assured the *careful* and *candid* reader would need no such rejoinder to assure him of the soundness of the positions I have taken, or to disclose the trivial character of most of the good Padre's criticisms and the weakness of the remainder. Remembering, however, that not all readers take the trouble to compare critical articles with those under review, and that biased readers will not yield their prejudices except when compelled to do so, I have decided to ask the privilege of reviewing, as briefly as possible, Padre Marchiò's criticisms, beginning with the portion published in the April number of the *Annals*.

My reason for not "protesting at the time against the manner in which the Convention was organized," was that I saw on the opening day of the meeting that the Convention was entirely in the hands of a party inflamed with a spirit of conquest, seeking for the present victory of a vote, rather than for the tardier triumph of truth that might follow unimpassioned discussion and the simple presentation of facts and results; hence, I preferred to make my protest to the world, where it might be effective, rather than to the partisan body at Milan, in which I had no reason to expect it would be received with any favor.

Padre Marchiò is in error when he says the president and other officers of the Convention "were elected by the free votes of all—Dr. Gallaudet included." Several of the officers chosen did not receive my vote.

To the Padre's claim that "the voting of the Convention was

done in the usual manner of such bodies," I may reply that as the greater includes the less, since I have shown that the method of voting at Milan was unjust and not representative, I am entitled to say, *so much the worse for "the usual manner."*

As to my "doubts of the genuineness and fairness of the examinations," which my critic says I ought to have expressed at the time, so that they might have been removed, I will only say that my ideas of courtesy and delicacy did not allow me to follow the course suggested. But I will add that on inquiry, after the exhibitions were over, I found, as I had supposed was the case, that many of the pupils exhibited as illustrating what the "pure oral method" could accomplish with *deaf-mutes*, had learned to speak before losing their hearing.

Padre Marchiò assumes to answer my claim that not all deaf-mutes are capable of acquiring speech, by saying that the complete success attained in Italy "has made this objection a useless weapon against the oral method." Will he allow me to remind him that "complete success" in Italy, with the language of that country, even if it were demonstrated, does not imply a like result in France, England, Germany, and America, where languages far less favorable to success in artificial speech have to be mastered.

To my critic's lame excuse for the suppression of Mgr. De Haerne's paper on "The Combined System," I may respond by calling attention to the fact that the "pure oralists" did not disdain to avail themselves of "the prestige of position or the eloquence of language," when they secured the time of the Convention for the glowing orations of the Abbe Tarra and the Abbe Guérin in support of this system.

Padre Marchiò does not agree with the representatives of the Pereire Society of Paris when he says the method of Pereire is a "combined" method; for Mr. La Rochelle, the Secretary-General of that Society, heralds to the world in newspaper and pamphlet that it is the Pereire method that has won the victory at Milan. This little difference I will not attempt to reconcile.

My critic attempts to answer what I have said as to the "inconsistency between the declarations of the Convention and the expressed views of their prominent supporters," by saying that Mr. Kinsey wrote his paper before visiting the Italian schools, and was converted by what he saw in them to the "pure oral" method. In reply to which I beg to say that since his return

to England, Mr. Kinsey has taken pains to publish and circulate his paper precisely as it was presented to the Milan meeting, and it is of such inconsistency as this that I feel entitled to complain.

As to the "cushions" my critic so adroitly prepares for the horns of the dilemma between which I left him and his friends, he must allow me to congratulate him on his definite choice of one horn, and to ask him why he did not press to its adoption Prof. Fornari's resolution, which made the frank admission that signs *were* used even by those who upheld the "pure oral" method. But hereafter Padre Marchiò must find some other name than "pure oral" for a method which employs "natural gestures" "in communicating with the deaf-mute" *until* "*he has speech.*" For at what point in his course can the deaf-mute be said to *have* speech? Certainly not at the end of the first, or second, or even the third year of instruction, and surelya method that makes use of signs for half the school period cannot be justly termed a "pure oral" method.

As to the unsoundness of the premises from which the conclusions of the Convention are drawn, my friend Marchiò has apparently quite overlooked the considerations I brought forward to show that the "incontestable superiority of speech over signs" in the education of the deaf was by no means a conceded point. I cited facts and stated certain well understood conditions which prove that under many circumstances it is to the system of signs that the "incontestable superiority" should be allowed. My good critic says that "it is not good reasoning on Dr. Gallaudet's part to believe and assert that because in one place articulation does not succeed with all deaf-mutes the same must be true everywhere." Will he find fault with me if I say in reply that "it is not good reasoning on" Padre Marchiò's "part to believe and assert that because in one place articulation" *does* "succeed with all deaf-mutes the same must be true everywhere?"

Padre Marchiò's attempts to excuse the Abbe Tarra's failure to reach the minds of his pupils in the sign-language will seem inconclusive to those whose experience in imparting religious and moral instruction through signs has been similar to that of the writer; for whatever failure may have attended the efforts of Italian teachers in this direction, hundreds of educated deaf-mutes in America will testify that their teachers have *not* failed

to convey to their minds clear and impressive conceptions of moral and religious truths through the medium of the sign-language, and this without the aid of written language.

My indefatigable critic closes his article by saying that "the course of events since the adjournment of the Milan Convention has already begun to show whether the declaration is true or not that 'the conclusions of the Convention are deserving of no weight whatever with broad-minded, candid, and progressive friends of deaf-mutes.'" Will my good friend allow me to remind him that it is one thing to exert an influence and quite a different thing to *deserve* to exert such an influence? That the dogmas so bravely given to the world at Milan will be effective in inducing many to *attempt* the impracticable, I am ready to believe; and I am no less confident that, *by and by*, when the current of events, now barely started on its course, shall have glided forward to the broad sea of conclusions, the results of these attempts will show most conclusively that my declaration as to the *value* of the Milan conclusions was well founded.

With an apology for the length of this paper, I will close with a very cordial adoption of Padre Marchiò's concluding sentiment, and the assurance of my unabated regard for my brethren across the sea who are laboring with such zeal in the good cause we all have at heart.

THE DEVELOPMENT OF SPEECH AND OF THE SIGN-LANGUAGE.*

BY WARRING WILKINSON, M. A., BERKELEY, CAL.

THOUGH I purpose to say something of speech and language,—with special reference to the gesture or sign language,—I shall not meddle much with that vexed question, "How did man first come to speak?" The French Linguistic Society, founded in 1868, declares in the second section of its constitution: "*Le Société n'admet aucune communication concernant l'origine du langage.*" It may seem a strange proscription among a body of men organized with special reference to the study of language science, but it illustrates how unsatisfactory and unprofitable is considered the discussion of that which we fear must ever be classed with the unknowable, or at least the undemonstrable.

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* From the Eleventh Report of the California Institution for the Deaf and Dumb and the Blind, 1875.

If, however, I should enter upon the discussion of this problem, an experience derived from long association with an exceptional class of people would compel me to reject the theory that speech is of divine origin, at least in the sense in which the phrase is commonly used. I believe that the interference of Deity in the matter of speech ended when he provided the stimulus to speech in the thinking power, and the instruments of speech in the vocal organs, leaving it to man to discover the fitness of the one for the uses of the other, and that the Creator no more put words into the mouth of man than he taught him the use of his fingers. I am not aware that "divine origin" has ever been claimed for the application of steam, of the lever, of electricity; yet the development of manual skill from the time when the babe first discovers his wonderful fist, till those same fingers work out his mental conceptions in the shape of a steam-engine or the delicate mechanism of a watch, is scarcely, if any, less marvellous or less impossible than the evolution of an articulate language from the harsh cries of the primitive man into the all-embracing vocabulary of Shakspeare or the brilliant antitheses of Macaulay.

Speech was probably both a discovery and an invention. Man found out through the aid of hearing that he possessed an instrument by which he could make his inner thought outward; his invention was brought into play in adapting this instrument to his mental wants. Being then an acquirement, and not a faculty, to the perfection of speech there are four essentials, lacking any one of which a person remains a mute:

1st. A sound mental development.

2d. Unimpaired vocal organs.

3d. The sense of hearing.

4th. Social intercourse with those who speak.

In the course of my professional work there come frequent applications for the admission of children who are simply dumb, and parents are generally quite surprised when told that such children are idiotic and properly go to schools for imbeciles. But the test is almost infallible. The cases of defective vocal organs where the mind is normal are comparatively rare, and it may be considered a rule, with few exceptions, that the person who can hear and cannot speak is weak-minded. Of course, I do not include certain forms of paralysis or mechanical injury to the vocal organs.

Statistics show that in every million of population there will be found five hundred persons who are speechless, not from lack of mental development, not because of defective vocal organization, but simply because they cannot hear.

And here I may say that the deaf-mute is a standing protest against Professor Max Müller's theory of primitive speech. That generally ingenious philologist suggests that man had a creative faculty which gave to each conception, as it thrilled through his brain for the first time, a phonetic expression, and that this faculty became extinct when its necessity ceased. I only say that the deaf-mute thinks, and his thoughts *do not* thrill into phonetic expression, and the numerical proportion of the class justifies the assertion that the necessity of such faculty —if it ever existed—still holds good.

Speech is not co-ordinate with, but a sequence of hearing, and if by any miracle the ears of the deaf could be opened, he would acquire speech only by the tedious and toilsome process that attends the infant's learning to talk. And so, if the story is true, when Psammetichus, the old Egyptian king, in order to arrive at the primitive language of man, secluded a child from all communication with his kind,—while he may have practiced the wisdom of his day and generation,—he showed how little was known of the genesis of speech, and found himself at the end of his cruel experiment with a mute on his hands.

But while speech is dependent upon hearing, language of some kind is a necessity of human development and a consequence of social conditions. Thoughts arise because man has a mind; language is invented because he is a social being and needs to convey his thoughts to others. Almost any means may be made to serve this end partially. No means will serve him perfectly. Speech comes nearer than any other instrument, but every man has at times felt how inadequate to his highest need is even this flexible, ancient, and well developed method of communication; and how often a hesitating, stammering struggle for utterance ends with "You know what I mean." It is so with the other arts. The great masters of song in composition only approximate the grander symphonies which they feel, but for which there is no expression. Titian used to write under his pictures "*faciebat*," signifying that they were only in progress; and so Carlyle enunciated a great psychological truth when he said that "underlying all speech which is worth anything, there is a silence which is better."

Language, in its broad sense, includes all systems of symbols which common consent agrees to accept as representatives of ideas. These symbols may be the ἔπεα πτερόεντα, the *winged words* of social intercourse; they may be the written characters which preserve to us the wisdom of the past, and summarize the daily life of the world in the morning papers. They may be the hieroglyphics of Egyptian monuments, the picture-writing of the Mexicans, the cuneiforms of Mesopotamia, or the gestures of the deaf and dumb.

It was this fact in mental philosophy that suggested to the Abbe de l'Epée his clever device, and that led him to form the germs of a language which now, in the twelfth decade of its development, is capable of rendering almost every phase of human thought. He saw that it made no difference to thought commerce whether he pronounced the arbitrary symbol "*oublier*," to forget, or expressed the primitive meaning of the word in the manual sign, "wiping off from the mind:" that the visible pressing to the heart would be quite as significant, to young people at least, as the word "love;" that horns and the act of milking say "cow" as plainly as any combination of letters; that the dominant use or feature of a thing may by manual metonymy substitute the thing itself; that the pierced hands and outstretched arms would tell the sad story of the cross far better than "Christ the Anointed."

The good Abbe little comprehended the full significance of his happy thought. Like many another, he builded better than he knew; and could he now see the language he founded, he would be as much bewildered as would a cave-dweller amid the speech of to-day.

Language is an art of slow, almost imperceptible growth, from beginnings whose meagreness we do not fully appreciate. Standing in the full blaze of the nineteenth century, with extended commerce, with systems of warfare changing with every decade, with multitudinous inventions and discoveries, with many new arts and more novel applications of old ones, with science alert and aggressive, theology defiant and conservative, with complex social and international relations made more complex by steam and electricity and the vast nomenclature that comes of all this mental activity, we are apt to forget the simple verbal needs of the primeval man. Philologists tell us that even in this age of schools and newspapers there are many people whose vocabu-

lary does not extend to five hundred words; and that five thousand is an unusual number for a well-cultured man to use. How limited, then, must have been the speech of those rude autochthones, whose wants were confined to food and shelter, whose weapons were bows and war-clubs, whose fealty extended only to the family. And while I do not agree with Dr. Schmidt, who declares all language to be derived from *one* root, nor with the more liberal Dr. Murray, who allows nine, it requires little argument to show that a very few hundred words satisfied the simple verbal needs of our ancestors.

There has been much discussion, and volumes have been written on the subject, as to what was the original speech of man. I shall not venture an opinion concerning so difficult a question, but his first means of communication, I have no doubt, was signs; and the almost universal use of gestures, voluntary and involuntary, as an accompaniment of speech, is simply what that indefatigable collector of folk-lore, Mr. E. B. Tylor, would call a "survival." In his published report of an expedition to the Rocky Mountains, made in 1820, Major Long gives an interesting list of signs current among Indian tribes,* and they correspond, and in many cases are identical, with those which the deaf and dumb daily employ. Indeed, when some of our pupils visited the Warm Spring Indians, who were on exhibition in San Francisco, those swarthy fellows seemed to understand their pantomime, and to be as delighted as if they had met some of their own kindred just from the lava beds. On the other hand, among the more cultured Latin races inhabiting the shores of the Mediterranean, especially in Italy, so general is the use of signs, as qualifications of speech, that Marsh says a foreigner who understands no language but that addressed to the ear loses much of the point of the lively conversations around him. "You see the coachman, servants, and others of the lower class constantly communicating by signs, sometimes throwing in a word, but oftener expressing a whole sentence in silent gesture. So well is their language understood that when King Ferdinand returned to Naples after the revolutionary movement of 1822, he made an address to the lazzaroni from the balcony of the palace wholly by signs, which, in the midst of the most tumultuous shouts, were perfectly intelligible to his

* See the *Annals*, vol. iv, pp. 157–167.

public. He reproached, threatened, admonished, forgave, and finally dismissed the rabble as thoroughly persuaded and edified by the gesticulations of the Royal Punch as an American crowd by the eloquence of Webster. It is said, moreover, that the famous conspiracy of the Sicilian Vespers was organized wholly by facial signs, not even the hand being employed." While this is probably a legendary exaggeration, it must be admitted that the face is a faithful, though sometimes involuntary, index of the mind, and, by practice and cultivation, may be made to do almost the office of the tongue. Addison says he has seen an eye curse a man for half an hour, and an eyebrow call a man a scoundrel. Some of our words are merely translations of facial signs. "Superciliousness," for instance, is lifting the eyebrows. In colloquial discourse, it is the facial expression which not only helps to convey your own thought, but indicates whether you are understood. And so Charles Lamb was wise as well as witty when he declared that "jokes came in with candles," for what repartees could have passed when you must have felt about for a smile, and handled a neighbor's cheek to be sure that he understood it? But if jokes come, they also go, in a measure, with the light, and this is why it is dangerous to address to the blind those *jeux d'esprit* which depend for their understanding upon the by-play of the features. There is a noticeable, almost painful, passivity on the countenances of those who are born blind, which no culture can overcome, and which is in striking contrast with the mobile faces of the deaf and dumb.

But if the involuntary gestures which accompany all animated speech be, as I have said, a "survival" from an older and possibly an original mode of communication, the sign-language, as at present used, may be considered a "revival," and offers, perhaps, the only instance in philology of the rehabilitation of language. The tendency of every language is to change, decay, and ultimate extinction as a living organism. Within the historic age the Sanskrit, Hebrew, Greek, and Latin tongues have each served the turn of a people and a civilization—have crystallized into a written literature, and have passed into that doom of death and silence which awaits alike the speaker and the speech.

The process, retarded more or less by the conservative influence of the press and popular education, is still going on. The Cornish language has ceased to be spoken within the recollec-

tion of the present generation, and it is proposed to mark the exact time by erecting a monument to the memory of her who was its last representative.

If any one, in a moment of venial pride, imagines that our mother-tongue is exempt from established and inexorable law, I beg to remind him that the "Vision of Piers Ploughman" was written only five hundred years ago, and is now almost as unintelligible as the Saxon proverbs of King Alfred; that Chaucer, the "well of English undefiled," who wrote a century later, is not easy reading without considerable archaic study; that the dialectic difference between Homer and Plutarch, an interval of probably eight hundred years, is not so great as the difference between the English of Wycliffe's Bible and King James' version, a period of two hundred and thirty-one years; and that, compared with the two thousand years' life of the Greek language, the English speech is yet adolescent.

It will, probably, be noticed that in the course of my remarks I have referred to the vernacular of the deaf and dumb as a "language." Some philologists ignore its existence altogether; others refer to it merely to illustrate the fact that thought does not depend upon words, and may be conveyed without their intervention; while no one, so far as my reading extends, has recognized its value as an element in comparative philology, and its parallelism in genesis and growth with the laws of speech.

While the sign-language, as now used, had its origin in the benevolent effort to ameliorate the condition of an unfortunate class and bring them into fellowship with their kind, its development has, unconsciously perhaps, followed the laws which govern all speech. The deaf-mute child has mental pictures. He wants to convey similar pictures to his friends. Has speech a genesis in any other fact or need? In the natural order of thought the concrete always precedes the abstract, the subject its attribute, the actor the act. So the deaf-mute, like the primitive man, deals primarily with things. He points to an object, and, seizing upon some characteristic or dominant feature, makes a sign for it. When he has occasion to refer to that object in its absence, he will reproduce the gesture, which will be readily understood, because the symbol has been tacitly agreed upon. Another deaf-mute, seeing the same thing, is struck by another peculiarity, and makes another and different

sign. Thus half a dozen or more symbols may be devised to represent one and the same thing, and then the principle of the "survival of the fittest" comes in, and the best sign becomes established in usage. For instance, a deaf-mute notices that men have hair on the face, and will indicate a man by stroking an imaginary beard. Another will notice that the head-covering has a projecting brim or forepiece over the eyes, by which he takes it off; so he grasps an imaginary handle to his hat or cap, to represent a man. Natural or arbitrary selection has determined upon the latter sign. In the same way the cap strings represent a woman. By and by he generalizes. He notices that sex divides the animal creation, and so the forepiece of the cap and the cap strings become generic, and indicate male and female respectively. Thus he will say "man dog," "woman dog," "man cat," "woman cat," etc.

Our language-maker sees that men and women are unlike boys and girls in degree, and that babies are unlike either, so he differentiates by saying "male so high," "female so high," to indicate the adult; "male so high," "female so high" (the height of a lad,) to represent boys and girls. Babies are, male or female, "fondled in the arms." He notices that social conditions are unequal, and that a certain class wear ruffled shirts; so he symbolizes the gentleman as the "ruffled shirt male," and the lady as the "ruffled shirt female." The sign soon passes to represent the general attribute of elegance, and "ruffled shirt" literature and manners, houses and horses, are part of the current language of the mute. The want of intensives is supplied by facial expressions, which correspond to tone in speech with a certain forceful way of making the sign. In cases of synonyms, one sign will take precedence and become generic, while the others will become specialized. For instance, the forepiece of the cap has come to be recognized as the sign for man, while the beard sign takes a special meaning and represents the Hebrew.

There is every reason to believe that all words had their derivations in the same general law, and when the language of signs is called a language of ideas it is especially true only as its symbols more nearly indicate primitive conceptions. In speech, original meanings of words are lost and forgotten in the lapse of years and in the phonetic changes incident to translation from tongue to tongue, so that our literal combinations

have come to be to the multitude as arbitrary as the x y z of algebra. How is one to know that "alms" comes from the Hellenic word ἐλεημοσύνη—a feeling of pity? When the Greek word-builder named a dapper little animal σκίουρος, he made a clever addition to the nomenclature of natural history, but when we talk of "squirrel," how many of us remember, if we ever knew, that it is the same word, and means "shade-tail?"

By their nature and mode of expression, signs retain and suggest their etymology far better than spoken words, and while they were not always so terse and unpleasantly significant as at the Chinese dinner where an English guest, pointing to a doubtful *entrée*, asked "Quack, quack?" but was answered by a shake of the waiter's head and a "Bow-wow," nevertheless the symbols for "thinking," "feeling," "sympathy," "agreement," "love," "hate," "horse," "cow," "pig," and a thousand other signs, will always convey their derivation as long as such ideas exist. But although of so comparatively recent invention, the primitive meaning of many signs, following the fate of words, has been altogether lost, or the signs retain the memory only of some obsolete social custom. The ruffled shirt, for instance, as a conspicuous part of a gentleman's dress, is seen no more, save, perhaps, upon some conservative octogenarian of the old school, but the sign for "elegance" preserves the remembrance of a former social requirement. The sign for "president" seems to have little relevancy to the slouch head-gear of the present leader of the Republican Court, but the cocked hat seen in pictures of General Washington gives a clue to its meaning. The convenience of mucilage has made it supplant the use of wafers, but that former method of closing epistles survives in the sign for "letter." On the other hand, it is hard to tell why a sort of whittling of the forefinger should mean "cannot." The sign for "turtle" is evident enough, but why putting one hand on the back of the other and wriggling the thumbs should stand for "charlatanism" is not easy to determine.

It will be seen, therefore, that the sign, like other languages, has its value as a repository of forgotten usages, and as a study of culture. Indeed, the life of a people is embalmed in its etymology, if we could only get at it. There alike is measured the height of their civilization and the depth of their degrada-

tion, their religious aspirations, their subordination to ecclesiastical authority, their freedom, and their slavery. The needs of the body, as well as the needs of the soul, are portrayed in the roots of speech. The pursuits of a people as well as their philosophy, the artisans as well as the artists, give rise to a special nomenclature, out of which we reconstruct the inner history of nations dead and passed away.

California affords an interesting example of how a language is modified by peculiar industries. There are numerous phrases, born in the miners' camp, that will retain their places in popular speech when our once dominant occupation shall have given way to the more permanent business of husbandry, and some future Trench or Whitney will doubtless trace the words "pan out," "crop out," "bed rock," etc., back to the great gold fever of the nineteenth century, and such words as "corral" and "cinch" to the Spanish dominion preceding it. It is said that these are slang phrases, and vulgar. Perhaps so, now, but like many a man with a bar sinister in his escutcheon, time will make them respectable, and scholars, even, will forgive or forget any little irregularities in their origin. When that mean sneak, who used to prowl about the docks of Athens in the early morning and watch for infractions of an obsolete law, was called a sycophant—a fig informer—it was quite as slangy an epithet as our local word "hoodlum," but our best writers do not hesitate to use it, and you may be sure that every verbal coinage which satisfies a need, or tersely expresses an idea, will force its way into good usage in spite of purists or national academies. George Eliot has done much toward introducing provincial English into the drawing-rooms of Grosvenor Square, and we all admire the homely dialect of Mrs. Poyser quite as much as the wit and wisdom of her quaint proverbs; and why are not the character sketches of mining life by Bret Harte or Mark Twain quite as admirable, though told in the rough provincialism of the Sage Brush, or the expressive vernacular of Roaring Camp?

There is a pretty optical instrument constructed of mirrors, looking into which one finds himself amid a wilderness of faces, but they are all reflections of one and the same face, and that his own. So a mental conception may have multitudinous verbal forms, all meaning the same thing. The Icelandic prose Edda enumerates a hundred names for the sword. Von Hammar counts five thousand seven hundred and forty-four words relat-

ing to the camel. The size of the lexicons is increased by this verbiage; the needs of poetic diction are served so long at least as the peculiarity is kept in mind, out of which each epithet had birth; the rhetorician is enabled to vary his phraseology; the diplomatist to conceal his meaning. But multiplication of words is not multiplication of ideas. "The copiousness and wealth of a speech," says a most excellent authority, "is not to be estimated by numerical computation of words. The true test is, for what variety of distinct sensuous impressions, images, and objects; of moral sentiment and intellectual conception: for what amount of attributives of quality; for what categories of being, and what manifestations of action, it has specific names."

Judged by this standard, the sign-language would take fair rank among the languages of the world. Although I have never made an attempt at classification, I venture to assert that it has as many primary roots as many of the written languages from which come the verbal supplies of modern speech. Bunfey allows one thousand seven hundred and six roots to the Sanskrit dictionary, but by Professor Müller's classifications this number is reduced to less than six hundred. Renan reduces the Hebrew to about five hundred roots. Benloew estimates the Gothic at six hundred, and the modern German at two hundred and fifty. The Chinese have about four hundred and fifty radical sounds, which, by certain accents and intonations, are increased to one thousand two hundred and sixty-three, and these suffice for the Imperial Dictionary of Khanghi, which contains forty-two thousand seven hundred and eighteen characters. I am confident we have as many radicals as the Chinese, which the sign-language more resembles in structure and arrangement than any other speech.

To illustrate, taking the *mind* sign as a root, we have:

Agreement	=	Mind parallels.
Cleverness	=	Mind brightness.
Cunning	=	Mind sharpened with scythestone.
Dreaming	=	Mind sleep pictures.
Disagreement	=	Minds in opposition.
Forgetfulness	=	Mind wiping off.
Folly	=	Mind shallowness.
Imagination	=	Mind pictures.
Insanity	=	Mind whirling.

Invention	=	Mind springing up.
Ignorance	=	Mind with bars laid on it.
Learning	=	Mind taking in.
Recollection	=	Mind bringing back.
Remembrance	=	Mind retaining.
Stupidity	=	Mind dulness.
Teaching	=	Mind imparting.
Thinking	=	Mind revolving.
Wisdom	=	Mind depth.

Like the Latin, the sign-language has no article, but uses the numerical *one*—of which *a* or *an* is only an attenuated form—for the indefinite. It has no pronouns, no verbal inflections, no tense forms; the relations of time are indicated by certain gestures, which throw the whole succeeding narrative into one of the only three times possible—past, present, or future; but it is well supplied with original fundamental ideas, and the ingenious combinations of these primal ideas, which are few in any speech, enable the teacher to convey almost every phase of thought to the deaf-mute mind.

I have said that speech is the best instrument for thought commerce, but I am not prepared to admit that a very high degree of mental culture and civilization might not have been attained, had it seemed wise to the Creator to leave man without his facilities for articulate utterance. The combinations possible to manual signs are infinite, and necessity would have developed its resources to a degree little dreamed of now. But the sign-language will never reach the perfection of which it is capable, from the fact that is used simply as a stepping-stone to something else. It is the scaffolding around the structure, to be cast aside when the work to which it is adjunct is done. But in the great educational enterprise which gave it birth, it has served, and still serves, a noble purpose. Through its agency many a deaf-mute has been lifted to a higher plane of life and action, the ties of kindred have been strengthened, the demands of the present have been made known, the hopes of the future enkindled, and the soul itself prepared to meet Him whom on earth it was taught in silent but expressive gesture to address as "Our Father which art in Heaven."

TWO SPANISH PAINTERS: "EL MUDO" AND "EL SORDILLO."

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[Our venerable contributor, Mgr. De Haerne, whose broad range of culture has led him to write valuable works on religion, politics, literature, and art, as well as on education and deaf-mute education in particular, has recently published an important historical sketch of Spanish art in its relations to Flemish art. ("Coup d'œil historique sur l'art espagnol en rapport avec l'art flamand. Bruxelles: 1881." 8vo., pp. 109.) This contains (pp. 19 and 20) a sketch of Navarrette, "El Mudo," and (p. 47) of Del Arco, "El Sordillo." The third volume of the *Annals* (pp. 140 and 191) had brief notices of Navarrette; the name of Del Arco has never been mentioned in the *Annals*. Mgr. De Haerne sends us in manuscript a fuller account of these artists than he gives in his published work above mentioned.—Ed. Annals.]

"El Mudo."

Juan Fernandez Navarrette, commonly called "El Mudo," "The Dumb," was born of noble parents, according to the Spanish historian Palomino, at Logrono, in 1526. He was attacked in his third year by a serious disease, which deprived him of hearing and consequently of speech. He had no opportunity of learning articulation and lip reading, for that method was not introduced by the Benedictine friar Pedro Ponce de Leon until about 1560, some thirty years after the birth of "El Mudo." In his childhood he expressed his ideas and wants by rough sketches in chalk or charcoal; a practice in which he showed great readiness of hand, learning to draw as other children learn to speak. His father placed him in the neighboring monastery of Jeronymites, at Estella, under the care of Friar Vincent de Santo Domingo, who had acquired some knowledge of painting at Toledo.

This monk, after teaching him all that he himself knew, advised his father to send him to Italy. He was still very young at this time, according to Stirling's "History of the Artists of Spain." (London, 1848.) He visited Florence, Rome, Naples, and Milan, and is said to have studied for a considerable time in the school of Titian at Venice. He appears, say the Italians, not to have painted anything worthy of mention while in Italy. But he acquired sufficient reputation to attract the notice of Don Luis Manrique, grand almoner to the king of Spain,

through whose influence he was invited to Madrid, and on the 6th of March, 1568, was appointed painter to his majesty with a yearly allowance of 700 ducats besides the price of his works. As a proof of his talent he brought with him a small picture on the subject of "Our Lord's Baptism," which was admired in Spain, though it was painted in a style different from that which he followed later. The king was much pleased with it, and it was admitted to a cell in the Convent of the Escurial.

He painted in that palace, on the folding-doors of an altar, some figures of prophets in black and white; he also made a copy of a large picture of the crucifixion, which was highly approved by the king, who ordered it to be placed in the royal chapel in the woods of Segovia. Later, residing at Logrono, he painted four noble pictures, of one of which Cean Bermudez says that it is the finest figure of St. Michael in Castile. He returned to the Escurial in 1571, bringing with him four pictures—"The Assumption of the Virgin," "The Martyrdom of St. James the Great," "St. Philip," and "St. Jerome." Being dissatisfied with the "Assumption," in which he thought the Blessed Mary was lost among a crowd of angels, he wished to destroy it, but the king would not permit him to do so. In the "Martyrdom," it is said, he revenged himself for some affront put upon him by Santoys, the royal secretary, by bestowing the face of that minister on one of the tormentors of the apostle; and notwithstanding Santoys' complaints, Philip would not suffer the picture to be altered, excusing himself on the ground of its *great excellence*, as Palomino declares. For these pictures he was paid 500 ducats, and they were placed in the sacristy of the Escurial.

In 1575 "El Mudo" had completed four new works—"The Nativity of our Lord," "Christ Scourged at the Column," "The Holy Family," and "St. John writing the Apocalypse"—for which he received 880 ducats. "The Nativity" was remarkable for the skill with which the artist introduced three different lights: one proceeding from the body of the divine infant, after the fashion first set by Correggio in his famous "*Notte*," now at Dresden; another from the glory above, and the third from a candle held by Joseph. The adoring shepherds also were so finely treated that Cibaldo never looked at the picture without exclaiming "O! gli belli pastori!" In the "Holy Family" the heads were noble and expressive, and a cat and

dog in the foreground stood spitting and snarling over a bone with laughable truth and spirit. "The Scourging of Christ" was admirable for the skilful foreshortening of our Lord's figure, of which a front view was given.

In 1576 "El Mudo" painted his famous work, "Abraham receiving the Three Angels," which was hung over an altar in the entrance hall of the Convent of the Escurial. Beneath a leafy tree the patriarch bowed himself to the ground, entreating the travellers to repose themselves from the noontide heat, and taste of his cheer; the three angels, symbolizing the persons of the most holy Trinity, and all clad in the same fashion, smiled benignly with countenances of heavenly beauty and accepted his hospitality; and in the background, half concealed by the tent-door, was seen the laughing countenance of aged Sarah. The painter was paid 500 ducats for that picture.

In August of the same year, according to Stirling's "History," which I follow largely, "El Mudo" undertook to paint 32 large pictures for the side altars of the Church of the Escurial. The price agreed on was 200 ducats for each painting, and the whole was to be finished in four years. It was stipulated that if any saint were introduced more than once in the series, he should in all cases appear with the same features and drapery. All accessories that had no reference to devotion were excluded, and dogs and cats were expressly forbidden. Of these pictures, the painter, unhappily, lived to finish only eight. He died at Toledo, on the 28th of March, 1579, in the 53d year of his age. Shortly before his death, he confessed himself three times to the curate of the parish of Santo Vincente by *means of signs*, which that ecclesiastic declared were as intelligible as speech.*

"El Mudo," says the Spanish historian Cean Bermudez, "was a man of great talent, and in an uncommon degree versed in sacred and profane history and in mythology. He read and wrote, played at cards, and expressed his meaning *by signs* with singular clearness, to the admiration of all who conversed with him."

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* See the above-quoted history of Stirling. This natural sign-language was very similar to the celebrated *art* of the old Roman pantomime, which later was successfully imitated by Frost in his famous school for the deaf and dumb at Prague.

When Titian's celebrated picture of the "Last Supper" arrived at the Escurial, it was found to be too large for its destined place in the refectory. The king having ordered it to be cut, "El Mudo" manifested a lively indignation at that profanation, and by means of signs offered to finish an exact copy of it. The king understood the signs, but remained inflexible in his purpose. He recognized his fault after the death of Navarrette, who gave on this occasion a striking proof of his good judgment and of his bold spirit of independence. The king declared later that none of his Italian painters, except Titian, were equal to the mute Spaniard.

From his splendid coloring, "El Mudo" received and deserved the name of "the Spanish Titian." His works have a freedom and boldness of design that belonged, says Stirling, to none of his contemporaries of Castile; and it has been well remarked that "he *spoke* by his pencil with the courage of Rubens without [what the Spaniards call] the coarseness of the great Flemish master."

Among the unfinished pictures found in his studio at his death were several portraits, of which those of the Duke of Medina Cœli and Giovanni Andrea Doria were the most interesting.

The "Holy Family," in the private gallery of the king of Holland, also deserves notice. The whole composition is full of grace and Venetian richness of color. The saints and apostles who figure on the side altars of the Escurial, his last works, are likewise excellent examples of his style.

Lope de Vega, in the *Laurel de Apolo*, laments the death of "El Mudo," whom he lauds as the Spanish artist best able to cope with Italian rivals. Of his works he says: "*Ningun rostro pintó que fuese mudo:* he painted no face that was dumb; and although mute himself, his breathing pencil lent to his canvas a voice more eloquent than many a speech."

"El Sordillo."

There was another deaf painter, who is sometimes confounded with "El Mudo." His name was Alfonso del Arco, and he was surnamed "*El Sordillo de Pereda*," "Pereda's Little Deaf-Man," Pereda having been his master in painting. Although taught by the articulation method, he was far inferior to "El Mudo."

He was born at Madrid in 1625. Et. Huard, a French author, says that he became deaf at a fire, while endeavoring to save a woman from the flames; that he was struck by a burning beam and so lost his hearing. Stirling asserts that "he acquired, *as he grew up*, the power of articulating words." He thinks he was instructed by Bonet. "His utterance was always slow and painful to himself and to those he conversed with."

He was directed to paint several arches in the royal corridor, and by that work acquired considerable reputation. He also succeeded so well in the portraits he painted of the king, and of many persons belonging to the court, that at one time in Madrid he was considered a portrait painter of the first rank, and made a great deal of money. But in consequence of his marriage with an avaricious woman, who urged him to do hasty and careless work for the sake of increasing their gains more rapidly, he lost his independence, and to a great degree his ability as a painter, so that his later works destroyed the high reputation he had obtained by his earlier productions. But, notwithstanding their lack of merit, his paintings found a sale, especially in the convents, and some specimens can still be found in the museum at Madrid. Although far inferior to "El Mudo," his fame had a part also in overcoming the prejudice and ignorance concerning the deaf, showing what they could become by education.

THE HYGIENE OF THE DEAF AND DUMB AND OF THE BLIND.

BY J. L. NOYES, M. A., FARIBAULT, MINN.

[THE following extract from a letter of Mr. Noyes to the editor of the *Annals* explains the occasion of the preparation of this paper: "A few days ago I was summoned to St. Paul by telegraph to appear before a sanitary council in session there to give a statement concerning the sanitary condition of the deaf and dumb and the blind pupils in the Minnesota Institution. I had no time to prepare a paper, but what I said has since been written out, and is at your service for publication in the *Annals*, if you desire." As Mr. Noyes further suggests, brief statements of a similar character from other institutions might bring out valuable suggestions.—ED. ANNALS.]

In presenting this subject only a brief statement of facts will be attempted, as it is believed these will interest professional

gentlemen more than any fine-spun theories concerning the laws of health, treatment of disease, or the proper care of children.

NUMBER OF PUPILS.

In 1863 the Minnesota School for the Deaf and Dumb was first organized, with eight deaf-mute pupils present during the year.

In 1866 a department for the education of the blind was added, and this has been continued to the present time. The annual attendance of pupils during the *first ten* years averages about *fifty* all told, while for the subsequent eight years it exceeds one hundred in both departments.

There are now in attendance one hundred and ten deaf and dumb, and twenty-six blind children, making a total of one hundred and thirty-six wards of the State.

HEALTH.

The general health of the pupils has been remarkably good. All are in daily attendance upon their respective duties in school and shop, and the absence of pupils averages less than in the case of children in the public schools who board at home and enjoy the luxury of parental care and home comfort.

The disease that deprived some of these children of one sense left the bodily functions feeble and the constitution less able to resist future attacks. So that some physicians have boldly asserted that the deaf and dumb and the blind are more susceptible to consumption and epidemics, and consequently are shorter lived, than other persons in proportion to their number. It is not proposed to discuss this point now, but to state it in connection with the facts to be given.

During the first thirteen years of the school not a single death occurred in the Institution, with an average attendance of over fifty pupils, and many seasons have passed without any more sickness than frequently occurs in a family of five or seven persons. During the last five and a half years two deaths have taken place, but under circumstances so peculiar, it is believed, as not to reflect unfavorably upon the sanitary arrangements of the household. The first was a girl who had a malformation or protuberance at the base of the brain, and one day while gathering flowers upon the lawn she fell, injuring it, soon became insensible, and died in less than forty-eight hours. The other occurred last November. A pupil entered the school, and

in less than thirty-six hours was violently attacked with "croupal diphtheria," of which she died in a few days. No case of the kind had been in the school, and not another has occurred since. Is it not reasonable to suppose the child had the disease in her system when she entered school?

These two are the only deaths that have taken place in the Institution since its organization in 1863. Taking into consideration the fact that some of these children enter school with bodies more or less enfeebled by disease, with minds uncultivated, and often with vicious habits already contracted, is it not somewhat remarkable that the Institution for eighteen and a half years can present such a record as has been indicated by the facts already stated?

CO-EDUCATION.

Perhaps there is not another school in the State better situated to observe the relative ability and vigor of the two sexes while engaged in the work of acquiring an education than the Institution at Faribault.

There the two sexes are under the same management, subjected to the same rules and regulations, the same hours of labor, recreation, and rest. What are the facts? In proportion to the numbers present, the girls have attended to their various duties as regularly and have been present as often as the boys, and they have shown no less power of endurance. In fact, during the time in which a careful record has been kept, the advantage has been in favor of the girls. It is the rule that both sexes improve in health while at school, and leave at the end of their course in a better physical condition than when they entered.

RULES OF HYGIENE.

The reasons for this continued state of healthfulness, under a kind providence, may be briefly stated thus: Regular habits, abundant and wholesome food, pure water, plenty of sleep in comfortable, well-ventilated, sunny rooms, and daily exercise in the open air. Keep the system under proper, regular habits for a considerable length of time, and nature will do her part towards building up a condition of health and vigor. Cut off the excesses and irregularities of school life, and you cut off very largely the liability to disease or debility. Use plain, wholesome food, well cooked, and in quantities to meet the demands

of nature, with regular habits, and you are in a fair way to build up a healthy constitution.

Special pains have been taken to keep the water supply both ample and pure, and the State Board of Health has rendered efficient aid in this matter.

The pupils are required to devote from eight to nine hours every night to sleep, their rooms are airy and well ventilated, and the sun has full play through all the windows during the day. Fresh air and the bright sunlight are essential to health, as well as good, wholesome food and daily exercise.

INDUSTRIAL WORK.

From three to four hours daily, Sundays excepted, all the pupils are required to work at some industrial employment. At the present time, coopering, tailoring, shoemaking, printing, dress-making, and plain sewing are taught. None are excused except on account of sickness.

From five to six hours daily are devoted to school-work, making fully nine hours per day (except on Saturday and Sunday) that these children are occupied with their regular duties. Were these all hours of work or all devoted to study it would very likely prove to be too much. Very seldom, indeed, does a pupil leave school on account of poor health; not once a year, nor as often as once in three years, has this occurred.

The change from study to work, or the opposite, has been a relief, and a source of pleasure and relaxation. Often the one who excels in study must give way in the shop to his classmate who has a better eye or a more skilful hand. There are seasons of recreation, and the pupils are encouraged to make good use of them. Thus the day passes with a pleasing variety of study, work, and recreation, all systematically arranged, and habits of thought, regularity, and industry are formed, which are of great value in after life. Parents often speak of this, and one father declared he wished more of his children were deaf and dumb that they might have the benefits of the Institution at Faribault.

THE METHODS OF THE BRITISH SCHOOLS.

BY THE EDITOR.

In October last we addressed a circular note to the principals of most of the British Institutions, including all concerning which we had not recent information, inquiring what methods of instruction they pursued with their pupils. It was our purpose to use the information thus received, in connection with other items previously obtained, in the preparation of a statistical table of the institutions of the world, for which we have been for some time collecting material. Inasmuch as many of the replies we received explain the methods of instruction with more fulness than would be suitable for a statistical table, and as the material for our proposed table is still incomplete, we have thought it might be of interest to give, in advance of that publication, an abstract of these replies.

It may be well to give at the outset a brief explanation of the terms used to describe the leading methods.

By the "manual" method is meant the course of instruction which employs the sign language, the manual alphabet, and writing as the chief means in the education of the deaf, and has facility in the comprehension and use of written language as its principal object. The degree of relative importance given to these three means varies in different schools; but it is a difference only of degree, and the end aimed at is the same in all.

By the "oral" method is meant that in which signs are used as little as possible; the manual alphabet is discarded altogether, and articulation and lip-reading, together with writing, are made the chief means as well as the end of instruction. Here, too, there is a difference in different schools in the extent to which the use of signs is allowed in the early part of the course; but it is a difference only of degree, and the end aimed at is the same in all.

The "combined" method is not so easy to define, as the term is employed indiscriminately with reference to several distinct methods, such as (1) the free use of both signs and articulation, with the same pupils and by the same teachers, throughout their course of instruction; (2) the general instruc-

tion of all the pupils by means of the manual method, with the special training of a part of them in articulation and lip-reading as an accomplishment; (3) the instruction of some pupils by the manual method and others by the oral method in the same institution; (4)—though this is rather a combined *system*—the employment of the manual method and the oral method in separate schools under the same general management, pupils being sent to one establishment or the other as seems best with regard to each individual case. In this paper we shall avoid as much as possible the use of the term "combined," without further explanation; but in a few instances we are compelled to employ it, since—owing to the careless manner in which our request for information was phrased—the replies received do not enable us to particularize more fully.

In the case of schools marked with an asterisk no circular of inquiry was sent, as we were already familiar with their methods.

Aberdeen, Scotland.—The manual method is followed. "Signs are used only as a foundation or in explanation." With the semi-mute, frequent practice in articulation is afforded, but no regular instruction in this branch is given.

Bath, England.—Articulation has recently been introduced, "not by any means as a substitute for the manual method, but as a very useful and important addition in such cases as are able to acquire it."

Belfast, Ireland, (*Ulster Institution.**)—The manual method is the basis of instruction, articulation being taught as an accomplishment to such pupils as show special aptitude for it.

Boston Spa, Yorkshire, (*St. John's of Beverly Institution.**)—Both signs and articulation are freely used, the pupils, as far as possible, being trained in and by both methods. This is the combined method advocated by Mgr. De Haerne, the founder and director of the Institution.

Bristol, England.—The method of instruction pursued with the majority of the pupils is exclusively manual, articulation being taught only to the semi-mute. Mr. Smith, the principal, has "no faith in the half-hour-a-day system of teaching articulation and lip-reading," and thinks "the two systems cannot be successfully carried on side by side in the same school."

Doncaster, England, (*Yorkshire Institution.*)—Mr. Howard writes: "We proceed upon the two methods: (*a*) exclusively

silent; (*b*) oral. All new pupils are tried for a month by the oral means. Those who show aptitude for learning to speak and read the lips are retained in the articulation department; those who do not, or who, for various reasons, viz., age, probable short time they may be allowed to remain at school, etc., convince us that they can be more beneficially treated by the silent method, are put into that department.

"Of 145 pupils, we have 70 in the articulation classes. These classes have not yet been established five years, but the pupils of the most advanced class do very well. They speak with considerable distinctness, and read the lips somewhat readily. During school-hours the articulating pupils are not allowed to use their fingers in learning and repeating their lessons. Signs, however, are used in the explanation of the lessons. Out of school, and, indeed, in school too, unless watched, the pupils speak to each other by signs, there being no means of separating the articulating from the non-articulating pupils, and I fail to see how this can be avoided until the pupils have attained a sufficient command of language to enable them to express themselves orally or by writing.

"With a greater staff of teachers and officers, and an elaborate machinery for the purpose of preventing the little ones from holding any kind of conversation until they can do it orally, (in my opinion the refinement of cruelty,) necessitating an outlay vastly beyond the limits of the funds of institutions in this country, no doubt much more could be done in the direction of articulation; yet I am afraid it would be at the expense of much information that could be given by signs, either with or without articulation. And with every facility I fear only a small percentage of pupils taught by either the 'German' system, or the oral as used here, would be able to depend entirely upon articulation and lip-reading for their intercourse with the outer world.

"For the indigent deaf and dumb I believe the system pursued here to be the most practicable. We can only keep pupils on an average for at most six years, and it is our endeavor to do the best we can for each individual pupil. We prefer articulation, whenever practicable, and believe that the amount of speech and lip-reading the pupils acquire will be of immense assistance to them; but we cannot allow ourselves to sacrifice the real good of a child who, we are convinced, could receive most

benefit from the French system, for the mere sentiment of being able to pronounce a few words and stock phrases, and to read the same from the lips with more or less accuracy."

Dublin, (*St. Joseph's and St. Mary's.*)—The first-named of these institutions is for boys, and the other for girls. St. Mary's has also an "industrial home" for poor deaf-mute women who cannot get occupation elsewhere. In both schools the manual system "*pur et simple*" is pursued.

Dublin, (*Claremont Institution.*)—The manual method is followed, articulation being taught only to such pupils as could speak previously to becoming deaf, and to those who are in possession of some degree of hearing. The late principal (Mr. Chidley) wrote us that he regarded signs as a valuable medium for conveying the meaning of words; but that he thought they might advantageously be dispensed with when sufficient progress in language had been obtained.

Dundee, Scotland.—The manual method is adopted. A few of the children receive some instruction in articulation from the matron.

Edgbaston, near Birmingham, England.—"The method of teaching is by signs, and by signs and articulation combined. A large proportion of the teaching staff consists of deaf-mutes, which prevents the further extension of instruction by the combined method. Teaching by articulation, without signs, is not practised."

Edinburgh, (*Henderson Row.*)—The combined method is practised. Since November last the oral method has been tried as an experiment, but with what proportion of the pupils we are not informed.

Edinburgh, (*Donaldson's Hospital.*)—"For many years the combined system of signs and articulation was thoroughly practised, but now articulation is taught only to those of the congenital deaf-mutes who have an aptitude for it and are of good capacity, and to the semi-mutes without exception, as it was afterwards ascertained that very few of the pupils, after leaving the Hospital, made any use of the speech acquired when at school, and then only to a trifling extent with their more immediate friends."

Glasgow, Scotland.—The combined method.

Hull, England.—The manual method is followed, special prominence being given to the use of the manual alphabet, according to the views of the late Dr. Charles Baker, of Doncaster.

Llandaff, Wales.—Practice in written language is the chief means of instruction, the sign-language as well as articulation being discarded. Some use, however, is made of natural signs.

Liverpool.—The combined method is followed in general. A small class is taught by the oral method, but in this class the use of signs is not altogether excluded.

London, (Asylum.) — The new pupils who entered last autumn, by way of experiment, are instructed by the oral method. With those who are able to profit by it, this method will be continued during the whole of their school term, while such as seem less adapted for it will pursue their education by the manual method. In order that the conditions may be as favorable as possible for the success of the experiment, the older pupils, who are still taught as formerly by the combined method, are placed in the branch establishment at Margate.

London, (Jews' Home.)*—The oral method.

London, (Association for Oral Instruction.)*—The oral method.

London, (Miss Hull's School.)*—The oral method.

London, (Society for Diffusion of the German System.)*—The oral method.

London, (School Board Classes.)—For some time the oral and manual methods have been used, both separately and combined, in the four classes under the direction of Mr. Stainer; but he writes us that he has now decided to adopt the oral method, on the principles recommended at the Milan Convention. The great difficulty is to obtain competent teachers in sufficient numbers to carry it out effectively.

In the School-Board Class, under the supervision of the Association for Oral Instruction, the oral method has been used since the establishment of the class in 1879.

Manchester, England.—The manual method is the one chiefly employed. "Within the last two years the combined system has been adopted for the younger classes, and it will probably be continued for all who are hereafter admitted, unless the management see reason for change."

Margate, England, (Branch of London Asylum.)—The combined method.

Newcastle-on-Tyne, England, (Northern Counties Institution.)—The manual method is employed as the basis of instruction, and articulation is taught to those who are likely to be benefited by it.

Swansea, Wales, (*Cambrian Institution.*)—The majority of the pupils are instructed by the manual method; about a third are also taught articulation. Both the single-hand and two-hand manual alphabets are employed. "In the school-room the rule is, Speak, spell, or write *before* you make the sign," but in religious exercises there is no such limitation.

From the Brighton and Exeter Institutions no replies were received.

NOTICES OF PUBLICATIONS.

BY THE EDITOR.

HOUDIN, AUG. Rapport a M. le président du conseil, ministre de l'instruction publique et des beaux-arts, sur le congrès international des maitres des sourds-muets, a Milan, en 1880. Paris: Imprimerie nationale. 1881. 8vo, pp. 44.

Mr. Houdin, some of whose works have been noticed in previous volumes of the *Annals*, is a veteran in the work of articulation teaching in France, having for many years conducted a private school for the deaf at Paris-Passy, and having spoken and written for the oral method at a time when his was almost the only voice heard in France on that side of the question. He now has had the satisfaction of acting as the official delegate of the Minister of Public Instruction to the Milan Convention; of having his report printed by the government, with flattering words of commendation; and of seeing the method he has so long advocated adopted by the national institutions of France, and to a considerable extent by the departmental institutions. His report, in the first part, sketches the history of deaf-mute education, especially in France, giving especial prominence to the history of articulation teaching. In the second part, it contains a summary of the proceedings of the Milan Convention. While the report is written in a spirit of enthusiasm which must be pardonable even in the eyes of those who do not sympathize with its sentiments, it is generally fair and candid. A greater error, however, could hardly have been made than the following statement (p. 23) concerning the English and American delegates: "Our English or American brethren who, up to that time [the meeting of the Milan Convention] and in general, had retained their preferences for the sign-language, carried away by several of their number, willingly followed the current;" the fact being that the English delegates

had *not* "up to that time and in general retained their preferences for the sign-language," and that the American delegates, with whom one Englishman acted in concert, did *not* "willingly follow the current," but did all in their power to stem it. So also it is an error to say (p. 26) that the first resolution, declaring that "the oral method is preferable to that of signs," "was in effect carried unanimously;" it having been voted against by at least all the American delegates.

MAGNAT, M. Organisation des écoles de sourds-muets. Genève: 1880. 8vo, pp. 116.

A treatise by the principal of the Pereire School at Paris, prepared for the Milan Convention, but not read on account of its great length. It discusses questions of all kinds connected with deaf mute instruction, as buildings and their furniture, age of admission, term of instruction, methods of teaching, etc.

NEILL, WILLIAM. First Lessons in Bible History. Third edition. Newcastle upon Tyne: W. S. Pringle. 12mo, pp. 47.

The first edition of this book was printed thirty years ago for the use of the author's own pupils. It afterwards met with such favor as to be adopted as a text-book by other teachers, and is still in demand. It describes the leading events of the Bible narrative in simple style, adapted to young pupils; gives some idea of the attributes of God, and presents an outline of the generally received doctrines of the Christian Church concerning the Bible, the fall of man, the Trinity, Jesus Christ, the resurrection, etc.

—— Alphabet for Deaf-Mutes. Newcastle-upon-Tyne: 1880.

Two charts for school-room use, one containing the vowels and the other the consonants. Several words accompany each of the letters and illustrate their sounds.

PETTINGELL, REV. J. H. Bible Terminology relative to the Future Life. Philadelphia: The Bible Banner Association. 1881. 8vo, pp. 276.

It is our practice to notice in the *Annals* only books relating to the deaf and dumb, but Mr. Pettingell's work, though not coming within that category, will be of interest to our readers as the production of a prominent instructor of the deaf, and an occasional contributor to our pages. Mr. Pettingell has written several other theological works, as "A Homiletical Index," "Theological Trilemma," "Will Satan live forever?" "Platonism versus Christianity," etc., etc. The views concerning the future life presented in this volume are at variance in some

respects with those of the church of which Mr. Pettingell is a minister—the orthodox Congregational;—they are, however, wholly based upon the declarations of the Bible, to which he gives an interpretation different from that generally received. The book is written in an earnest, reverent spirit, and shows candor, learning, and ability.

VAN PRAAGH, WILLIAM. On the Oral Education of the Deaf and Dumb. London: 1878. 8vo, pp. 7.

This is a paper read at the Teachers' Conference, Jan. 10, 1878, and reprinted from the *Journal of Education.* The copy before us is one of the third thousand printed, showing how great an interest in the method advocated by Mr. Van Praagh is now felt in England.

FIRST AND SECOND REUNIONS of the Wisconsin Deaf-Mute Alumni Association, at Delavan, 1876, and Madison, 1880. Washington: 1881. 8vo, pp. 28.

The proceedings of these gatherings were highly creditable to those who took part in them.

PROCEEDINGS of the First National Convention of Deaf-Mutes, held in Cincinnati, Ohio, August 25-27, 1880. New York: Printed at the New York Institution for the Deafand Dumb. 8vo, pp. 44.

This report is interesting, both as a record of proceedings, and as containing some valuable papers, especially that of Mr. Hodgson on Industrial Education.

INSTITUTION ITEMS.

BY THE EDITOR.

Ohio Institution.—Mr. Perry returned from his southern trip early in May, with his health fully restored.

Minnesota Institution.—Miss Jennie C. Cramer has resigned the position of teacher on account of poor health. She had been connected with the Institution for thirteen years—seven as a pupil and six as a teacher. "Her energy and devotedness produced splendid results, but caused her to work beyond her strength." It is hoped that rest will result in entire recovery.

Horace Mann School.—The *Popular Science Monthly* for May, 1881, contains an interesting sketch of this school from the pen of Mary Gray Morrison.

Mackay Institution.—Mr. Joseph Mackay, an active friend of the Institution, who erected for it the fine building it now occupies, and from whom it takes its name, died on the 2d of June last, in the 71st year of his age. Mr. Mackay was one of the most prominent citizens of Montreal, not only by reason of his wealth, but especially on account of the benevolent use that he made of it. He accumulated his large property by his own diligence and shrewdness, and gave liberally at all times to charitable, educational, and religious institutions. In his annual visits to Washington of late years, to escape the inclement season at Montreal, we who live here had come to know him well, and in his death we feel a personal sense of loss as well as sincere sympathy with the friends to whom he stood in closer relations.

Miss Littlefield, teacher of articulation, has resigned her position on account of the severity of the Canadian climate. She will take charge of an articulation school at Greenock, Scotland.

National College.—A fine oil portrait by Andrews of the Rev. Thos. H. Gallaudet, LL. D., the Founder of Deaf-Mute Instruction in America, has been placed in the Hall of the Institution. Its unveiling on the 8th of May last was made the occasion of interesting reminiscences of his noble life by his son President Gallaudet, Professor Porter, Mr. Denison, and others.

The following degrees have recently been conferred by the College authorities:

Master of Arts: W. L. Hill, a graduate of the College in the class of 1872, and for the last nine years editor of the Athol, Mass., *Transcript;* Kierkegaard Ekbohrn, principal of the Institution at Bollnäs, Sweden.

Bachelor of Arts: A. H. Schory, I. N. Hammer, R. L. Long, J. P. Kelley, who have completed the regular College course.

Bachelor of Philosophy: F.W. Shaw and T. A. Kiesel, who have pursued a selected course of study.

On Presentation Day, which for several years past has taken the place of Commencement Day as the principal public occasion of the College, President Gallaudet, in presenting the young men who were candidates for degrees to the President of the United States and the Board of Directors, spoke as follows:

"Mr. President and Gentlemen of the Board of Directors: It is my duty on this occasion to present to you as candidates for degrees these young gentlemen, who have thus far sustained satisfactory examinations in an extended course of collegiate study. I may be permitted to take advantage of this occasion, ordinarily one of mere formality, to express in behalf of the Faculty and the students of this College the gratification which we feel in being permitted to make the presentation to-day to you, as our official head, and as the representative of the Government that sustains our work, and to speak of the pleasure we experience in having the presence, in the capacity of patron, of one who has been a friend of the College for many years.

"Not a few here present will remember that when the College was in its infancy, when it was jeered at by some and regarded as a doubtful experiment by many, you were its earnest friend. Many of us recall the fact with pleasure that, when the building in which we are now assembled was dedicated ten years ago, you were with us as representing the House of Representatives, and that, although the College had then barely emerged from the condition of an experiment, we had the comfort of your kind and encouraging words. And we are happy to remember that only three years since, when, as the result of that liberality of Congress which has ever been manifested to this Institution, we could announce the fact that our buildings were finished, our grounds were paid for, and that no debt rested upon the Institution, again had we your presence, with words of congratulation, at a time when we were permitted to feel that our Institution was measurably completed. And so, Mr. President, we have reason for our gratification that in our new official head we may address an old friend.

"In behalf of the young men presented to-day as candidates for the honors of the College, I am sure I can promise they will at least strive to pay the debt of gratitude they owe the nation in lives made sweeter and purer, broader and stronger, by reason of the education that has been given to them in the capital of the nation."

President Garfield replied:

"I understand, sir, that you are 'presenting' these young men to the country. Not long ago they were hardly a force or a power to their country. What your Institution has done for them has made each of them a great power; and that increased power you to-day give to the country. Therein is the secret and beneficence of education.

"It was supposed to be a wise saying that one who could make two blades of grass grow where only one was growing before was a benefactor. The man or institution that can multiply the power of a boy by three, four, five, ten, or, as you are doing, perhaps a hundred, is doing a vastly higher thing than the increase of blades of grass; and this Institution, which

takes a class of the community that the common law, before it had been warmed by the sweet charities of modern life, did not regard as citizens,—for I believe that by the common law a deaf-mute was not considered a responsible person,—I say this kind of educational work may almost be said to take these unfortunate people and create them into the full image of high, broad, and responsible citizenship. Therefore you do, Mr. President, present these young gentlemen to the country in a much wider sense than colleges usually present their graduating class.

"I would like to say another thing: that during these many years of public service I have loved to look upon this as a neutral ground, where, from all our political bickerings and differences, we come under the white flag of truce that should be raised over every school house and college in the land. I am glad to say that, in spite of all the differences of party opinion, we have worked together in trying to make this Institution worthy of our capital and our people. I am glad to believe that this progress will be unimpeded by any changes that may happen at the capital, and unchanged by any vicissitudes that may happen to the country."

The Hon. S. J. Randall, late Speaker of the House of Representatives, spoke as follows:

"Ladies and Gentlemen: By reason of the enforced absence of the Secretary of the Interior, I have just been asked to say a few words. I have been very much struck with this exhibition, as I do not doubt you also have been. More than twenty-five years ago it was my habit to visit a similar institution in my own city, and I am impressed with the very great advance which has been made in that period of time in this power of communicating thoughts by signs, not only in the accuracy with which it is done, but also in the rapidity with which these communications are made in following an address.

"Now, I have always thought that when we educated a child we placed within the reach of that child happiness for the future. How much greater, my friends, is that accomplishment when we place within the hands of these deaf-mutes this power of communication, this power of education; and in that connection let me say to you to-day that the addresses I have listened to here, in research, in accuracy of reasoning and logic, and in the force of presentation and expression, have rarely, in my experience, been equalled on any such occasion.

"It has been kindly stated to you that I have been a friend of this Institution. Now I want to say that it is a great source of satisfaction to tell you to-day that, in all my public connection with appropriations from the Treasury, I never sought to strike at either science or charity. This Institution combines both. Where is the heart or the head that would throw any obstacle in the way of the usefulness of such an establishment

as this? Where is the heart or the mind that would not promote to the uttermost of its power such an institution in its full measure of usefulness?

"I wish that I had not so suddenly been called upon to speak on this most interesting question of the education of deaf-mutes. There has been shown to-day, as you have witnessed, a development that is wonderful. It is almost, Mr. President, a triumph over nature."

MISCELLANEOUS.

BY THE EDITOR.

Dizziness in Deaf-Mutes.—Professor William James, of Harvard University, who, as the principals of our institutions have had occasion to know from the circulars of inquiry sent them, has recently been investigating the sense of dizziness in deaf-mutes, publishes in the *Harvard University Bulletin* for April 1, 1881, (No. 18,) the following preliminary note concerning the results he has obtained:

"An immense amount of evidence, collected within the last few years, tends to show that the semicircular canals of the internal ear have nothing to do with the function of hearing, but are organs of a special sense hitherto unrecognized as such: the sense, namely, of translation through space, which in its more extreme degrees becomes the feeling of dizziness or vertigo. It occurred to me that, if this theory were true, some, at least, of the inmates of deaf and dumb institutions ought to prove insusceptible of experiencing this latter sensation, for in some either the whole auditory nerve is probably degenerated, or else its ampullar terminations will have shared the local fate, whatever it be, which has abolished the hearing functions of the cochlea.

"An inquiry was accordingly set on foot, of which the results already most beautifully confirm the modern theory. A very large number of the deaf-mutes examined are either wholly incapable of being made dizzy by the most violent rotations, or experience but a slight and transient giddiness. Others, as was to be expected, are strongly and normally affected. The difference in the demeanor of the two extreme classes of patients is so striking as to leave no room for mistake, and to banish doubt from the most sceptical spectator's mind. In the Horace Mann School in Boston, where 54 children were whirled in a rotary swing, (by far the purest and most powerful means of inducing vertigo,) only two were made dizzy. At the Hartford Asylum, out of 155 pupils, 49 are reported not dizzy, and 49 hardly dizzy. At the National College for Deaf-Mutes in Wash-

ington, out of 62 persons examined, 19 are not at all dizzy, and 2 hardly dizzy. I have also received 58 answers to a printed circular of questions: 18 of these report complete absence, 12 a slight degree of dizziness; in all, 326 cases, of whom 131 were not dizzy, and 63 but slightly so.

"The deficiency in question seems quite independent of the age at which deafness began, semi-mutes and congenitals being found indifferently in all three classes. The number of deaf-mutes who are afflicted with disorders of locomotion seems never to have attracted the attention of physiologists, although it has long been notorious in institutions. The connection of these disorders with the loss of the semicircular canal sense becomes now a most interesting problem, into which I have begun to inquire. The matter is evidently complicated by the fact that the disease causing deafness may also leave central disorders expressing themselves in anæsthesia of the legs or by ataxia. That this is so appears by the number of semi-mutes who stagger and zigzag in walking, especially in the dark, but who are normal as respects dizziness. Congenital mutes are hardly ever found with disorders of locomotion.

"The evidence I already have in hand justifies the formation of a tentative hypothesis, as follows: The normal guiding sensation in locomotion is that from the semicircular canals. This is co-ordinated in the cerebellum (which is known to receive auditory nerve fibres) with the appropriate muscles, and the nervous machinery becomes structurally organized in the first few years of life. If, then, this guiding sensation be suddenly abolished by disease, the machinery is thrown completely out of gear, and must form closer connections than before either with sight or touch. But the cerebellar tracts, being already organized in another way, yield but slowly to the new co-ordinations now required, and for many years make the patient's gait uncertain, especially in the dark. Where the defect of the auditory nerve is congenital the cerebellar machinery is organized from the very outset in co-ordination with tactile sensations, and no difficulty occurs.

"To prove this hypothesis, a minute medical examination of many typical cases will be required. If this prove confirmatory, it will then appear probable that many of the so-called paralyses after diphtheria, scarlet fever, etc., may be nothing but sudden anæsthesiæ of the semicircular canals.

"A complete discussion, with further details, is reserved for future publication."

We hope the effect of this preliminary note will be to awaken increased interest in the investigation on the part of our institution principals, and to lead to further and more careful experiment. The discrepancies in the reports from the various institutions would seem to indicate that the experiments thus

far have not been made with uniform accuracy, and we believe that, however correct Professor James may be in his general conclusions, he has not yet arrived at the whole truth upon some of the minor questions involved. Thus he says that "the deficiency in question [absence of the sense of dizziness] seems quite independent of the age at which deafness began, semi-mutes and congenitals being found indifferently in all three classes." But at the National College, where the experiments were made very carefully and intelligently by Professor Porter, it was found that nearly all the congenitally deaf were made dizzy by rotating rapidly, while many of the semi-mutes, especially those who were made deaf by cerebro-spinal meningitis, were not so affected. Moreover, there are *not* among the college students many "semi-mutes who stagger and zigzag in walking, especially in the dark, but who are normal as respects dizziness," the majority of them being "abnormal" in both these respects.

Booth's Reminiscences of Gallaudet.—Our venerable contributor, Mr. Edwin Booth, one of the earliest pupils of the American Asylum, which he entered in 1828, is publishing in the *Deaf-Mute Hawk-Eye* a series of interesting "Reminiscences of Half a Century." The first paper is appropriately devoted to Dr. T. H. Gallaudet, the Founder of Deaf-Mute Instruction in America We make a few extracts showing how Dr. Gallaudet impressed an intelligent pupil:

"Mr. Gallaudet, at the time I entered the Institution and during his entire immediate connection with the Institution, was a teacher, and had a class—the first or highest class—under him. He was never of vigorous constitution, and the labor of years was wearing him down. He desired to be released from the duty of the school-room, and to have general supervision and the work of correspondence only. To this there was objection on the part of two or three of the eight teachers who could not see ahead of their own slow-pacing days. He was a man of quiet temper, never in a passion, and who governed by love, reason, and earnest persuasion. He was not born to command but to persuade, and yet to be always in the right. Finally, Mr. Gallaudet sent in his resignation, recommending Lewis Weld, principal of the Philadelphia School, as his successor. In the contract made with Mr. Weld, one of the provisions was 'He shall not be required to teach a class.' This very appropriate rule has been in force since that day.

"Mr. Gallaudet entered on the duties of the novel profession

poor, and, after thirteen years, left it poor. Money-making was to him no passion. Genuine and kindly benevolence, active mentality in the perceptive and reflective sense, sincere friendship, and a love of humor where humor was not inappropriate, these were his leading characteristics. He was an evenly-balanced man in the qualities for society and the home circle. What he lacked was the will power. There was nothing passionate or imperious in him. A wrong excited his sorrow, but not his anger. The pupils all understood him thoroughly, and loved, respected, and obeyed him without hesitation. I have several times regretted that all the pictures and photographs of Mr. Gallaudet show only his aspect in society, especially in society where ladies were present. In school-room, chapel, at his home, and when walking the streets, in thought or conversation, his aspect was not always the pleasant smile as shown in the photographs. It was usually easy gravity or thorough earnestness. Now and then, but rarely, I have seen his face deeply saddened, and felt an unexpressed sympathy for him as it led me to think over the problem of life.

"In conducting morning and evening service in the chapel, Mr. Gallaudet was always clear, gentle, earnest, and wasting no time, the time allowed being only fifteen minutes. But when his turn came for Sunday service he was unlike all the other teachers. I know of only one Hartford teacher who, on such occasions, in later years, approached him in manner on the chapel platform, and that was David E. Bartlett, who died a year or two ago. Mr. Gallaudet was by nature inclined to the dramatic in representing and depicting the grand and sublime in nature. Occasionally he would take a text on the starry heavens, and, in the language of signs, describe and illustrate their illimitable depths, and draw therefrom ideas of the vastness and the almighty presence and power of God. He seemed to delight in revelling in these unspeakable glories, and expressed the impossibility of man's grasping or comprehending them. No other teacher could do it so well, and no other teacher, except Mr. Bartlett in subsequent years, ever ventured to try. It requires a born actor, and one given to contemplating things above those of this mundane sphere.

"On one occasion he was standing at the front door of the Asylum, I standing near, and some boys playing below. I had observed a peculiarity in the shape and appearance of the clouds above the southern horizon. Glancing at him two or three times I noticed he also was watching them, a thoughtful, wondering, and somewhat admiring expression on his face. Soon he called my attention and, pointing to the clouds, made the signs 'voluminous, craggy, magnificent,' dropped his hands and continued to gaze for a few moments longer, and retired as one deeply impressed. The story told of Carlyle, when a couple of friends one evening called his attention to the clear-

ness and beauty of the stars overhead, and he raised his hands and said, 'Sad, sad sight!'—his friends sitting down, overcome with the seeming ludicrousness of the remark as applied to such a scene,—always recalls to my mind this incident in Mr. Gallaudet's life. Both Mr. Gallaudet and Carlyle were lovers of nature, and both tried vainly to pierce the unfathomable."

Of Mrs. Gallaudet, "who was a part of Dr. Gallaudet's life," Mr. Booth says:

"She was one of the few peerless women found now and then in the world. Her face, figure, look, and bearing all bore the stamp of true nobility, and without the least show or pretence of affectation. In features she was regal. On the throne of England, in place of Victoria, she would be the admiration of the world. Speechless as she was, her presence alone in Washington had an immense influence in persuading Congress to establish the National College for Deaf-Mutes. Thad. Stevens, on his dying bed, sent her a note expressing the hope that she had not forgotten him. Such is the influence of a grand, queenly, but loving and kindly woman—one whom ordinary, dull, sordid, or frivolous souls cannot understand. She was, as well expressed by the poet,—

> "'A perfect woman, nobly planned,
> To warn, to comfort and command,
> And yet a spirit pure and bright,
> With something of an angel light!'"

The First Conference of Principals.—The Springfield (Mass.) *Republican*, of March 20, in speaking of the Fourth Conference of Principals of American Institutions for the Deaf and Dumb, held at Northampton last year, and referring to the progress which articulation teaching has made within the past decade, said that from the First Conference of Principals, held at Washington in 1868, "the Clarke Institution and its officers were carefully excluded." Dr. E. M. Gallaudet, on whose invitation the First Conference was held, corrected this statement in the following letter, which was published in the *Republican* of April 9:

"*To the Editor of the Republican:*

"My attention has been called to an article in your paper of the 12th instant, in which a misstatement is made, which I am sure you will allow me to correct in a public manner. The First Conference of Principals of American Institutions for Deaf-Mutes, held here in May, 1868, is alluded to, and your article declares that 'the Clarke Institution and its officers were carefully excluded' from this meeting, implying, of course, that it

was the purpose of those who called the Conference to keep out of it those who favored the method of articulation.

"The Clarke Institution was opened for pupils in October, 1867. The first annual report bears date January 21, 1868; it is signed by Gardiner G. Hubbard, president of the corporation. The report makes no mention of any principal, but speaks of the employment of two teachers. But more than all this, no copy of this 'first report' was received at Washington, unless my memory is very much at fault, until after the assembling of the Conference. It was only in the second report of the Clarke Institution, bearing date February 2, 1869, that Miss Rogers was announced as its principal. Invitations to attend the Conference of May, 1868, were sent to 'the principals of all the institutions for the deaf and dumb in the United States' in March of that year, at which time the organization of the Clarke Institution was incomplete, as the record shows. In view of all which it is hardly necessary for me to add that nothing was further from the purpose of those who called the Conference of 1868 than to exclude any principal of any institution.

"The Conference was called by myself soon after my return from an extended tour of Europe, (in the course of which I had visited more than forty schools for deaf-mutes,) with a view of securing, if possible, a general adoption throughout the country of measures to give instruction in articulation to all deaf-mutes found capable of acquiring speech. And I think I am justified in claiming that the extension of the method of articulation in this country during the last ten years, over which the *Republican* rejoices in the article now under review, is in no small measure due to the influence of the Conference of 1868, composed wholly, as it was, of gentlemen who had previously been more or less pronounced in their opposition to articulation.

"And now having shown that the Clarke Institution was not 'carefully excluded' from the First Conference, may I be permitted to state that to all subsequent conferences and conventions representatives of the articulation method pure and simple have been freely admitted; that Miss Rogers, the principal of the Clarke Institution, is a member of the Standing Executive Committee of the Convention, under whose auspices the *American Annals of the Deaf and Dumb* is published, and that the promoters of the various methods now in use in this country meet in convention from time to time, in an *entente cordiale* that our brethren in Europe would do well to imitate.

"E. M. GALLAUDET.

"WASHINGTON, D. C., *March* 28, 1881."

The *Republican* replied that this explanation was defective, inasmuch as Dr. Gallaudet "knew in March, 1868, that Miss Rogers was at the head of the Clarke School, whether called 'principal' or not; that Mr. Hubbard, whose name he men-

tions, was president of the Clarke Institution, and that one or both of these persons would have responded to an invitation to attend the Conference. They were not invited; and not to invite was to exclude."

Dr. Gallaudet rejoined in the *Republican* for April 22, that he "did *not* know in March, 1868, that Miss Rogers was at the head of the Clarke Institution. He knew that the Clarke Institution had adopted Miss Rogers's private school, previously carried on at Chelmsford, as the nucleus of its organization; and, taking the history of many public institutions as the criterion, he had every reason to suppose that Miss Rogers would never be the principal of the Clarke Institution. As the Conference was intended to include principals and superintendents only, he was no more at liberty to invite Mr. Hubbard than he would have been the presidents of boards of directors of all the institutions."

To the Readers of the Annals:

The well-known modesty of the Editor of this periodical induces the Chairman of the Standing Executive Committee to assume the editorial functions for a sufficient length of time to make an announcement, which will certainly be a source of gratification to the many friends of Professor Fay.

Among the honors made public at the anniversary of the Johns Hopkins University of Baltimore, on the 6th of June last, was the following:

"*Doctor of Philosophy:* Edward A. Fay, of Washington, D. C., (A. B., University of Michigan, 1862, and A. M., 1865.) His principal subject of study has been the Romance Languages, including Old French, Provençal, Italian, Spanish, Portuguese, Wallachian and Low Latin; the subordinate subject, Latin. His thesis, 'On the Conditional Relations of the Romance Languages,' was submitted to Professor Austin Stickney, of New York, formerly of Trinity College, Hartford."

That Professor Fay should have been able, during the past three years, to pursue the studies necessary to command the degree of Ph. D. at the Johns Hopkins University while discharging with signal ability the duties of his professorship in the College, as well as those of Editor of the *Annals*, gives evidence of a devotion to letters and an ability to perform intellectual labor deserving of the highest praise and admiration.

E. M. G.

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THE SYSTEMS AND METHODS OF DEAF-MUTE INSTRUCTION.

BY B. D. PETTENGILL, PHILADELPHIA.

THE published resolutions of the late Milan Convention give occasion to those interested in the proceedings of that body for renewed consideration and discussion of the systems and methods employed in the education and instruction of the deaf and dumb.

Almost from the first establishment of schools for deaf-mutes there have been, as our readers are aware, two rival systems in use for their education; these have usually been known as the German and French, but may more properly be designated as the *oral* and *manual* systems. The *oral* system aims to enable deaf-mutes to speak as other people do, and to understand what is said to them by watching the motions of the lips of the speaker addressing them. This system, to be at all successful, requires of the teacher infinite painstaking, a vast amount of labor, a great expenditure of time, and that the instruction given should be addressed directly to the individual pupil. There is a great difference in deaf-mutes in respect to their capacity of learning to articulate and read from the lips. Probably all deaf-mutes who are not imbecile might be taught to utter articulate sounds after a certain fashion, and to read from the lips in a limited degree; whether this should be attempted in the case of those who have little ability in that direction is simply a question of whether it is worth the trouble.

Is it worth while for the teacher to expend a vast deal of time and labor on cases where only the most meagre results

can possibly be expected? The importance of speech to deaf-mutes has been very much overrated. The vital point is, that they should have some method of communicating with the hearing and speaking world around them. Whether the method of communication should be by speech or writing is not a matter of very great consequence. It is not natural for persons who are deaf and dumb to communicate with those whom they meet by sounds which they themselves cannot hear; and when this is attempted the sounds uttered are often so unlike those of ordinary speech as to be difficult to be understood, and disagreeable and even painful to the listener. Two-thirds of all the deaf-mutes whom I have known who endeavored to hold a conversation by articulation and lip-reading would have expressed their ideas more readily, clearly, and agreeably, and would have understood better what was said to them, if the conversation attempted had been carried on by writing.

The *manual* system acknowledges that the pupil is deaf and dumb, and seeks to make the best of it. It cultivates the pupil's own natural signs, and by means of them gives him information on all needful topics. It teaches him to communicate with the outside world by writing, and in all cases is successful in giving him such a knowledge and use of written language as will answer all the practical purposes of life.

There are in the United States at present about forty institutions for the deaf and dumb which follow the manual system. These institutions average about one hundred pupils each, divided into classes of about twenty pupils, who remain, in general, six years under instruction. From these institutions thousands have already gone forth into the world to enter upon the duties of life, and form a very respectable, intelligent, well-informed and useful class of the community. A minority of them have obtained a fair mastery of the English language and can read ordinary books with facility. A majority of them write in a peculiar style, often marked with some blunders in syntax, but seldom fail to make themselves understood and to understand communications which are made to them.

The education which the graduates of our institutions receive compares favorably with that which children who hear and speak acquire in the same number of years at the public schools. The education of both is somewhat superficial and imperfect, as all machine-education, acquired in large classes,

necessarily is. For the sake of economy, and much to the detriment of the education of the scholars attending, many of the public schools for children who hear and speak have as many as sixty pupils under the instruction of a single teacher.

With a like regard to economy, classes of pupils in the institutions for the deaf and dumb conducted on the manual system usually average about twenty pupils each. With this number of pupils to a class a thorough education for each pupil is, of course, impossible. With not more than half the present number of pupils to a class a fair mastery of the English language with nearly all our pupils might be accomplished. But even the number of twenty pupils to a class has seemed to some persons too few. During the past year a committee from the legislature of the State visited the Pennsylvania Institution to see if something could not be done to reduce our expenses. What particularly struck the committee as needing reform was the large and, as they thought, unreasonable number of teachers employed in proportion to the number of pupils instructed. The explanation made to the committee, that deaf-mutes require more individual instruction than children who hear and speak, satisfied them, I believe, that our practice might be justifiable; but if the committee had been informed, as is truly the fact, that the number of teachers we employ ought really to be trebled in order to bring our pupils to the point of attainment desired, no doubt the committee would have been very much surprised. How far a state may be rightly called upon to go in expending the people's money for public education is a point not fully settled. But it is admitted by all that under a republican government all its citizens should receive so much education as will enable them intelligently to exercise the elective franchise. It is in this country an opinion almost uncontroverted that the state governments ought to provide at least a primary education for all the youth within their borders, and "what is worth doing at all is worth doing well." For the attainment of the best results the present average number of pupils to a single teacher, both in schools for deaf-mutes and for children who hear and speak, ought to be greatly reduced.

Nothing can be done in teaching articulation and lip-reading under the oral system unless the classes are very small. If the state governments could be induced to consent to the establishment and support of schools for deaf-mutes where the classes

under a single teacher would average only about half a dozen pupils each, and continue the term of instruction for these pupils for ten or more years, then a majority of semi-mutes and a minority of deaf-mutes might profitably be instructed in articulation and lip-reading under the oral system. But there would still remain a large number of deaf-mutes and semi-mutes upon whom instruction in articulation and lip-reading would be in a great measure thrown away; these I think should be instructed by the manual system, as at present.

My final conclusion in regard to the rival systems is that each of them has its peculiar merits, and under certain circumstances is to be preferred to the other; there should be, I think, in every state a school where articulation and lip-reading are taught, and also one where the education of deaf-mutes should be carried on by the manual system. If the Milan resolutions intend to declare that the oral system of teaching deaf-mutes should be universally preferred and everywhere supersede and take the place of the manual system, I desire to join with our delegates to the Convention and record my dissent.

In respect to methods employed in teaching language to deaf-mutes, the Milan Convention declared unanimously in favor of "the intuitive method." The intuitive method is the term employed in Europe to designate what we call the *natural* method. As from the first there have been two rival systems for the general education of deaf-mutes, so there have been almost from the beginning two different methods used for teaching them language, called by us, respectively, the *natural* and the *scientific* method. The natural method begins with the practice and ends with the rules and precepts of language, and the scientific method reverses this process.

The very life of a language exists in its idiomatic phrases, and these are not subject to rule, but must be committed to memory verbatim; consequently, a language which is chiefly taught by rule must necessarily be unidiomatically and imperfectly acquired. In the employment of the natural method there is not properly any lack of system and order, nor any failure of the teacher to aid the pupil in recognizing the general principles on which the language is founded, as he progresses in the acquirement of it. Baron de Gérando, perhaps the ablest and most philosophical writer on the education of deaf-mutes, insists that they should be taught language as nearly as possible

after the manner in which children who hear and speak acquire their vernacular. The pioneers in the education of the deaf and dumb seem, for the most part, to have taught their pupils language after the natural method. Wallis declares that the way to teach deaf-mutes language is to keep up a perpetual conversation with them by speech or writing, and Dalgarno, Pereire, etc., seem to have been of a like opinion.

The Abbe de l'Epée and the Abbe Sicard taught their pupils language by scientific methods and grammatical analysis, but their methods, even in France, are now little employed. In the *Annals* for October, 1879, there is an account of a report made to the national government of France by Mr. Valade Gabel, formerly director of the Institution for the Deaf and Dumb at Bordeaux, on the condition of the fifty-two schools for deaf-mutes in France not supported by the general government. Mr. Valade Gabel was appointed by the government to make an examination of these schools, and devoted six years to the execution of his task. He reports that almost everywhere in France the intuitive method has become associated with, or taken the place of, the scientific and grammatical processes formerly employed by De l'Epée, Sicard, Bébian.

The same may be said, I think, of the schools in this country. The scientific and grammatical system of Sicard was introduced into the United States by Messrs. Gallaudet and Clerc, and was for a time faithfully practised at Hartford and at other institutions subsequently established. But of late years the system of instruction has been greatly modified, and has taken a more practical form in all our institutions. The methods now employed in the Hartford Institution, as they are explained to us, are far from being as scientific and grammatical as they might be, and as they used to be. The "Language Lessons" of Dr. I. L. Peet, of New York, are based on the natural method of teaching language, and it is to be presumed that that method is used to a very considerable extent in the instruction of the classes at his Institution.

In the Pennsylvania Institution, all the teachers, with one exception, it is believed, prefer the natural method to the scientific in the instruction of their pupils. We employ this method, not for the purpose of carrying out any theory of ours, but because we find that our pupils make better progress under this method than under any other. The senior teachers of

the Indiana Institution are on record as in favor of a practical method of teaching language, and as opposed to the excessive teaching of grammar in the elementary stages of instruction. I have very little information as to the methods employed in teaching language in the other American institutions for the deaf and dumb, but it will be safe to say that most of them use some one of the text-books now before the public as guides in the instruction of the younger classes, diversified with such other exercises as the teacher may desire and deem profitable, these text-books being, for the most part, a kind of combination of the natural and scientific methods.

The natural method of teaching language is also making rapid progress in other schools besides those of the deaf and dumb. In the educational notes of a recent issue of the New York *Tribune*, it is stated that among the prominent friends of the natural method in the American colleges are Professor Böcher, of Harvard, who discarded his own text-book to use it; Professors Whitney and Hadley, of Yale; President Elliot, of Harvard; President Seelye and Professor Richardson, of Amherst; President Gilman, of Johns Hopkins University; Mr. Longfellow, Mr. Lowell, etc., etc., etc.

The general course of instruction which I, and at present several other teachers of the Pennsylvania Institution, pursue in teaching language to the younger classes was described in my article on "The Natural Method of Teaching Language," published in the *Annals* of January, 1876. To refer again to this method, I may say that we first teach our pupils to spell, write, and make signs for the common objects around them. Next, we practise them in writing from actions performed in their presence, after the manner laid down in Dr. Peet's "Language Lessons." We then cause them to write and perfectly to commit to memory about one hundred short stories, expressed in the simplest language, in the past tense, and told to them by signs. The pupils may then be called upon to originate stories similar to those we have given them, and also may be told new stories by signs, care being taken that they should be expressly instructed how to express any new ideas which may be communicated to them. That the pupils may become familiar with the general principles on which the language is constructed we from time to time cause them to write the stories heretofore given to them, with variations, exemplifying the different forms

of expression required by the singular and plural numbers, the masculine, feminine, and neuter genders, the nominative, possessive, and objective cases of nouns and pronouns, and also the negative and interrogative forms and different tenses of the verbs, etc., etc.

We converse as much as possible with our pupils by writing and spelling, and also give them all the most important and interesting news of the day in simple written language.

By the method which I have here briefly sketched, faithfully pursued, I have seen greater improvement in language and a more correct use of it acquired by young pupils than by any other.

THE ELEMENTARY INSTRUCTION OF THE DEAF.*

BY ISAAC LEWIS PEET, LL. D., NEW YORK.

The difficulty which meets teachers of the deaf at the outset is not that their pupils are without speech, but that they are without hearing. It is the isolation produced by deafness, isolation from the hopes, joys, sorrows, ideas, principles, knowledge and responsibility which characterize humanity in general, that gives rise to the problem to be solved. It is not the want of the power of expression, but of the faculty of reception, that creates the difficulties to be overcome. The uneducated deaf-mute is without language, not only or principally in the sense that he cannot speak or write, but that there is no form of spoken or written language that he can understand.

Take an educated person who has retained his hearing and speech till he has reached adult years. Deprive him of the use of speech; he yet finds in hearing a means of knowing what others say to him, and in writing a ready method of communicating his thoughts to others. Then paralyze his hand so that he cannot write; still eye and ear go together to take in the significance of what is done and said, and books are a resource of which he will seldom tire. Go a step further and extinguish his sight; you have not yet excluded him from the world around. He continues to hear what is said to him and his face lights up with the smile of appreciation or is clouded with the frown of dissent, and to questions he replies by the nod of

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*From the 62d Report of the New York Institution.

affirmation, the head-shake of negation or the shrug of indecision. He responds, moreover, to the pressure of friendship's hand and to the endearment of affection's kiss. Cause the sensation of feeling to disappear and you have not isolated him from his kind, for the melody of the voices of man and nature is still appreciated, and the words of love still charm his ear. After you have done all this, destroy his hearing; you have left him nothing but memory and hope—memory of past joys, hope in the future beyond the grave. Taste and smell he may possibly still have in common with the lower order of animals, and the language of perfumes may suggest the presence of persons with whom memory associates them, and the arrival of seasons to which they are peculiar, while taste may remind him that only loving hands could have furnished and prepared the food which keeps him in a world peopled only by his imagination. Practically, when his hearing was lost, all was lost.

Into a condition like this, the person congenitally deaf is born. His vocal organs exist, but he has no knowledge of their use. His hand is at his service, but the expression of thought is beyond his power, for of thought, in the true sense of the term, there is none to express. His eye sees, but not through the light of intelligence. His nerves are all alive to the sensation of feeling, but there is no magic to the touch which acts upon them. Intellectually, he is dumb, helpless, blind, stolid. He has not even memory or hope. Taste and smell and instinct are, with him, the strongest faculties, as they are with the lower animals whose condition he shares; and all this because he is deaf. Give him hearing, and his tongue moves in speech, his hand obtains its cunning, his eye perception, and his nerves emotion. It is to such a being as this that the teacher is to supply not hearing, for that is beyond human skill, but its equivalent.

Obviously, another avenue to the mind must be opened. In the majority of instances, this will naturally lead through sight, though there are some who, blind as well as deaf, can be reached through touch alone. As the prime object is to bring the deaf child into relations, not to other deaf persons, but to the hearing world around him, he must be taught the language of his country; a language which, if it have an alphabetic form, can address itself, through this, directly to his eye.

In the New York Institution, the first step taken is to enable the

pupil to associate an object directly with its name, so that when he sees the name he will at once recall the object, and when he sees the object he will have the ability to repeat its name mentally. That the eye may, as soon as possible, become familiar with all the letters of the alphabet, twelve inanimate objects are selected, whose names, taken together, shall embrace all these letters. These objects are then brought before the class of beginners, and their names displayed in written form upon the wall-tablet in front of them. It would do just as well, in private instruction, to have their names written upon separate pieces of paper and placed upon the desk or table.

A little point, apparently unimportant, but really very important, is here to be mentioned. Each name is preceded by the definite article *the*, as *the* key, *the* hat, *the* box, etc. By its introduction, the pupil learns to understand, once for all, that, when it is used in connection with a noun, no other object than the one designated by that particular phrase is referred to. Afterward, he learns the indefinite article *a* or *an* as a simple numeral, which it undoubtedly is.

As, in nature, perception precedes analysis, the whole, in general, appealing to the eye before its parts are subjected to review, so the teacher first trains his pupils to point to the respective objects when he points to the names, and, reversing the process, to point to the names when he points to the objects. It is not long before, under every arrangement of the names that can be effected by transposition, every pupil will have observed general characteristics in each word sufficient to enable him to select it as the representative of its corresponding object, and *vice versa*.

The next step in the process is to analyze the words, and the pupil is taught to make the letter of the manual alphabet which corresponds to each letter in the word. In this way he soon learns all the words so thoroughly that when the teacher spells any word with his fingers the pupil will bring the object which it names, and when the teacher shows the object the pupil will spell the word. He will, moreover, be able to pick out from the list of words any letter designated by the manual alphabet.

The third step is for the pupil to learn to write the words. By this time he will have observed these written forms so often that they must have produced a strong impression upon his mind, so as to make the transition from objective to subjective

action comparatively easy. Some teachers would prefer that the manual alphabet should be dispensed with altogether as a superfluity, and that all communications to and from the pupil should be made in writing.

I am convinced, however, that there should be some intermediary between the written form and the mind of the child, the surface, so to speak, being too smooth for memory to gain a foothold. With the hearing child this intermediary is the spoken word, pronounced either physically or mentally—generally both. With the deaf child it is the combination formed of letters made by the hand, and thus appropriated into his constitution. Even if this were not true, one thing is certain, that the more forms a person has for his thought the more certain can he be that it will find in some one of them an appropriate expression. Among hearing persons the reputation of an orator who could not write, or of a writer who could not speak, would be discounted to such an extent as materially to lessen him in public estimation, and in scholarship it has been found true, that, other things being equal, that man has the most learning who knows the greatest number of languages, for every language is so constituted that there are some thoughts that find their appropriate expressions in it and in no other; and that man comes nearest to truth who, as speaker, writer, actor, poet, painter, and musician, can interpret her phases, and so stand her prophet. It is, therefore, a mere empiric and not a philosopher who suggests that allotropic forms of a language should be avoided, and that the child, whether deaf or hearing, should be confined to as few as possible.

When the pupil can write the basic words to which allusion has been made, he can, so far as mechanical effort goes, write any words. Now has come the time for the introduction of the sentence which signifies that one thing is asserted of another. The teacher writes such a direction as "Touch the hat," using two of the words already learned. Although the pupil does not know the word *touch*, he is moved, almost by intuition, to obey the direction. A very little help from the teacher, certainly, accomplishes the object. The direction obeyed, the teacher asks, "What did you do?" There is no difficulty in the teacher's training him to write, "I touched the hat." After this exercise has been repeated with each of the words learned, the transition is easy to questions requiring, in the

reply, the use of the second and third persons of the singular, and of the three persons of the plural. It is now seen why the names of inanimate objects are selected for the first words learned. It is natural that they should follow the verb in the objective case, while the personal pronouns, representing, as they do, living, intelligent agents, as naturally precede the verb in the nominative case. Other verbs naturally follow; and the numerals, up to one hundred, which necessarily come into the discourse, and adjectives, such as those of color, form, and size, and the noun in the possessive case used as an adjective, form phrases with nouns indicating concrete entities, which become, in their turn, the object of the verb. At last, a point is reached when the personal pronouns come to be used in the objective case. The agent becomes the object, and this leads the way to a form of sentence which our former allies, the French, if no others, must recognize as important,—the reflexives. Here begins the gradual evolution of the abstract from the concrete. "He struck himself," and, "A thought struck him," are not so very far apart. Up to this point the only tense used has been the past imperfect, the only mood the indicative, and the only verbs those of a transitive character, requiring an object to complete the sense; but the idea of logical order in the sentence, and of the modification of nouns and pronouns by case, number, and person, and of their limitation by adjective words and phrases, has been firmly impressed upon the pupil's mind. He has thus been learning grammar without knowing it.

The verb of simple assertion, *to be*, is now introduced, and also the verb of possession, *to have*, and, by their use, the idea of the general or imperfect present tense is brought out, and a further development of the idea of the abstract.

The demonstrative and the relative pronouns are also taught by this simple inductive method, and complete the mastery of a class of words which, unless properly taught, are perpetually involving the deaf-mute in inextricable difficulties, viz., the differences between the personal, interrogative, adjective, reflexive, and relative pronouns.

A simple dialogue, such as occurs in one of the lessons given, will serve as an illustration of the way in which one principle is almost imperceptibly deduced from another. After the direction, "Touch the red book," has been given and obeyed, the conversation proceeds as follows:

Teacher. What did you do?
Pupil. I touched the red book.
Teacher. Did you touch the green book?
Pupil. No, sir.
Teacher. Did you touch the red book?
Pupil. Yes, sir.
Teacher. Which book did you touch?
Pupil. I touched the red one.
Teacher. Is the book which you touched red?
Pupil. Yes, sir; the book which I touched is red.
Teacher. What is the color of the book which you touched?
Pupil. The color of the book which I touched is red.
Teacher. What color has the book which you touched?
Pupil. It has a red color.

In this way, by questions and answers in presence of objects, and in connection with actions and special circumstances, all the principles of construction are gradually unfolded. Each new point is introduced by a direction, the method of obeying which can easily be exhibited to the pupil, or by a question, the significance of which is easily evolved from the connection or from the answer. The result is, that the pupils learn to translate from mental pictures into the ordinary forms of the English language, and to attach words directly to ideas,—a process usually, but, to my mind, incorrectly, called thinking in language.

As has already been suggested, the only intermediary required to be used is the manual alphabet; but that this, or something to supply its place, is necessary is unquestionable, as without it the operation of committing to memory would be extremely difficult. Every hearing child, silently reading or memorizing, mentally transforms each written or printed word into one which represents corresponding sounds to his mental ear. Otherwise he would be obliged to carry in his mind a vision of words composed of separate letters, arranged, not on principles which appeal to the eye, but on those which appeal to the ear. The effect of picture does not exist; that of sound does. With the deaf, to carry in the mind the forms of written words as seen would be a task far transcending the powers of the ordinary intellect. By means of the manual alphabet, either actually or mentally applied, the pupil makes the word part of himself, not a dim reflection upon the mirror of memory of the printed page.

In the New York Institution there are, however, in practical use two other intermediaries—but little used, indeed, in the earlier part of the course of instruction which develops the idea of language and the principles upon which it is founded, but regarded as very important in the subsequent rapid introduction of the pupil to the meaning of terms and to the general grasp of a given thought. These are—

I. Short, significant, distinctive gestures for individual words, associated always with those words and with no others. By means of such gestures, or word-signs, as they may properly be called, the teacher is able to dictate a passage or sentence in such a way that when the deaf-mute supplies the appropriate word to each sign he reproduces each sentence in the exact phraseology in which it existed in the mind of the teacher; and, on the other hand, the pupil, when reading, will mentally make, or rather see, a sign for each word, just as the hearing child mentally hears its pronunciation. Given a knowledge of the carrying power of the sentence, all that is necessary for comprehension of each sentence is for the pupil to understand the meaning of the words and phrases composing it. In this way books using the forms of construction already learned can be introduced to the pupil much earlier than would be possible if the meaning of each new word had to be learned through the slow method of intuition or through explanation by other words. The vocabulary of the pupil is thus largely increased, and his information on different subjects rapidly advanced.

II. Ideographic or natural signs, which always spring up when two or more deaf-mutes are brought into association with each other, and which no amount of care on the part of any teacher can prevent their using.

These are employed, so far as instruction in language is concerned, not by the teacher, but by the pupil. Representing, as they do, the picture formed in the mind of the pupil by what he reads or by what he sees, they are the best possible representation of his thought. If he is able, by their means, to express graphically and clearly the exact idea embodied in a given sentence, it is the most convincing proof that he comprehends it fully.

By their use, daily lectures of one hour each are given to one division of the pupils by different teachers on the following subjects: Morals and Religion, (so far as these can be taught

without giving a sectarian bias;) Geography; Government, (with special reference to their duties as citizens of the State of New York and of the United States;) Physics; Vegetable Physiology and Botany; History; Natural History and Animal Physiology.

These lectures are illustrated by diagrams, pictures, maps, globes, models, and philosophical apparatus. Their sole object is to give ideas, not connected language. The result will be that the pupil who has passed through the whole period of time allotted by law for State pupils will have an amount of information and of intelligence which will be of the greatest value to him in after life.

By these signs the pupils are, moreover, encouraged to exercise themselves in debate on various subjects at the meetings of their literary society, which are held every two weeks, on Saturday evenings. With us, both the classes of signs to which allusion has been made are not left,—as in those schools where their use is invariably discouraged, but never in fact prevented,—to crude development at the hands of uneducated minds. On the contrary, the principles underlying each are carefully studied, and their application as carefully taught. The word-signs are never arbitrary, but have a fixed foundation in nature, and the order of ideographic signs is so aranged that the combination presents a pantomimic scene so striking that, given the clue, even the uninitiated eye cannot fail to recognize it. From what has been said, it will be perceived that in teaching principles of construction signs are never used, that in enlarging the pupils' vocabulary word-signs are most profitably employed, and that in imparting ideas and in appealing to the heart and to the higher principles of action resort is constantly had to ideographic signs.

There are some pupils who are allowed no intermediary, except vocalization, between written language and the mind; signs and the manual alphabet being banished from the classroom. They are called semi-mutes—a technical term applied to those of our pupils who, previous to their admission, had been long enough in the possession of hearing to enable them to speak the simple phrases and sentences of childhood, and who, at the time of their admission, retained this ability to a greater or less extent. These are placed in classes by themselves and subjected to a thorough drill in the principles of

phonetics and lip-reading, but for which their vocal utterance, unguided by the ear, would become harsh and unintelligible, and in many instances would be entirely lost. The language which they know is made a stepping-stone to what they do not know, till in time they become able to speak and write with a correctness, and often with an elegance, which places them absolutely on a par with hearing persons of the same ability who have had the advantage of a good education, while their comprehension of books is as clear and perfect, and their interest in them is often far more absorbing. In all these respects they are guided by a mental ear which is the product partly of memory and partly of imagination. In this case, of course, memory attaches itself only to those words which they knew before they became deaf, and not to those which they learned afterward. But even here its office is not altogether exhausted, for it constantly recalls the sound of the syllables which go to make up the added words, and so imagination finds it an easy task to blend the new with the old in such a way as to make the difference indistinguishable to the mind. It is to preserve and stimulate this power that, while they are with their teacher and are practising the exercises to which he subjects them, they are taught to rely on speech for their own utterance independently of writing, and on labiology for receiving his unwritten communications.

An additional purpose has, of course, been kept in view—that of enabling them to hold freer intercourse, when they leave school, with the great hearing and speaking world than would otherwise be possible. Out of the class-room, during the hours when they associate with the other pupils, they use signs and the manual alphabet freely without let or hindrance. Indeed, it were cruel to debar the deaf, when among themselves, from the great happiness of communicating freely by those methods which are at once spontaneous and natural, and which are the only ones in the exercise of which they, in their social moments, absolutely forget their great misfortune. Nor is this found in practice to be injurious, for the strained mind here finds relaxation and, by the use of a variety of means of communication, strength.

THE AUDIPHONE.

BY J. SCOTT HUTTON, M. A., BELFAST, IRELAND.

ULSTER INSTITUTION FOR THE DEAF AND DUMB
AND THE BLIND, BELFAST, *February* 8, 1881.

To the Editor of the Annals:

SIR: Some time ago there appeared in the *Annals* a notice of the Rhodes Audiphone, and I have since been looking for an expression of opinion as to its merits from some of the American teachers who have given it a trial; but, with the exception of a letter from Mr. Widd, of Montreal, published in a Canadian deaf-mute paper, warning deaf-mutes and their friends against it, and a brief notice of some experiments at the London Asylum for the Deaf and Dumb, which appeared in the *Deaf and Dumb Magazine*, I have seen nothing further on the subject.* Having lately been favored with a loan of one of the instruments by a prominent aurist and oculist of this city with a view to test its utility with our own deaf and dumb pupils, the results of our experiments may not be without interest to the readers of the *Annals*, and may serve to elicit the views of others.

At my request three of our teachers have given me a statement of their impressions with regard to it, and as their experience and conclusions are substantially the same as my own, I cannot do better than submit them in their own words.

The narrative of Mr. W. E. HARRIS, which is particularly full and interesting, is as follows:

Before detailing the manner in which I tested the powers of the audiphone, and the results obtained, it may be useful to mention a few facts regarding the loss of my hearing:

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* The subject was discussed at considerable length in the Conference of Principals held at Northampton last year. (See the *Annals*, vol. xxv, p. 219, and the Proceedings of the Conference, pp. 99–117.) Opinions from teachers and others may also be found in the *Annals*, vol. xxv, pp. 95, 225, 226. We notice in some of the newspapers the statement that the audiphone has been adopted as a valuable aid to instruction in the Pereire School at Paris, but we have no authentic information on this point. The judgment of most of the American instructors who have tested the instrument certainly agrees with Mr. Hutton's. Mr. Gillespie, of the Nebraska Institution, however, recently took occasion to repeat the rather favorable opinion he expressed at Northampton.—ED. ANNALS.

I was thirteen years of age when I became deaf. The cause was a severe attack of scarlatina; before this there was no defect of any kind. I have now been deaf for upwards of ten years. In the left ear the deafness is total; in the right it is not quite so bad, though, so far as common conversation is concerned, both may be regarded as equal. There has always been a slight running from the right ear, but none from the left. In both ears there is generally a quiet singing noise going on; for the most part this noise is like the humming of a kettle on the fire; sometimes, however, it changes to a sound more like the gentle bubbling of water than anything else. In the right ear I often hear another sound, a clear musical note, which commences quite suddenly and dies away in about five or ten seconds. It has two variations; now it is smooth and unbroken, and again it is like the quick ringing of a steamboat bell. Any person who wishes to know what this sound is like has only to keep his lips closed and hum over the notes of the scale until he comes to the last one. This is exactly the sound which I hear.

There are many sounds which I still hear through the right ear. The whistle of a locomotive reaches me at a distance of ten to fifteen yards in the open air, or about double that under cover. I can also hear the notes of a fife if it is close beside me, while if I use an ear-trumpet I often catch several consecutive bars of the music. In fine weather I can hear the report of a gun at about half a mile off. To the music of a full brass band I am insensible, while I hear the slightest beat upon the drum. In church, when the choir and congregation are singing, I cannot distinguish the least sound; if there is instrumental music I feel it but do not hear it. The same is the case with cars passing along the street in front of any house I may happen to be in. I feel them plainly.

On the streets I sometimes hear the loud creaking of a cart-wheel, and occasionally a newsboy with an unusually strong voice will succeed in attracting my attention At a railway station I now and then hear the shrill, screeching, grating sort of sound produced by wheels, to which the break has been applied, being forced along the rails while they are prevented from revolving.

I cannot hear the sound of a tuning-fork, no matter how closely it is held to my ear, but with the handle between my

teeth the sound is perfect. I can, without difficulty, distinguish the exact pitch of the note. I am able to speak with confidence on this point, as I was not unaccustomed to the use of tuning-forks prior to the loss of my hearing.

I am sensible to the vibrations caused by any one playing upon a piano. If my hand or foot touches the instrument the effect is very strong, but still it seems as if all the sound came from the bass notes. If I place myself beside the piano (not in front of it) at the treble end of the key-board, and press the right side of my head somewhat firmly against the woodwork, several of the higher notes sound clear and sweet. In this position I can take pleasure in the music, and am generally able to recognize those tunes which were favorites with me before I lost my hearing.

With a steel rod resting on the sound-board and held lightly between my teeth, the effect is much the same as that which I have just mentioned. Though I sometimes think this plan intensifies the sound of the bass notes, yet, as a whole, I cannot say the tune comes out much plainer.

At the distance of one or two yards I can, by using an ear-trumpet, hear a treble note here and there.

The experiments I made with the Rhodes audiphone are as follows:

1st. Without bending it I held it lightly against my front teeth, while a friend stood at a distance of from one to two feet and ran over the notes of the scale. I could not distinguish the least sound. I then held it between my front teeth, with the same result. I next opened my mouth and placed it so that it touched both eye-teeth. Same result.

2d. I now bent the instrument to an angle of about fifteen degrees and held it successively in the same positions as before.

In the first position: Result, Nil.

In the second: Result, Nil.

In the third, when the note "Sol" was sounded I heard it, but *very imperfectly.*

3d. Bending it to an angle of about thirty degrees, I held it as before.

In the first position: Result, Nil.

In the second, the note "Sol" came out imperfectly.

In the third, two notes, "Sol" and "La," sounded clearer.

4th. I now bent it to an angle of about forty-five degrees, and held it as before.

In the first position, the two notes "Sol" and "La" sounded indistinctly.

In the second, these two notes came out more clearly; and

In the third they sounded *clear and shrill.*

It should be noted that only the vowel sounds made any impression upon me. The consonants were quite undistinguishable.

Having now got what I considered the proper angle and position, that is, an angle of about forty-five degrees with the audiphone held against the eye-teeth, I proceeded to try if I could distinguish the vowels. I closed my eyes, in order that I might not read them off the speaker's lips. The result was very unsatisfactory. I could never tell, with any certainty, which vowel was sounded.

I next asked my friend to whistle a tune as close as possible to the convex surface of the audiphone. I could not hear a single note. Putting aside the audiphone and placing my hand behind my ear I could easily detect several notes.

Speaking or reading at any distance or any pitch of the voice, I could not hear at all.

I now tried singing, distance about two feet or less. Notes of the pitch of "Sol" and "La" sounded pretty clear, but nothing else could I hear. I dare say any song would answer the purpose; those I tried were "Comin' Through the Rye" and "Auld Lang Syne." As I knew the words, I had no difficulty in following the movements of the singer's lips, but for all the help the audiphone gave me, I might as well never have seen it.

I think no one can deny that I gave the instrument a fair trial, and am justified in pronouncing it to be of no practical use to me whatever.

Mr. J. Beattie, our senior assistant, who is about to leave us for the post of superintendent of the Manchester Adult Deaf and Dumb Mission, rendered vacant by the lamented death of the Rev. G. A. W. Downing, thus records his opinion:

I have tried the audiphone with a class of fifteen pupils, all of whom were considered quite deaf, and of whom three had acquired some power of articulation. The following are my observations and inferences in the matter:

With the instrument quite unbent it failed to yield any perceptible vibration or disturbance, whatever sound might be

made in presence of it. As gradually bent, it conveyed impressions more and more till it curved at an angle of about 45°. This was the greatest angle of curvature with which I tried it. It is probable a greater angle would have given a better result. It would seem from this that its susceptibility to sound depends pretty much on the tension produced in the instrument.

With the instrument at this angle, and with the vowel sounds uttered very loudly and very close to it, all in the class were able, with the eyes closed, to tell when the sounds were being made; by means of it held touching the front teeth, five, including the three articulating pupils, could distinguish the vowel sounds by means of it, but all failed to catch the force of the consonants, either when produced by themselves or in combination with the vowels. I tried them specially with *f*, *j*, *v*, and *s*, but those who had any sensation at all from the instrument with these consonants almost invariably designated them as *h*. As these were produced very close to the instrument, I believe their sensation was due to the reflection of the breath from the instrument on to their faces. At some little distance they were quite unable to say when the consonants were being produced. If in combination they only caught the vowel sounds with which they were combined, one thing is evident: it quite fails to convey to the deaf the characteristic of the consonant, and whatever may yet be achieved on the principle of conveying sound through the teeth and bony structure of the head, the audiphone for this reason can never be the external medium. It may be questioned, too, whether, even if a perfect instrument could be obtained, the teeth and bones of the head would form a delicate enough medium to receive and convey the characteristics of the consonants in words.

With the notes of the common musical scale sung close to it, the one it conveyed best was "Sol." The lower notes and the higher ones alike seemed to make less impression on it; in other words, it seemed less capable of responding to their rates of vibration.

I believe it fails to convey to the *deaf and dumb* anything like the impressions of sound which we receive through the delicate organism of the ear. It is true that some of them can roughly distinguish between its different states of vibration, and when required to give their impressions by the voice, they make sounds differing in pitch, and corresponding more or less

with the vibrations of the instrument, and consequently with the sounds which produced those vibrations; still, I consider their sensations belong rather to the sense of *feeling* than that of *hearing*. One reason for this opinion is that most of those who could only detect the vibration of the instrument, but were unable to distinguish between its different states of vibration, could do so almost as well when simply holding it in the hand as when holding it in contact with the teeth.

My opinion is that it is of no practical value either to the deaf and dumb or to the teacher of articulation. The only persons whom it may possibly benefit are those who are only dull of hearing, but not what in institutions are understood as *deaf*. I met one case of this kind in which the person seemed really to derive some benefit from it. As I was accompanied by a deaf and dumb boy at the time I met the person I speak of, the individual came some miles and and asked leave to try it with the boy, and seemed very much disappointed that it produced so little effect in his case. I think that even for persons dull of hearing the instrument might be very much improved. I don't know that the material of which it is made is the best adapted for carrying sound. The form also is not very convenient. If the instrument could be conveniently held against the eye-teeth, it is probable there would also be a better result. Some simple device might accomplish this. Some kinds of material might convey so much or so intensify the sounds as to cause the harsher and heavier ones to destroy, or, at least render imperceptible, the finer tones necessary for articulation. Others might only conveniently conduct the finer tones. The tension which can be produced in the instrument is also a matter to be aimed at.

Mr. Stewart remarks as follows:

In experimenting with the audiphone in a class of deaf-mutes, with the instrument bent at an angle of about 45°, the only angle at which any really noticeable effect is produced, the following were the results:

When the vowels were uttered as loudly as possible and very close to the instrument, only a few of the pupils could distinguish any difference or make any attempt at reproducing the sounds. These, however, could do the same thing almost, if not quite, as well without the aid of the instrument. At a dis-

tance of a few feet no impression whatever was produced. All failed to detect the consonants, further than the mere feeling of the breath, whether given by themselves or in combination with the vowels; so that words convey no more sensation than do the vowels which they contain. The conclusion I would draw from this is, that so far as deaf-mutes are concerned the audiphone fails entirely to supply them with a means of hearing.

To the foregoing I only add the opinion expressed by me, on returning the instrument to its owner, that "whatever may be its value in occasional instances to speaking persons hard of hearing or temporarily deaf, it can be of no service to the deaf and dumb as a class."

Yours, very truly,

J. SCOTT HUTTON.

WHAT THE BIBLE SAYS OF THE DEAF AND DUMB.

BY REV. J. H. PETTINGELL, M. A., PHILADELPHIA.

It seems somewhat remarkable that, while the blind are so frequently spoken of in the Scriptures, so little is said of the deaf and dumb, who are, as an unfortunate class, in those countries where the census returns enable us to make the comparison, so nearly equal to the blind in numbers.

Aphasia, or simple dumbness, or the inability to speak, which results from a malformation or paralysis of the organs of speech, or from some psycho-physical derangement by which the connection of the mind with these organs is interrupted,—an infirmity which is quite rare,—does not entitle one to be classed as a deaf-mute; neither does simple deafness, from whatever cause, which occurs after the habit of speech has become well fixed, necessarily constitute one a deaf-mute.

But *deaf-mutes* are those who, having been born deaf or having lost their hearing at an early age, remain dumb, not through any infirmity of the organs of speech, but simply because they do not know how to speak. Children who lose their hearing after having learned to speak are apt to lapse into silence and dumbness unless great pains are taken to keep up the habit. Such persons as retain the ability to articulate words more or less intelligibly are termed *semi-mutes.*

The ratio of deaf-mutes and semi-mutes—classing them together for convenience—to the whole population, taking the countries of Europe and America together, is at least 1 to every 1,500 souls. The actual number in any particular locality depends much on the physical features of the country and the habits of the people. In the United States generally—if the census returns can be depended upon—it is about 1 to every 2,000; in Canada, it is about 1 to every 1,000; in Great Britain, 1 to 1,600. In Northern Europe it is greater; in Southern and Central Europe, exclusive of the Alpine countries, it is less; but in the mountainous regions of Switzerland it mounts up to 1 in 500, 1 in 300, and in some cases to 1 in 150, and is often accompanied by cretinism and the goitre.

The number who are born blind is probably no greater than the number who are born deaf, perhaps not so great, throughout the world; but blindness is a simple infirmity, and constitutes a person who is afflicted with it, whether it is congenital or adventitious, at any time of life, a blind person. Deaf-dumbness is complex, and only those who are born deaf, or become so too early in life to acquire the habit of speech and to become confirmed in it, fall into the category of deaf-mutes; and, therefore, if the number of the deaf and the blind at birth were equal, the number of the blind would naturally be in excess of that of deaf-mutes later on in life. This we have every reason to believe is the case in the Orient, in some parts of which there are many causes in operation to produce blindness. But we have no reliable data to determine the ratio of one class to the other, nor that of either to the whole population. We will recur to this question after having considered what the Scriptures say of these two classes.

In the Old Testament, "blindness" and "the blind" are spoken of at least a score of times, while no mention whatever, as we can find, is made of the deaf and dumb, or of deaf-dumbness. Two or three allusions are made to deafness, or to those who are deaf, and about as many to those who are dumb; but nothing is said of the double infirmity of deaf-dumbness, which is so common with us at the present day.

The following, it is believed, are the only passages—excepting a few that are evidently metaphorical—that are pertinent to the subject:

Ex. iv, 11. "Who maketh man's mouth? or who maketh the *dumb*, or *deaf*, or the seeing, or the blind?"

Levit. xix, 14. "Thou shalt not curse the *deaf*, nor put a stumbling-block before the *blind.*"

Ps. xxxviii, 13. "But I, as a *deaf* man, heard not; and I was as a *dumb* man that openeth not his mouth."

Is. xxix, 18. "And in that day shall the *deaf* hear the words of the book, and the eyes of the *blind* shall see, out of obscurity and out of darkness."

Is. xxxv, 5, 6. "Then the eyes of the *blind* shall be opened, and the ears of the *deaf* shall be unstopped; then shall the lame man leap as a hart, and the tongue of the *dumb* sing."

Is. xliii, 8. "Bring forth the *blind* people that have eyes, and the *deaf* that have ears." (Evidently figurative.)

It may be said that deafness and dumbness may be supposed to belong to the same individual: anything may be *supposed.* All these afflictions may be supposed to belong to one and the same person, as sometimes occurs; but no hint is given in the text that this is the case. Indeed, these afflicted persons are spoken of as constituting distinct and separate classes.

In the New Testament, nothing that touches this subject will be found excepting in the four gospels and among the miracles of our Lord. The number of blind persons who were restored to sight by his miraculous power appears to have been great. How many, we have no means of determining; at least half-a-dozen such cases are particularly mentioned. (See Matt. ix, 27; xii, 22; xx, 30; Mark viii, 22; John ix.) But if there were any deaf-mutes healed, which may be questioned, not more than one, or certainly not more than two, both of which cases are very peculiar, can be cited; though one or two cases of dumbness deserve our notice. It should be remarked, however, that that these miracles of healing that are recorded by the Evangelists appear to be only specimen cases; for they repeatedly tell us, in a general way, that great multitudes afflicted with divers diseases resorted unto Jesus, and that he healed them all.

In considering, in their order, these several cases that have any bearing on this subject, it hardly seems relevant to notice the dumbness of Zacharias, (Luke i;) for this was only temporary, as a kind of penal infliction for his unbelief, as well as a sign that the promise of God would surely be fulfilled. There is no assertion that it was accompanied by deafness. But we are curious to know why his friends should have "made signs" to him, as they did, at the baptism of John. The passage reads, (Luke i, 62:) "And they made signs (ἐνένευον) to his father,

what he would have him called." This word ἐννεύω means to nod, to beckon, to make signs, etc., and will hardly bear the construction of to ask, to inquire. It is no doubt correctly translated, and describes accurately the scene; and if, as seems most likely, Zacharias was not deaf, it is only an example of the confusion of mind common to most people on such subjects. It seems more natural to make signs to one who makes signs himself than to speak to him, even though he can hear—just as we naturally, by sympathy, speak loud with those who speak loud, and whisper with those who whisper.

1. The miracle of the man who was deaf and had an impediment in his speech is related by Mark, (vii, 32–37,) as follows:*

"And they bring unto him one that was deaf and had an impediment in his speech, (κωφὸν μογιλάλον;) and they beseech him to lay his hand upon him. And he took him aside from the multitude privately, and put his fingers into his ears, and he spat and touched his tongue; and looking up to heaven, he sighed, and saith unto him *Ephphatha*, that is, Be opened. And his ears were opened, and the bond of his tongue was loosed, (ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ;) and he spake plain, (ἐλάλει ὀρθῶς.) And he charged them that they should tell no man; but the more he charged them, so much the more a great deal they published it. And they were beyond measure astonished, saying, He hath done all things well; he maketh even the deaf to hear, and the dumb to speak."

From the use of the word μογιλάλος, which means one stammering, speaking imperfectly or with difficulty, we might infer that this man was what we now call a *semi-mute*; that is, one who could once speak, but that, having lost his hearing early in life, he had, in a measure, lost the faculty of speech also. But the Evangelist seems to have supposed that he was not only deaf, but that something was the matter with his tongue. This probably was the popular idea, as it always has been, concerning deaf-mutes and semi-mutes; and Mark may have participated in it. But our Lord appears to have given countenance to it by the manner in which he wrought the miracle: "He put his fingers into his ears, and he spat and *touched* his tongue," as though both needed his healing power; and then, we are informed, "his ears were opened and the *bond of his tongue was loosed* and he *spake plain*." All this would have been needful if he had been tongue-tied, as well as deaf, as he is repre-

* Here, as elsewhere in this article, we quote from the New Revision.

sented to have been. But if he had been simply a semi-mute, speaking imperfectly merely because he could not hear, then it would have sufficed to open his ears, and he would soon have learned to speak plain. If he had been deaf and dumb, uttering only such inarticulate sounds as are common to deaf-mutes,—as many suppose, notwithstanding what is said of his having an impediment in his speech,—then, indeed, a two-fold miracle would have been required, one to give him hearing and the other to give him instantaneously both the power and knowledge of speech; the latter of the two must have been far the more wonderful. The people are said to have been "beyond measure astonished, saying, He hath done all things well; he maketh even the deaf to hear, and the dumb to speak." Our Lord himself appears to have regarded this as among his more important miracles. He manifested great deliberation and earnestness and deep caution while performing it. He took the man aside; he put his fingers into the man's ears; he touched his tongue; he spat; all this pantomime was to attract his attention and excite his faith; he then looked up to heaven, and *sighing*, exclaimed, Ephphatha! May we not interpret this sigh as indicating his deep sense of the moral and spiritual darkness in which this double infirmity of deaf-dumbness involves all its subjects?

2. Jesus having restored two blind men to sight, Matthew (ix, 32, 33) informs us that "as they went forth, behold, there was brought unto him a dumb man possessed with a devil. And when the devil was cast out, the dumb man spake; and the multitude marvelled, saying, It was never so seen in Israel."

3. Matthew (xii, 22, 23) records another case of the same character, excepting that the man is represented as being blind as well as deaf: "Then was brought to him one possessed with a devil, blind and dumb; and he healed him, insomuch that the dumb man spake and saw." But Luke, (xi, 14, 15,) in alluding to the same miracle—or what is supposed by commentators and harmonizers to have been the same, though it might have been another—omits to make any mention of his blindness. He merely says, "And he was casting out a devil, which was dumb; and it came to pass when the devil was gone out, the dumb man spake; and the multitudes marvelled."

In the case just cited,—or cases, if there were two distinct

miracles,—as well as in the previous one, it will be observed that, while one of the men is said to have been blind, we have no reason to believe that they were deaf. On the contrary, we are assured by both of the Evangelists that their dumbness was due directly to the dominating power of the demons that had taken possession of them; and still further, that as soon as the demon was expelled, in each case, the men began to speak, which would not have been the case had they been *deaf-mutes;* for dumbness, which is the natural consequence of deafness, is not a physical infirmity to be relieved by a miracle, but rather a deficiency to be remedied by education and practice. We are not to assume, then, that these men were ordinary deaf-mutes, unless we are prepared also to maintain that all ordinary deaf-dumbness is to be ascribed to the same cause—demoniac possession. It ought to be observed, however, that the word κωφός, here translated "dumb," is in several other instances translated "deaf," and perhaps it would be only fair to understand it as synonymous with our English word *deaf-mute.*

4. The next case, and the only one that remains to be cited, and the most remarkable of all, is that of the demoniac whose restoration is mentioned by three of the four Evangelists, namely, Matthew, (xvii, 14,) Mark, (ix, 14,) and Luke, (ix, 37.) Matthew and Luke both speak of him simply as a lunatic possessed of a devil, as all lunatics were thought to be; but Mark, describing his case more particularly, as indeed he does most of the other miracles of our Lord, represents the father as saying that the boy was dumb, or possessed of a dumb spirit, which also manifested itself in paroxysms of epilepsy or frenzy; and Christ, when healing him, as calling the "foul spirit" both deaf and dumb. We quote the whole scene, as described by Mark, (ix, 14–29,) as follows:

"And when they came to the disciples, [coming down from the mount of transfiguration,] they saw a great multitude about them, and scribes questioning with them. And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him. And he asked them, What question ye with them? And one of the multitude answered him, Master, I brought unto thee my son, which hath a dumb spirit, (πνεῦμα ἄλαλον;) and wheresoever it taketh him, it dasheth him down; and he foameth and grindeth his teeth, and pineth away; and I spake to thy disciples that they would cast it out,

and they were not able. And he answereth them and saith: O faithless generation, how long shall I be with you? how long shall I bear with you? Bring him unto me. And they brought him unto him. And when he saw him, straightway the spirit tare him grievously; and he fell on the ground and wallowed, foaming. And he asked his father, How long time is it since this hath come unto him? And he said, From a child. And oft-times it hath cast him both into the fire and into the waters, to destroy him; but if thou canst do anything, have compassion on us, and help us. And Jesus saith unto him, If thou canst! All things are possible to him that believeth. Straightway the father of the child cried out, and said, I believe; help thou mine unbelief And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, (ἄλαλον καὶ κωφόν,) I command thee, come out of him, and enter no more into him. And having cried and torn him much, he came out, and the child was as one dead; insomuch that the more part said, He is dead. But Jesus took him by the hand and raised him up; and he arose. And when he was come into the house, his disciples asked him privately, saying, We could not cast it out. And he said unto them, This kind can come out by nothing, save by prayer."

This most extraordinary case suggests several interesting topics for inquiry and remark, upon which it is not proposed here to dwell. But, in briefly considering the whole subject as presented in the Scriptures, we will notice some of them.

1st. We find no clear reference to *deaf-mutes*, as they are known at the present day, in the Old Testament Scriptures. Repeated mention is made of the blind, and in one or two passages *dumb* persons are spoken of; in one or two more, *deaf* persons are spoken of; and it might not be an unnatural inference that the one included the other. But either of these afflictions may exist without the other. If, then, we assume that these passages refer to the double affliction of deaf-dumbness so common at the present day, it must be mere assumption without evidence.

2d. In the New Testament, the case first cited—of the man who was deaf and had an impediment in his speech—presents some difficulties which may give rise to an honest difference of opinion. If we were to interpret the whole passage, Mark vii, 31–37, literally, without the knowledge of any other facts bearing on the question, we should say that the man had two separate afflictions: the one closing his ears, the other binding his tongue. We cannot, without doing violence to the text, con-

clude that he was an absolute deaf-mute. We incline, however, to the opinion, notwithstanding there are some difficulties in the way, that he was one whom we now would call a semi-mute.

3d. The next two cases cited,—or three, if there were so many,—that is, all but the last, were persons who were dumb, one of them being also blind. We have no evidence that they were deaf also. They were dumb simply because in the language of the Scriptures they were "possessed of dumb devils."

The question naturally arises whether these manifestations were peculiar to the times of Christ, or whether occasional instances of dumbness, whether physical or mental, now occurring, may be referred to the same cause? It is not uncommon to hear of instances of dumbness unaccompanied by deafness, which are more or less mysterious, and which are referred variously to physical or mental causes, or to divine displeasure, or to occult malign influences, according to the views of those who judge of them.

The writer remembers seeing in his early childhood a young man in the village of his residence who was certainly dumb, and of whom it was reported that he could once speak, but that being a very profane fellow, and having on a certain occasion, when rebuked, declared that his tongue was his own and he would use it as he pleased, suddenly became speechless, and was never afterwards able to utter a word. Whether he first became deaf, and afterwards dumb simply because he was deaf, or whether he was dumb without being deaf, or how much of fable there was mixed with the truth, the writer was then too young to know, and he has now no means of learning.

We have all, doubtless, heard or read of cases similar to this, apparently well attested, in which persons were said to have been stricken dumb, according to the popular belief, by the judgment of God, while uttering some dreadful oath or heaven-defying language.

There are other instances on record of dumbness which would appear to have been self-imposed through some mental obliquity or insanity.

Some thirty-five years ago, a young man who professed to be deaf and dumb, having, as he said, lost both hearing and speech by a stroke of lightning, came to the New York Institution, alone and friendless, and expressed a strong desire to remain and be instructed. He was received as a pupil, and though he

manifested at times a somewhat vicious disposition, he was permitted to remain for several years. It was suspected by some that he could hear, though it was never supposed that he could speak. At length, one night, after robbing his fellow-pupils, he decamped; and when next seen in the city, some time afterward, he could hear and speak as well as other people. He declared that he had recovered his faculties as suddenly as he had lost them; but he was no doubt an impostor. Every one who has had much acquaintance with the deaf and dumb has met with instances somewhat similar to this. Are these cases of dumbness, and others that might be mentioned which occur under our observation—whether voluntary or involuntary—in any respect different from those recorded in the Scriptures, which are ascribed directly to the influence of the devil?

4th. This question, with some others, recurs with greater force when we come to consider the case of the poor deaf and dumb epileptic—the only one that remains to be noticed in this connection. We have already quoted it in full, as described by Mark, (ix, 14.)

We are reminded of a case almost precisely parallel, in its external aspects, with which we were acquainted many years ago. He was a deaf and dumb lad, who was also subject to fits of epilepsy,—so called,—and all this, like the boy under consideration, "from a child." His fits came on very suddenly, and were of frequent occurrence. He would lose all consciousness; his limbs would stiffen; he would fall to the ground, foam at the mouth, grind his teeth, and then "pine away;" that is, become perfectly exhausted, and lie like one dead for a considerable time. Indeed, if we are not mistaken, he lost his life in one of these fits by falling "into the waters," where he was drowned. We have known other instances somewhat similar, for it is not an uncommon thing for deaf-mutes to be subject to epileptic fits, the chorea, and other nervous diseases. We remember a poor deaf-mute girl who was tormented with the St. Vitus' dance, whose spasms and contortions were awful to behold. We might also speak of one or two deaf-mutes who were subject to terrible accesses of passion. One boy, in particular, we know, who, upon the slightest provocation, or almost without any provocation, would fall into an uncontrollable rage. His eyes, which always had an unnatural brightness, would then flash fire; he would rave, and bite himself or any one who

touched him, and utterly refuse to be controlled until the gust of passion passed off.

Now, when we compare these cases with that of the boy described by Mark,—all of whose disorders are attributed to the malign influence of Satan,—we may naturally inquire whether there is really any difference in the producing cause of these maladies. Was this boy a real deaf-mute—dumb because he was deaf, and deaf because of some natural defect or disease in these organs; and epileptic, as deaf-mutes sometimes are at the present day, and for the same reason; or was there something peculiar in his case, which takes him out of the ordinary category of deaf-mutes? If the latter supposition is true, then we know of no case of real ordinary deaf-mutism, and only one case of apparent semi-mutism, mentioned in the Bible. If the former, then we may inquire whether some of the cases occurring at the present day, if described by an inspired Evangelist, or pronounced upon by our Lord himself, would not be ascribed to the same cause—that is, to the devil.

It was certainly more common in former times, especially in the time of Christ, to attribute chronic diseases, and other forms of evil, to the agency of evil spirits, and our Lord himself sanctioned this notion. The Syro-Phœnician woman who invoked his aid in behalf of her daughter, said she was "grievously vexed with a devil." (Mark vii, 24.) A whole legion of devils were said to have taken possession of the man or men who dwelt in the tombs at Gadara. (Matthew speaks of two, though Mark and Luke mention but one.) These demons, on being cast out, entered into the swine. Such men at the present day would be said to be *maniacs*, or *raving mad.*

When Christ was reproved by the Pharisees for healing on the Sabbath day the woman who was bent nearly double by what we might call the rheumatism, he replied: "Ought not this woman whom Satan hath bound, lo! these eighteen years, to be loosed from this bond on the Sabbath day?"

All of the diseases, however, which Christ cured, were not recognized by the people nor by himself as caused by Satanic malice. None of the blind men who were healed are represented as being afflicted with anything but blindness from natural causes, excepting the man who was also dumb. When the people inquired in respect to one of them, "Who sinned, this man or his parents, that he was born blind?" our Lord replied,

"Neither hath this man sinned, nor his parents, but that the work of God should be made manifest." Nor was it intimated that the man who was deaf and had an impediment in his speech owed his double infirmity to the influence of Satan. But in all these other cases of dumbness, and especially in this last case of deaf-dumbness and epilepsy, the poor sufferers were expressly declared to be afflicted by demons. In this last instance, Christ directly addressed the demon, saying: "Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him." And when his disciples inquired why they could not cast him out, after having tried and failed, he replied: "This kind can come out by nothing, save by prayer."

Many theologians, probably the majority of them, believe and teach that these numerous exhibitions of demoniac malignity were peculiar to the time of Christ; that Satan was permitted to exercise his malign influence to an unusual extent that the greater power of Christ might be manifested in baffling him and rescuing his victims.

Others, especially those who doubt the personality of Satan and of evil spirits generally, relegate all these cases to the category of ordinary diseases produced by natural causes, and attribute these notions of demoniac influence to popular superstition, of which the Evangelists who describe them partook; and they also assert that either our Lord accommodated his language to the prejudice of the people, or that his words were not reported accurately. There are others, however, who hold that the malign power of evil spirits is as truly exercised upon the bodies and minds of men at the present day as in the time of Christ, only it is not as fashionable to recognize it now as it then was. They hold that there is no good reason why many of the strange maladies, disorders, and diseases, both physical and spiritual, that come upon men now-a-days, should not be attributed to the power of the devil; that it is quite as possible now for one to throw himself into the power of him "who goeth about seeking whom he may devour," as it ever was; that when one, by his own hand, casts down the barriers to the temple within, of which God has constituted every man his own keeper, and invites, as it were, Satan to enter in and take possession, it should not be a matter of surprise if he should avail himself of the opportunity; that in instances of delirium tremens, one who believes in the existence of the devil

can hardly resist the conviction that the poor victim is changed into a fiend by his direct influence; that in other cases of insanity, brought on by a reckless course of life, where the patient himself is sometimes conscious of being dominated by a spirit within him which controls his actions and words so that he cannot be the master of himself, how much soever he may try, it is reasonable to conclude that he is possessed by a devil, and that he may bequeath the dreadful inheritance to his progeny after him.

We do not profess to be wise enough to answer all the questions which these passages suggest, nor can we dwell longer upon them. But, in whatever way we may interpret these peculiar cases, we must insist that they are not to be construed as casting any discredit upon ordinary cases of deaf-mutism. It is as truly a physical malady as any to which we are liable. While the peculiar infirmity under which deaf-mutes labor often subjects them to the suspicions and reproaches of the ignorant and superstitious, those who know them will testify that, ordinarily, they are fully equal to those who can hear and speak, in their mental and moral endowment. Indeed, some of the sweetest children we have ever known have unfortunately been burdened with this great affliction.

5th. Finally, whatever views we may entertain upon these questions, we shall agree in concluding that the number of deaf-mutes, in proportion to the number of the blind, was in Bible lands, as it is now, very small, and perhaps it was actually much smaller, in proportion to the whole population, in ancient than it is in modern times. We have no reliable data by which to determine the relative or actual number of either class. Travellers in Eastern countries, and particularly in Egypt, speak of the great number of blind persons they encounter on every side. The writer was particularly struck with this in his visit to Syria and other parts of the Turkish Empire. It appeared to him that the ratio of the blind to the whole population in some of these countries might be as large as that of the deaf and dumb to the people dwelling among the Alps. Our missionaries in different parts of Asia, who have made inquiries on this point, inform us that, while they often meet with the blind, they seldom or never encounter a deaf-mute. We are aware that in those dark, damp, mountainous regions where deaf-muteness is most prevalent, blindness is comparatively

rare, and *vice versa;* in arid, level, and sunny regions, and especially where the soil is of a character to reflect the rays of the sun, blindness abounds, and deaf-muteness is not so common. This was, no doubt, as true in former times as it is at present. Other causes might have operated to make this disparity appear greater than it really was.

There might have been other reasons why so few deaf-mutes were brought to the notice of our Lord.

It was customary, as it is now in less enlightened countries, to regard deaf-mutes as imbeciles, and to treat them with neglect. Both from the nature of their affliction and by common consent they were excluded from society. It is not a calamity that comes upon one suddenly, or later in life, like blindness; it takes its origin before birth, or in very early childhood. Although in its effect upon the mind it is vastly more calamitous than blindness, yet its physical disadvantages are not so obvious. The blind are more obtrusive, and better able to present their claims to public attention. They did not always wait to be brought to Christ; they came of their own accord when they heard, as the deaf and dumb could not, of his miraculous power, and cried after him with importunity.

But, after all, we are inclined to think that they were less numerous in ancient times than at the present day. We have reason to believe that the relative number of *semi-mutes* has greatly increased through the operation of various causes. Cerebro-spinal meningitis, scarlet fever, measles, and other diseases, some of which are of modern date, destroy the hearing of very many children who are half grown; and it is quite probable that there are other causes in operation to produce both congenital and adventitious deafness which did not exist in ancient times. In the absence of any reliable data at hand, we forbear to remark further; but it is an interesting question, and is commended to the attention of those who are able to investigate it.

THE "PURE ORAL" AND THE AMERICAN SYSTEM COMPARED.*

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In this discussion we shall use the term, "Pure Oral System," being that adopted by the Milan Convention, to designate the articulation system of deaf-mute education, and the term "American System" to designate that comprehensive system in general use in this country, where signs, the manual alphabet, and writing are used as the means of instruction, and articulation and lip-reading are taught as accomplishments. That a certain portion of the deaf may be taught articulation, and through it receive an education, is conceded by all. This portion includes the semi-*mutes* and the semi-*deaf*, and exceptionally bright cases of total congenital deafness. These can be taught in this way, as they may soon acquire, if they do not already possess it on entering school, sufficient articulation and lip-reading to enable them to communicate with their instructors. There is another class, comprising a large proportion of deaf-mutes, who never would attain facility in articulation and lip-reading. This class nearly all teachers of the deaf, including a large part of the most pronounced articulationists, admit can be better taught through the sign system. Concerning the most profitable way of instructing those occupying the middle ground between these two classes there is earnest dispute. It is conceded by most advocates of articulation that the general education of this medium class can be carried on much more rapidly, and a broader development given in the time allotted them at school, through the American system than through the "pure oral" system, but they strenuously claim that the benefits of the articulation and lip-reading which they acquire more than compensate for the loss in general development. On the other hand, the advocates of the American system maintain that this medium class may carry on their general instruction by the sign system, and at the same time, under special teachers, acquire nearly as much of articulation and lip-reading as they would if taught by the "pure oral" system. This is the theory and practice of the Hartford Institution.

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* From the 65th Report of the American Asylum.

Again, the advocates of the "pure oral" system almost invariably claim that the use of signs in the instruction of the deaf hinders their progress in the acquisition of language. They claim that the imperfections in the language of the pupils of the sign schools are caused by the habit of thinking in signs. But we find the same imperfections in the language of pupils who have been taught exclusively by articulation, and who, their teachers claim, have no knowledge of signs. Precisely the same kind of mistakes is made, also, by foreigners who attempt to write the English language before they have thoroughly mastered it. The following quotations will illustrate this point.

No. 1 is an extract from an imaginary story suggested by a picture which lay before the pupil while it was written. The writer lost hearing at the age of two and one-half years, and had been at school only where the use of signs was prohibited.

No. 2 is an extract from a letter written by a little Indian boy, at school at Carlisle Barracks, Penn.

No. 3 is an extract from a letter of a Japanese gentleman to a friend living in this city.

No. 4 is a letter written by a young Mexican, who is now attending a private school in this state.

No. 1.

"A woman sat in the street, and some people want eat apples and we gave money to her about it. Two boys ask how much cost a apple. She said five cents. He don't pay it, and we walk all around in the street, and woman stay is too long time, because she is very tired, and two boys saw her sleeped, and he walked no noise thief and ran off. He are very bad boy because we thief apples to poor woman."

No. 2.

"This is a very beautiful morning, because my heart is very cheerful now about something just a little talk to you again this time. * * * I want you answer back to me very well. I think to try. I want to please me every day. What you said them, I want hear them all you truth because good man every day. I very hard try read this time. * * * I was very excuse all the time at this Carlisle Children's School."

No. 3.

"You will like not with a slightest doubt this kind walk should

you be chance to be in E—— during that time. But I must confess that I like better to enjoy with our little circle under the trees overhanging upon your house where we played many a time croquet, or anywhere we used to spend many but summer eves to joyously on green grass, which rather difficult to get in E——, on account the stiffness of society in E——, or which is found should we go to the public places, parks, but very much unpleasant through mixing yourself with the commons who are rough and ignorant beyond expression."

No. 4.

N——, Conn., April 13th, 1881.

"Dear Sir:—Last vacation I had very pleasant time. I went to Hartford and spend day and a half. The time seemed to me very short indeed. I saw many thing that I never have seen them before. I came very happy from my trip. Next week I went to New York to see my friend, but I did not met him. I saw the Obelisk from far distance, because the policeman did not let us go near it. In the afternoon I started to Buffalo. Before I went to Buffalo, I went to Niagara Falls.

"Yours truly, J. M——."

How can these mistakes be accounted for? They surely cannot be attributed to signs. No; in all these cases the trouble comes simply and only from an imperfect knowledge of the English language. The remedy for these imperfections must be found in an increased familiarity with the language, and this familiarity must come through practice in the use of language. The pure oralists claim that their pupils get more practice in language than the pupils of the sign schools; but observation of the working of their system leads us to believe that this claim is unfounded. The method of communication is so much slower, and must be so much more individual in its working, that the pupils taught by the American system actually get much more practice in the use of the English language than the pupils taught by the "pure oral" system.

Signs are used by teachers only as a means of instruction—never as an end. The mastery of the English language is a chief end of the whole course. Written language and the manual alphabet, by which sentences are spelled out letter by letter in the same way as in writing, are used incessantly. Ideas must be acquired from the printed page, and acquired

ideas must be expressed in written language. These two processes we crowd to the utmost of our ability.

Another evidence that the use of signs is no hindrance to the acquisition of written language is the fact that, almost invariably, the best language pupils are to be found among the best and clearest sign-makers. Before a thought can be clearly expressed it must be clearly comprehended by the mind, and in no way can an idea be so quickly and so clearly conveyed to the mind of an imperfectly educated mute as through signs. Again and again have we seen pupils, taught exclusively by articulation where signs were forbidden, yet whose language was full of imperfections, rapidly improve in the correct use of written language when brought under instruction by signs.

But, say the pure oralists, suppose the progress is slow at first, the pupils taught by articulation soon attain such ready communication that they more than regain the time lost in the first steps. This theory is good. Would that facts sustained the theory! But with a large majority of the pupils in articulation schools *ready* communication is not reached. It is labored and slow and uncertain to the end of the course, and they leave school with a little articulation and some ability to read on the lips, but with much less general education and mental development, and so are far less fitted for the practical duties of life than those who have been under instruction for the same length of time by the American system.

Again, it is claimed that the "pure oral" method restores mutes to society by giving them the same means of communication as is in general use by the community about them. This theory is also good, but is sustained by facts only in a small minority of cases. *Some* of the pupils taught by the pure oral system do acquire the ability to communicate readily by articulation and lip-reading. So, also, do *some* of those taught by the American system acquire the same ability. In both cases they are the exceptions and not the rule.

Pupils taught by the "pure oral" method neither understand books better nor use language with more facility or accuracy than pupils of the same average ability taught by the American system for the same length of time. In fact, so far as our observation goes, the former are quite behind the latter in these respects.

Both classes of schools have pupils who have learned lan-

guage through the ear. They are either partially deaf now, or acquired language before losing their hearing. These use language readily either in reading or in writing. They form an entirely different class of pupils from the toto-congenital mutes, and they have nearly as much advantage over the latter as pupils possessing all their faculties have over semi-mutes. They occupy a medium ground between the two other classes. They cannot be measured by the same gauge. They start on their school course under very different conditions. In the acquisition of language, the toto-congenital mute is heavily weighted in the race with his semi-mute schoolmate. Whatever the system of instruction, this wide difference cannot be overcome. To judge fairly of the merits of productions of pupils this difference of conditions must always be taken into consideration. That which, in the one case, would deserve the highest praise would merit very little in the other.

Among pupils possessing all their faculties are always to be found a certain proportion who never attain to respectable scholarship. Among deaf-mutes this proportion is greater than among hearing children, the minds of some of them having been affected by the same disease which deprived them of their hearing. Many of these are never able to surmount the difficulties in the acquisition of the English language which stand in their way, and, consequently, in all schools for the deaf we find numerous murders of the King's English, and the sin can be attributed to no system of instruction, but is due to unalterable conditions imposed by Providence.

It seems to be taken for granted in some quarters that children taught by the sign method have no means of communication except by signs. Again and again we have heard it said that such pupils have no means of communication with their friends and cannot enjoy ordinary social intercourse. This is an entirely mistaken idea. The only method of communication of which they are deprived is that of speech, (a great deprivation, it is true,) but every other mode of communication is open to them. The eye speaks; the hand speaks; pencil and slate or paper are used with the utmost facility; and of many a social circle an intelligent mute is the most attractive member.

Once more, there is in some quarters an unreasonable skepticism as to whether pupils understand thoroughly the ideas which they translate from signs into written language. If an

incident were related or a story told in French to a class of hearing children and immediately reproduced in good English, would there be any reasonable doubt that the ideas were thoroughly comprehended? There is even less room for doubt in regard to a translation from signs. The surest test of the grasp of thought is the ability to express that thought clearly in written language.

For an illustration of the power of signs to convey thought clearly, perfectly independently of written or spoken language, I would refer to the translations printed in the appendix to this report and to the April number of the *Annals*, pp. 87–89. Classes of various grades, from one year to seven years' standing, were assembled in the chapel; all witnessed the same telling of the story in signs by the principal, and no other assistance was allowed the pupils. How much each understood, and the ability of each to express ideas in language, will appear from an inspection of the various versions of the story.

The method of instruction generally employed in the institutions for the deaf and dumb in the United States, (about 5,600 out of 6,000 pupils being taught by that method,) is a broad and comprehensive one, wrought out through long years of experience by such men as Rev. Thomas H. Gallaudet, Mr. Lewis Weld, Rev. W. W. Turner, Drs. H. P. Peet, F. A. P. Barnard, A. L. Chapin, and a host of faithful co-laborers,—men able and candid, ever ready to examine new means and methods, and to adopt whatever can be shown to be an improvement, but having too conscientious a regard for the real interest of their pupils to yield their earnest convictions to any mistaken ideas of parents or friends, or to the theories of philanthropists, well-meaning indeed, but misled by an imperfect or superficial knowledge of facts. Its advocates do not claim that it is a *perfect* system, but they do claim that for the instruction of the great mass of deaf-mutes it is the best system yet devised. When a better way can be demonstrated, they will gladly adopt it.

"SEMI-MUTE."

The annual report of the principal of a certain school for imbeciles states that there are seven "semi-mutes" in the school. None of these are deaf; their lack of speech is due solely to lack of wit. Until I read this report I imagined that the term "semi-mute" was exclusively the property of the writers of the reports of "asylums" and "institutions" for the deaf and dumb.

The use of the word "mute" as a noun is justified by common usage. In classifying people by their peculiarities or defects, "the wise," "the good," "the blind," "the deaf," "the lame," "the dead," etc., are proper terms, while "wises," "goods," "blinds," "deafs," (or "deaves,") "lames," "deads," etc., are not. Still, usage sanctions the substantive construction of many such adjectives. We can properly say "blacks," "whites," "mutes," etc. But the substantive "semi-mute" is a barbarism. Outside the limited circle of those connected with "asylums" and "institutions" it is never used. "Semi" prefixed to a noun means "half" or "part of." A mulatto is neither a semi-white nor a semi-black. A mule is not a semi-horse. If one of his ears were cut off, that, as well as the rest of the animal, might be called a "semi-mule." "Semi-mute" as a noun, if it means anything, means half or part of a mute. I never heard the term applied to a portion of the scattered remains of a weak-minded mute who has persisted once too often in walking on the railroad track, but that application is the only proper one that I can imagine.

Among writers on the subject of the education of the deaf and dumb the term is used only in reference to those who are, have been, or may be connected with "asylums" or "institutions" as "inmates." A person's voice may be disagreeable or his articulation imperfect by reason of deafness, stammering habit, organic difficulty, or imbecility, but if his education is acquired elsewhere he never becomes a "semi-mute." For instance, Dr. Kitto became totally deaf in childhood; his articulation was labored, and his voice peculiar. Allusions to him and to his writings frequently appear in the *Annals* and other publications in the interest of the deaf and dumb, but he is

never called a "semi-mute," for no other reason apparently than that he was self-educated.

Among people not connected with "asylums" or "institutions," the term "semi-mute," applied to a person of defective speech, has all the strangeness and absurdity of "semi-old," applied to a middle-aged person, or "uniped," applied to a person who has lost one of his legs. Imagine the sensation that would be produced among the readers of *Scribner* or the *Atlantic* by an allusion to "the writings of that distinguished semi-mute, Harriet Martineau!" Not one reader in a thousand would pass it without some expression of surprise or amusement. The term is never used by English or American authors, and is never seen in the newspapers. Instructors of the deaf and dumb drop its use when they throw off their professional harness. Outside their profession it has to them no meaning and no application.

In "this great world round about" are multitudes of people whose hearing is defective. Of these the inmates of "asylums" and "institutions" are an insignificant fraction. The same may be said of those whose speech is defective. To call a person with defective hearing a "semi-deaf" would be rude and vulgar. To call a person with defective speech a "semi-dumb" or a "semi-mute" may not be equally rude and vulgar, yet the distinction, if any there be, is so fine that few can perceive it. The world at large cannot draw the line where our professors draw it; if the term applies to any, it must apply to all persons whose speech is defective from any cause. It is safe to say that it can never come into general use. There are few, if any, words in use analogous to it. Occasionally a would-be-funny reporter for a daily paper chronicles the number of "semi-drunks" fined or sent to jail. All such expressions are, however, essentially vulgarisms.

By frequent iteration of an improper or grotesque expression the person using it may lose sight of its real character. A word or phrase that seems to him proper and common-place may strike others in a ludicrous light; he cannot see why, until an unfamiliar parallel expression is presented for comparison. We should have doubts as to the sanity—but not as to the taste—of the writer of the report of an institution for the blind, if we should read in it that "John Smith, a myope 'of fine attainments,'" etc., had been appointed an instructor; yet

"myope" is a recognized scientific term, while "semi-mute," so often used in like connection, was never honored even with a place in the dictionary until some one of the numerous revisers put it in the last edition of Webster.

"THE GREAT THING."

BY D. H. CARROLL, B. A., FARIBAULT, MINN.

A FEW months ago there were published in the *Mute's Companion*, at the Minnesota Institution, several letters from the pupils of Armenia College, in Turkey. One of the writers, in speaking of their college building, remarked, "The great thing is not the building, but the pupils who study in it."

This Armenian youth has a correct idea of the fitness of things. Nothing can be more evident than that "the great thing" is the welfare of the pupils who occupy a school-building, rather than the nature of the structure itself. This truth applies with peculiar force to schools for the deaf and dumb. Deprived as he is of the sense of hearing, with the numberless opportunities for gaining knowledge which it confers, the deaf child must rely mainly upon his sight as a medium for obtaining information, which, properly applied, constitutes education. Those who erect school-buildings for the deaf and dumb should ever bear this fact in mind. The chief desiderata of such a building we consider to be ample room, a good heating system, good ventilation, and the best light attainable. Then comes "the great thing," namely, the education—the physical, moral, industrial, and intellectual training of the pupils. To this everything else must be subordinate.

To facilitate the work of the school-room the very best aids should be provided, such as maps, globes, philosophical apparatus, and models and illustrative facilities of every available kind. Let the library be filled with the very best books for children that can be procured. The same liberal policy is to be exercised in furnishing the shops, a good trade being only secondary in importance to intellectual training. All this presupposes that the school has an experienced superintendent and a corps of competent instructors.

It is well enough to have beautiful and costly buildings in which to educate the deaf and dumb. The State takes just

pride in such structures, and in almost every State in the Union the tax-payers, through their representatives, have cheerfully contributed funds for their erection. Still, the undeniable and important fact remains, that "the great thing is not the building, but the pupils who study in it."

TWELVE YEARS OF SILENCE.*

BY ALICE C. JENNINGS, BOSTON, MASS.

FATHER, who in love unerring
  Hast my life in silence veiled,
Hushed be every faithless murmur,
  For that love has never failed;
Twelve long years a spell unbroken
  Has o'er ear and voice been thrown,
Yet the Saviour's voice hath spoken
  To my heart with clearer tone.

Eight bright years their course had numbered,
  All undimmed by care or pain:
Though those sounds so long have slumbered,
  Yet their *echoes* still remain.
In my fancy still I hear them,
  And a gleam of light they throw
O'er a path whose lonely sorrow
  Only "silent ones" can know.

As the bird at midnight singeth
  In its purest, clearest strain,
Music sweet our Father bringeth
  From the discipline of pain:
On my heart His peace bestowing,
  Better far than earthly bliss,
Soul and mind and heart are growing
  As they might not, but for this.

What of life to me remaineth,
  Lord, I consecrate to Thee:
Silent still, but working ever,
  Like the light my life shall be,
Till, the shadow from it lifted,
  Sound once more shall God bestow,
In that world whose ceaseless music
  Pause and discord ne'er shall know.

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* From "Heart Echoes," published by Rand, Avery & Co., Boston. The accomplished author lost her hearing in childhood.—ED. ANNALS.

NOTICES OF PUBLICATIONS.

BY THE EDITOR.

ARNOLD, Rev. THOMAS. A Method of Teaching the Deaf and Dumb Speech, Lip-Reading, and Language. London: Smith, Elder & Co. 1881.

Mr. Arnold was one of the first English teachers of the deaf to adopt the oral method; he did this from his own convictions of its superiority, and before it had come into its present popular favor. In early life he was an assistant of Dr. Charles Baker, at Doncaster; but after becoming a clergyman, having his interest excited in behalf of some deaf-mute children in his parish, he visited the German schools and studied the oral method, which he has since practised successfully with private pupils. One of them, Abraham Farrar, Jr., who lost his hearing in childhood, he fitted for the Cambridge local examinations, and, after these had been passed with honors in classics and mathematics, for the matriculation examination of the London University. Mr. Farrar kindly sent us a copy of Mr. Arnold's book for notice in the *Annals*, but it was lost on the way, and we have not yet been able to obtain a copy. Instead, therefore, of a review of our own, we give our readers an extract from what Mr. Farrar says of his teacher's work in a letter to the editor of the *Annals*:

"This book, unlike all previous works, aims at giving a thoroughly practical exposition of what the author believes, and has from experience found, to be the best method of teaching speech, lip-reading, and language in such a way that any one unacquainted with the subject—especially parents—can, by mastering it and kindred subjects, obtain a sufficient knowledge of it to enable them to train their children with a reasonable hope of success. This method is identical in its main features with the pure oral method, which the members of the congress held at Milan last year found so successful in Italy, and, indeed, wherever its principles have been conscientiously adhered to. I need scarcely say that I have the greatest confidence in it, having been trained by it, and through it obtained all the advantages of a liberal education, in addition to the still more priceless boon of restored speech.

"I am, therefore, very much interested in the subject, and

anxious that deaf-mutes should as far as possible share in all the advantages I am so fortunate as to possess. I trust the teachers and friends of deaf-mutes in your great country may find something in this book to help them, and that it may in time prove to have had no unworthy share in the amelioration of the condition of the deaf-mutes of two countries which, though politically separate, are yet one in kindred and race, and especially in the work of relieving suffering humanity."

BEAUMASSET, CHARLES DE. Le sourd-muet dans la famille, dans la société, et à l'institution, avant et après son éducation. Deuxième edition. Saint-Etienne: 1869. 8vo, pp. 96.

This work was written especially to awaken interest in the Institution at Saint Etienne, of which it gives the history; but, as its title indicates, it deals with the general subject of the deaf-mute at home, in society, and in the institution, before and after his education. The author advocates the "combined" method of instruction.

CONGRESSO INTERNAZIONALE dei maestri dei sordo-muti tenutosi in Milano dall 6 all' 11 settembre. 1880 Elenco dei signori membri. Large 4to, pp. 12. [List of the members of the Milan Convention.]

DALBY, W. B. On the Educational Treatment of Incurably Deaf Children. London: J. & A. Churchill. 1880. 8vo, pp. 15.

Mr. Dalby is aural surgeon to St. George's Hospital, London, and has thus had occasion to observe many instances of the loss of hearing in children. He urges the importance of taking pains from the outset to preserve the power of speech and cultivate that of lip-reading in such cases.

DUDLEY, D. C., M. A. Arithmetic for Deaf-Mutes. Danville, Ky.: Printed at the "Kentucky Deaf-Mute" office. 1881. 12mo, pp. 170.

Several arithmetics designed for deaf-mutes have been published in the English language, but none so extended as this nor so well adapted to the use of American institutions. Mr. Dudley knows, from his own experience as a teacher, the special needs of deaf-mute pupils, and the defects of the books generally employed in our schools. He has succeeded in presenting the most essential parts of elementary arithmetic in simple language and with abundant illustration. We hope the book will receive a fair trial in all the institutions, and that teachers, after testing it in the school-room, will comply with the author's request for any suggestions that will enable him to

improve the work in a future edition. The present edition is sold at 50cts. a copy, or $5 a dozen.

FORNARI, PASQUALE. La sordo-muta redenta e la madre consolata. [The deaf-mute girl restored and the mother consoled.] I due ciarlatani. [The two charlatans.] Milano: 1880. 12mo, pp. 46.

These are the plays enacted in the presence of the members of the Milan Convention by some of the pupils of the Royal Institution, as a specimen of their skill in articulation. That the speakers should have been understood, even with the aid of the *libretto* which was in the hands of the auditors, certainly gives evidence of remarkable skill in articulation on the part of the performers.

GHISLANDI, ELISEO. Notizie sul R. Istituto dei sordo-muti in Milano, publicate in occasione dell' esposizione universale di Parigi, 1878. Large 4to, pp. 84.

——Relazione sul R. Istituto dei sordo-muti in Milano dall' anno 1878 al 1880. Discorso letto in occasione del saggio di studi dato dagli allievi agli membri del secondo congresso internazionale pei sordo-muti. Milano: 1880. Large 4to, pp. 61.

The history, method of instruction, course of study, programme of examinations, and other information concerning the Royal Institution at Milan, are given in these two publications. The "Relazione" contains several creditable lithographs of De l'Epée, Heinicke, and other instructors and benefactors of the deaf, executed by pupils of the Institution.

GIORI, GIULIO M. Il Provolo al congresso internazionale dei maestri dei sordo-muti in Milano. Verona: 1880. 8vo, pp. 73.

Antonio Provolo, who died in 1842, was the founder of the Verona Institution. This work gives an account of his method of instruction, which was abandoned after his death, but which, the author claims, anticipated in many respects the features of the "pure oral" method now generally adopted in Italy.

INSTITUTION REPORTS (published in 1880.) American, California, Central New York, Clarke, Columbia, Glasgow, Indiana, Llandaff, Ohio, Oral (London,) Portland, St. Joseph's, South Carolina, Training Teachers (London.)

——(published in 1881.) American, Illinois, Mackay, Maryland Colored, Minnesota, New England, North Carolina, Pennsylvania, Rhode Island, St. Joseph's, Wisconsin.

ISTITUTI (gli) e le scuole dei sordo-muti in Italia. Roma: 1880. 4to, pp. 69.

A handsome publication of the Italian Government, containing full statistics of all kinds concerning the Italian institutions and schools for the deaf.

HEMENT, FELIX and MAGNAT, M. Réponses a un article de M. l'Abbé Marchio publié dans le journal "dell'educazione dei sordo-muti," en mars, 1881, a Sienne, Italie. Paris: E. Rinuy. 1881. 8vo, pp. 16.

Padre Marchiò, in the March number of the Italian periodical, referred to some public *conférences* of Messrs. Hément and Magnat of the Pereire school, delivered at the Sorbonne, Paris, as too theatrical in their character, and not free from charlatanry. He also criticised Mr. Hément's assertions that the Abbe de l'Epée did not teach articulation, and that Mr. Magnat was the first teacher, since Pereire, to employ the oral method in France, and intimated that the Pereire method as taught by Mr. Magnat is nothing more nor less than the German method which he learned from Mr. Hugentobler at Geneva. In this pamphlet Messrs. Hément and Magnat reply to Padre Marchiò.

Our judgment as to whether De l'Epée taught articulation, or not, we have given in previous volumes of the *Annals.** We find nothing in the arguments brought forward by Mr. Hément to lead us to change the opinion there expressed that the good Abbe, after becoming acquainted with Bonet's work, did teach articulation as an accomplishment, while still using the sign-language and writing. Of course, the results he aimed at in this field, as well as in the attainment of written language by his pupils, were slight and meagre compared with what is accomplished at the present day.

Mr. Magnat explains his asserted rediscovery of the lost Pereire method as follows:

"When in January, 1875, I came to Paris to have my book of engravings printed, I had occasion to make the acquaintance of the descendants of J. R. Pereire. One of the grandsons of the illustrious French teacher, Mr. Eugène Pereire, confided to me numerous documents, printed or manuscript, composing a part of the scientific heritage left by his ancestor. I studied them with an interest easy to comprehend. I collected, moreover, the information which constitutes, as it were, an oral tradition. The farther I advanced in my researches the more I became aware that, unconsciously, I was treading in the same path which J. R. Pereire must have taken. I became so convinced of this, that, in consequence, I have not hesitated to ascribe to J. R. Pereire labors that are *my own.* And let it not be said that I have done so to obtain the favor of the Pereire family. I am a Frenchman, and, as every Frenchman might and should have done, I have been happy to render to my illustrious predecessor the glory which others wished to rob him of. And in this I

* See vol. xxii, p. 45, and vol. xxiii, p. 52.

have no special merit. Do not the partisans of the sign method continue to call that the method of the Abbe de l'Epée, although Bébian introduced radical reforms into it? Do not our German brethren attribute to Heinicke all that is accomplished among them in the instruction of deaf-mutes? It is in this way that I ascribe with pleasure to J. R. Pereire, a Frenchman who was an honor to his country, all that I have done, and all that I shall yet be able to do."

Mr. Magnat also denies that he learned his method of instruction from Mr. Hugentobler. On the other hand, Mr. Hugentobler, in the July and August number of the Italian journal, asserts positively that, in the spring of 1872, he trained Mr. Magnat, then a novice, in the art of deaf-mute instruction. This raises a direct question of veracity into which we do think it necessary to enter. We will only say that after a careful reading of all that has been written on both sides of the discussion, which has become somewhat acrimonious, it seems to us that Padre Marchiò has the best of the argument.

MARCH, F. A., LL. D. The Spelling Reform. (Circular of Information of the Bureau of Education, No. 7—1880.) Washington: Government Printing Office. 1881. 8vo, pp. 36.

The effort to reform the anomalous spelling of the English language, an effort which has the hearty support and co-operation of the most eminent philologists of England and America, will receive a new impetus from the publication, under the auspices of the Bureau of Education, of this interesting statement by Professor March of the progress the reform is now making. It is a reform in which teachers of the deaf should be interested, especially in these latter days when the value of instruction in articulation, whether in connection with or apart from the manual method, is so generally recognized; for its success would simplify exceedingly the labors of oral teachers and the embarrassments of learners. It is true that the difficult articulations of the language would still remain to be mastered; but every sound having its own unvarying sign, and every sign its own unvarying sound, the spelling of the words, as is mostly the case in Italian and Spanish, would afford an immediate guide to their correct utterance; and what a help that would be no one need be told who is familiar with the numerous errors in pronunciation of the most intelligent and highly-educated deaf articulators. There are abundant reasons, economical, philological, moral, and philanthropical,—as shown in the publica-

tions of the American and English philological societies and spelling reform associations,—why every intelligent person should favor an improvement in the English orthography; there is peculiar reason why the moderate and practical efforts which our leading scholars are now making in this direction should have the earnest support of all teachers and other friends of the deaf.

PERINI, CARLO. Prime nozioni sulle arti e sui mestieri, ad uso delle scuole primarie e delle serali e di quelle pei sordo-muti. Milano: 1878. 12mo, pp. 78.

Mr. Perini, who is a teacher in the Provincial Institution at Milan, describes in this excellent work some of the most important arts and trades of the present day, and the machines employed therein. It is written for the benefit of young children, especially the deaf, and is illustrated with 20 woodcuts.

——Raccontini. Milano: 1880. 12mo, pp. 93.

This little book contains 135 anecdotes, adapted to the comprehension of children, and related in a style so simple as to be understood by the younger pupils of the Italian Institutions.

PINI, INNOCENZO. In occasione degli esami dei sordo-muti poveri della campagna e dell' inaugurazione del monumento all' illustre Conte Paolo Taverna. Parole del presidente del Pio Istituto. 1878. 4to, pp. 11.

An address by the president of the board of management of the Provincial Institution at Milan, on the occasion of the public examination of the pupils in 1878, and the inauguration of a monument to the distinguished Count Taverna, the founder and benefactor of the Institution.

——[and Others.] Rendiconto per gli anni dal 1876 al 1878 della commissione promotrice dell' educazione dei sordo-muti poveri di campagna nella provincia di Milano. Milano: 1880. 8vo, pp. 163.

This volume gives a very full account of the organization, method of instruction, etc., of the Milan Institution, under the direction of the Abbe Tarra; a large part of the work being from the pen of that distinguished instructor.

PROGRAMMA del saggio degli studi dato dagli allievi d'ambo i sessi del regio istituto dei sordo-muti in Milano nel giorno 5 settembre, 1880. Large 4to, pp. 5.

PROSPETTO per il publico saggio scolastico dell' anno 1879-'80 del convitto maschile in Milano, dato agli illustri membri del secondo congresso internazionale dei maestri dei sordi-muti. Milano: 1880. Large 4to, pp. 18.

These two publications give the programmes of the examinations of the pupils at the two Milan institutions, respectively,

in the presence of the members of the Convention last year. That of the Provincial Institution—the one last named—gives fuller details than the other.

TARRA, SAC. GIULIO. Cenni storici e compendiosa esposizione del metodo seguito per l'istruzione dei sordo-muti poveri d'ambo i sessi della provincia e diocesi di Milano. Milano: 1880. 8vo., pp. 85.

In this work, which is dedicated to the members of the Milan Convention, the eminent Abbe Tarra describes the experiences through which he was led to adopt articulation as the means of instruction instead of signs, and gives a full and complete exposition of the "pure oral" method, as practised in his institution, in its application to the teaching of language, religion, and the various branches of primary education.

INSTITUTION ITEMS.

BY THE EDITOR.

American Asylum.—Mr. Henry Kennedy, who had filled the position of steward since April, 1865, retired from that place on the first of July last, and was succeeded by Mr. W. P. Williams, of Bellows Falls, Vt.

Pennsylvania Institution.—The late Miss Mary Shields left by her will one-sixth of her residuary estate to this Institution. The sum the Institution will receive amounts, we are informed, to about $158,000. In consequence of this legacy, the directors have passed a resolution to establish, in connection with the Institution, two additional schools—one to be taught by the oral and the other by the manual method. Miss Garrett, the present teacher of articulation in the Institution, will take charge of the oral school; the teacher for the manual school has not yet been selected. This plan of separate oral and manual schools we believe to be the best solution, where it is practicable, of the problem of deaf-mute education, and we heartily congratulate the Pennsylvania Institution upon being able to put it into execution under circumstances so favorable.

Ohio Institution.—The title of the Institution paper has been changed from the *Mute's Chronicle* to *Vis-a-Vis.* It is no lon-

ger distributed free within the Institution, but is furnished to the pupils at a reduced price. Its appearance is attractive, and its columns contain, besides carefully chosen general reading matter, articles and items of special interest to the pupils and friends of the Institution.

Illinois Institution.—Miss Lucy King has resigned the position of teacher. Miss Mary E. C. Johnson, late of the Ontario Institution, and Miss Naomi S. Hiatt, late of the Indiana Institution, have been added to the corps of instruction. Miss Harriet Gillett, for seven years the private secretary of the superintendent, has been married, and is succeeded by Mr. Chas. Gillett.

South Carolina Institution.—Mr. Walker writes: "A teacher of articulation, Miss Ballard, was added to our corps of instructors at the beginning of last term. The success in that branch of our work has been satisfactory, but, as yet, *South Carolina* is not ready to discard *all* other methods for the 'pure oral'; we think it has its place in our state institutions, and a more prominent one than has heretofore generally been accorded it."

Wisconsin Institution.—The following important changes are mentioned by Mr. Swiler in a letter to the editor:

"By an act of the last legislature the supervision of the 'Board of Public Charities' was removed from State hospitals and institutions; the local boards were abolished; the office of steward was created, and the control of all State institutions was entrusted to a 'State Board of Supervision.' The members of this board are expected to devote all their time to public business, being required to visit each institution at least once a month. They are each paid $2,000 per annum; are allowed to employ a secretary, and have an office in the capitol building at Madison. They propose to reduce the annual expenses of these public charities by reducing the number of *employés.* Accordingly, the cabinet shop has been closed, two teachers have been dismissed from the Institution for the Deaf and Dumb, and similar reductions made elsewhere.

"Mrs. Belle Tallman and Mr. Hiram Philips, who have both served the State acceptably during the past year, and Mr.

Young, for many years the foreman of the cabinet shop, were not reappointed. The Institution also loses the services of Miss R. C. Ritsher, teacher of articulation, who leaves the work, followed by the sincere regrets of her associates and pupils.

"Mr. R. A. Gates, for some years clerk, has been elected steward."

Iowa Institution.—Two instructors have been added, Mr. Sprint and Miss Van Dorin, both hearing persons. The new building is now completed, affording room for 300 pupils.

Mississippi Institution.—Mr. Alfred Kearny, formerly of the Texas Institution, has been appointed a teacher. It is expected that the number of colored pupils will soon reach twenty-five.

Texas Institution.—We learn from the deaf-mute papers that Miss Angie A. Fuller has been appointed matron.

Kansas Institution.—Mrs. T. C. Bowles retires from the office of matron, and Mrs. A. Broadrup, of several years' experience in the Indiana and Wisconsin Institutions, takes the place.

Minnesota Institution.—Mr. Noyes writes: "Mrs. Sarah M. Perry, who for the last ten years has been efficient and faithful as assistant matron, has accepted the position of teacher and directress of the girls' work department. Miss Anna Wickton, a graduate of the Illinois Institution, has been appointed teacher in the place of Miss Cramer, whose resignation was mentioned in the last number of the *Annals*. This appointment was made with special reference to a new departure in teaching drawing, Miss Wickton being a graduate of the Art Department in the Illinois Institution."

Arkansas Institute.—Miss Carrie Standart has become Mrs. Mosely, and is succeeded as teacher by Mrs. Whitcomb, of Illinois. The trade of printing is soon to be introduced, when cooperage will perhaps be dropped.

Colorado Institution.—Mr. R. H. Kinney has resigned the

office of principal, and is succeeded by Mr. Robert P. McGregor, a graduate of the Ohio Institution and of the National College, and for several years past principal of the Cincinnati Day-School.

New England Industrial School.—This school, which was opened in 1879, now has the following corps of officers: superintendent, Mr. Wm. B. Swett, a graduate of the American Asylum; teachers, Miss Nellie H. Swett and Mr. Harry White, a graduate of the National College; matron, Mrs. M. H. Swett. It has a farm of fifty-seven acres in Beverly, Mass., and the original farm-house has been so enlarged that it can accommodate a family of thirty persons. The school is divided into two departments, one for adults unable for various reasons to earn full support for themselves, and who here find a home and employment; the other for children who receive education. Its support, thus far, has come from benevolent individuals, but it is hoped that it will, ere long, be adopted by the State as one of its public institutions.

National College.—At the meeting of the American Social Science Association, held at Saratoga, N. Y., in September, President Gallaudet read a paper entitled "How shall the Deaf be Educated?" which we hope to print in a future number of the *Annals.*

Professor Porter read before the American Philological Association, which met at Cleveland, Ohio, in August, a paper on "The Vowel Scheme of Melville Bell."

The death of President Garfield brings to the officers and students of the College, besides the grief common to all Americans, a peculiar sense of loss, which has deeper cause than his official connection with the Institution in the capacity of Patron. During all the years of his public life in Washington, which began soon after the establishment of the Collegiate Department of the Columbia Institution, he was one of its warmest and most earnest friends—not, as has been the case with some of its Congressional supporters, merely from sympathy with the misfortune of deafness, but also from full appreciation of, and deep interest in, its higher educational work. Its maintenance by the Government he looked upon not as a work of charity, but, as he said in his eloquent address when the main central building was dedicated, as "a work of enlightened selfishness

on the part of Congress." As chairman of the Committee on Appropriations of the House of Representatives, his powerful influence was always exerted in favor of its liberal support; while in his occasional visits to Kendall Green, where he had intimate personal friends, and whither he loved to escape at times from the weariness of political strife, he endeared himself alike to officers and students by his intelligent recognition of the character of their work, his kindly words of encouragement and advice, and his friendly interest in the welfare of all. His connection with the College will ever be among its most cherished traditions, and the ennobling and elevating influence he has exerted upon the instructors and students in his relations with them during life will, we trust, be perpetuated in the lives of all who shall have to do with the College hereafter.

Ontario Institution.—Mr. Mathison writes: "Miss M. E. C. Johnson, an admirable teacher, and who taught in the Ontario Institution for eight years, resigned a short time ago to accept a position in the Institution at Jacksonville, Illinois. Miss Annie M. Symes, now Mrs. Thos. Wallbridge, in consequence of her marriage vacated her place at the end of the last term. She carries with her, in her retirement, the good wishes of all with whom she was connected, as she was a faithful, persevering teacher. Miss E. Smyth, of Montreal, and Miss Ostrom, of Belleville, have been appointed to fill the vacancies. Miss Smyth has had some experience in the work at the McKay Institution and at Hartford, where she acquired a knowledge of Visible Speech. Miss Ostrom was a very successful teacher in the public schools of Belleville for a number of years, and bids fair to be a diligent and earnest instructor of the deaf and dumb. Mr. William Nurse, a semi-mute and a first-class workman, has been placed in charge of the shoe department, in place of Mr. Flowers, who resigned to resume business on his own account in Toronto."

Mackay Institution.—Miss Hattie McGann, late teacher of articulation in the Michigan Institution, has been appointed teacher of articulation and lady superintendent of the domestic department of this Institution, in place of Miss Littlefield, resigned.

Oral Association, (*London.*)—The training-college of this Association, under the direction of Mr. William Van Praagh, offers to train, free of charge, any teachers who may be sent to it for this purpose by any public institution in Great Britain desirous to adopt the oral method.

MISCELLANEOUS.

BY THE EDITOR.

The Poetic Sensibility of the Deaf.—Mr. Francis F. Browne, reviewing in the *Chicago Dial* for July, 1880, Mr. Sidney Lanier's "Science of English Verse," says:

"The key-note of Mr. Lanier's theories may be given in the simple statement that phenomena of verse are wholly phenomena of sound. Independently of the pleasure afforded by the sentiment of a poem, with which Mr. Lanier's treatise has nothing to do, the pleasure which it gives as verse is thus clearly referable to the effect upon the ear produced by its rhythm and melody, and by its rhyme and other minor elements, which Mr. Lanier groups under the head of 'tone-color.' To hear verse correctly read aloud, or, what is the same thing, if read silently by the eye, to imagine how it will sound when correctly read aloud, must, therefore, be the only means of determining its poetic value. It would follow that, without the sense of hearing, poetry, as well as sound, could not exist; and hence *men always deaf must be absolutely devoid of poetic sensibility*—a point which we are unable to find touched upon in the present treatise."

In the September number of the *Dial*, the editor quotes as follows from a letter written by Mr. Lanier after reading the review above mentioned, in which he outlines his theories upon the subject thus:

"I think there can be no doubt whatever that nearly all the phenomena of verse would, necessarily, be wholly inappreciable by a person always deaf. In determining such a question, the four possible sound-relations enable us to arrive at very clear results. For example, it is manifest that a person always deaf could not conceive differences in the (1) intensity, or in the (2) pitch, or in the (3) tone-color of sounds, any more than a person always blind could conceive differences of a corresponding nature in colors. This being so, all those verse-effects which are referable to intensity, pitch, and tone-color—namely, (1) the higher orders of rhythm, (2) tune, and (3) rhyme, alliteration, and the like—would seem to be *ultra vires* here.

"The other sound-relation—length, or duration—might be approximately conveyed to a deaf person through parallel conceptions of sight: the person might, for instance, be taught to associate definite portions of time with each *printed word* in a poem by beating the actual rhythmic movement with a finger or baton before his eyes, appropriating a definite beat to each syllable, and conveying to him that he is to *see* (rather than to hear) *that* syllable during *that* beat, and so on. Thus, conceptions of 'primary rhythm' might be impressed upon him through the sense of *sight*. I believe I have somewhere mentioned in the 'Science of English Verse' that we can receive rhythmic impressions through any of the senses. This subject is quite analogous to the conception of a complex painting by a man always blind. He could obtain some primary ideas of the *forms* in the painting; but of the different hues, the lights and shades, the values, the effects of related colors, he could not, by any possibility, have the least conception in the absence of that sense which is the prime originator, or, at least, channel, of such ideas."

The editor of the *Dial* adds:

"There would seem to be no good ground of objection to Mr. Lanier's theories as here presented; and with a view of determining how far his philosophic inferences are confirmed by fact, a letter was addressed to the superintendent of a prominent institution for the deaf and dumb, asking for his experience and observation upon the point in question. The reply asserts the insensibility of the deaf to the influence of rhyme, and adds: 'But the movement of poetic measure touches somehow a responsive chord in their natures, so that they do enjoy something of metre and accent, or stress and cadence.' These qualities of verse are in general included in the term 'rhythmic impressions,' which, it will be noticed, Mr. Lanier has suggested may be received through any of the senses; and it is not improbable that the deaf, whose insensibility to sound is accompanied by an almost preternatural exquisiteness of other sensibilities, may derive enjoyment from poetry through some subtle psychologic and sensuous process impossible to those possessing hearing."

Some remarks on the appreciation by the deaf of poetry and music, and on the representation of sound to the sight, may be found in the *Annals*, vol. i, p. 14; vol. ii, pp. 6 and 124, and vol. xvii, p. 94. The published volumes of the *Annals* also contain many poems by persons totally deaf, and one by a man *always deaf*—"The Mute's Lament," by John Carlin, vol. i, p. 15. In this connection, we may add that *Harper's Magazine* will soon publish an article on "The Poetry of the Deaf," by Dr. E. M. Gallaudet, which the editor has kindly given us permission to reprint in the *Annals*.

Peculiar Deafness.—The Cleveland (Ohio) *Leader* copies from some other paper the description of his deafness given by Mr. Edwin Cowles, the president of its own printing company, to a newspaper reporter. The phenomenon of total deafness to certain kinds of sounds and not to others is less rare than Mr. Cowles supposes. A somewhat similar, though less striking, instance is described in Mr. Harris's remarks on the Audiphone, in the present number of the *Annals*, and several other cases have come to our notice. The whole subject deserves fuller investigation by scientific men than it has yet received. Mr. Cowles said to the reporter:

"My deafness is somewhat of the nature of color blindness. There are certain sounds I never hear. I have never heard the sound of the bird since I came into this world, and until I grew up to manhood I had always supposed the music of the bird was a poetical fiction. You may fill this room with canary birds, and they may all sing at once, and I never would hear a note, but I would hear the flutterings of their wings. I never hear the hissing sound in the human voice; consequently, not knowing of the existence of that sound, I grew up to manhood without ever making it in my speech. A portion of the consonants I never hear, yet I can hear all the vowels. I never could distinguish the difference between the hard sound of the letter 's' and the soft sound, consequently I frequently mix these sounds in a sad manner. It is the same with the soft and hard sounds of the letter 'g.' It was only by accident, after my marriage, that I discovered the existence of the hissing sound in the human voice. I was then taught arbitrarily how to make it, but I never hear it in my own voice; consequently I frequently miss making that sound in my speech without knowing it. Owing to its having become second nature to me to omit the sound of the letter 's,' when I do make it I labor in doing so, which, in a great measure, gives my pronunciation the peculiarity it has. There are words which I pronounce literally according to the spelling, which gives an additional peculiarity to my speech. For instance, I used to pronounce the word 'parochial' just as it is spelled until I was corrected, when I now pronounce it 'parokial.' I cannot hear the difference between the sounds 'ch' and 'k' when embodied in a word. All these examples will give an idea how it is that my peculiar deafness affects my speech. Before I was taught to make the hissing sound, my pronunciation sounded the same to everybody that theirs did to me. About a quarter of the sounds in the human voice I never hear, and I have to watch the motion of the lips and be governed by the sense of the remarks in order to understand what is said to me. I have walked by the side of a policeman, going home at night, and seen him blow his whistle, and

I never could hear it, although it could be heard by others half a mile away. I never hear the upper notes of a piano, violin, and other musical instruments, although I would hear all the lower notes. I can hear low conversation, but cannot, as a general rule, understand a public speaker in a hall. Now you will understand how it is that my impediment of speech is owing entirely to my extraordinary hearing. I have consulted the most eminent surgeons, physicians, and aurists in the country in regard to my hearing, and they all tell me that there is not another case like it in the books."

The Cure of Deafness.—We conservative Americans, most of us, think our Italian brethren go rather too far in insisting upon the "pure oral" method as the best and only means of instruction for all deaf-mutes; but they themselves seem to be regarded as far behind the times by some of their fellow-countrymen, who are now proposing to abolish deafness instead of educating the deaf. The Rome *Opinione* for May 25, 1881, has a report of the proceedings of the Medical Academy of Rome, in which Professor De Rossi, a member of the commission appointed by the Italian government to devise a plan for the general education of deaf-mutes, which had recently been sitting at Siena, said:

"Hitherto, deaf-mutes have been left to the exclusive care of priests and pedagogues; the competency of medical aid has been denied. Now, for the first time, the physician is called upon to contribute his share of knowledge in the organization of establishments for the deaf. It is proposed to make the education of the deaf compulsory throughout Italy; and when the country shall have spent several millions in that humanitarian work, what will be the result? After seven or eight years of schooling, youths sixteen years of age will be restored to society with an intellectual development not superior to that of a child of seven or eight years of age. It would be a very miserable thing if this should be the aim of the legislator and the aspiration of the physician."

We interrupt the quotation to call the attention of our friends who desire to see the Italian method of instruction become the only one in America to this declaration of Professor De Rossi, who had just come from Siena, where, as a member of the commission above mentioned, he could scarcely have failed to become acquainted with the results obtained at the famous school for the deaf in that city—a school in which unquestionably as good work is done as at any institution in Italy. He says that,

"after seven or eight years' schooling, youths of sixteen years of age are restored to society with an intellectual development not superior to that of a child of seven or eight years of age." We do not know whether the Italian teachers of the deaf would allow the correctness of this assertion; probably it escaped the notice of the editor of the Italian periodical, which thus far has made no reference to Professor De Rossi's remarks; but we certainly should not allow that to be said, uncontradicted, of the results of teaching by the method generally adopted in America. The average deaf-born youth sixteen years of age, after seven or eight years in one of our institutions, probably uses language with less freedom and less idiomatic correctness than a hearing child of seven or eight years of age does within his limited range; but his intellectual development, the extent and scope of his ideas, his knowledge in general and in particular, are certainly far superior. Professor De Rossi, however, does not speak of any other method than that prevailing in Italy; and now we come to what he proposes in place of the instruction which yields the results he finds so unsatisfactory, and to the startling assertion he makes in connection therewith:

"The treatment of diseases of the ear in Rome is of much greater utility and efficacy. Every year, in the hospital of San Giacomo, are cured about five hundred such cases, of which two hundred on an average are those of children.

"Supposing that eighty of these children are less than four years of age, it may be asserted that *in Rome alone at least fifty individuals, otherwise certainly destined to become deaf-mutes, are every year restored to society in the fulness of their faculties and functions.* It would therefore be much more profitable to society to diffuse a knowledge of the diseases of the ear, by which they could be cured in good time; and not a few of the children who now every year throng to increase the numbers of the overcrowded institutions for the deaf and dumb would be saved from that fate."

The assertion with respect to the restoration to hearing of children otherwise destined to deaf-mutism is important, if true; but it is so different from all we have observed of what medical aid has been able to accomplish in the cure of deafness that we fear it is a wild exaggeration of the facts. But even if deafness might be thus largely prevented by a wider diffusion of knowledge of diseases of the ear—as if possible certainly ought to be done—there is no reason why, in addition thereto, ample provision should not be made for the education and training of the deaf-mutes who remain.

Dr. Peet on the Milan Resolutions.—In the 62d Report of of the New York Institution, Dr. Peet, one of the American delegates to the Milan Convention, of which he was the vice-president for the English language, after describing the Convention and quoting the resolutions adopted by that body, (published in the January number of the *Annals*, p. 64,) expresses his own opinion concerning them as follows:

"The third, fourth, fifth, and seventh of these resolutions I cordially approve. The sixth I am not disposed to dispute further than this: that in conversation with the most advanced deaf-mutes taught by articulation in schools in Germany, England, and in this country, many of whom I have had the pleasure of meeting, I have invariably found that, after the first few common-places, the conversation was much more free, rapid, and satisfactory when resort was had to writing and the manual alphabet than when it was confined to the laborious processes of speech and the uncertainties of lip-reading. The fact that deaf-mutes should speak at all is to most persons a great wonder. That some degree of speech on their part is of value under certain circumstances, and especially in communication with illiterate hearing persons, is incontestible; but it is equally true that lip-reading does not enable them to take part in general conversation, to follow a public discourse, nor to rely with certainty on what is said to them, unless they have the opportunity of verifying it; and for extended conversation with hearing persons, in the sense in which that word is understood among cultivated people, they must resort to writing.

"The eighth resolution is logically strictly in accordance with the first and second, and cannot be objected to if these are accepted

"My objection to the first resolution is, that it does not express the gist of the controversy. There is no proper system of teaching the deaf the use of language which has its foundation or framework in signs. They, so far as the principal part of the work is concerned, are a mere accessory. As well say that, because a wall looks better for being covered with paper, the wall itself should be made of paper. Neither has speech, itself, anything to do with the education of the deaf in language. If it gave them a mental ear,—if it were anything more to them than another class of signs, to be felt and seen, not heard, and very indistinct signs at that,—there would be something in it. The real question, so far as *education* is concerned, is one of *intermediaries.*

"If there were no necessity for these, writing would be far preferable to either, because it is on written language that, in these days of the printing-press, even hearing persons most rely for information and for knowledge of the great facts and principles brought to light by research. But, acknowledging the

necessity of these, the question recurs, which is the best—the manual alphabet for the assistance of the memory, word-signs to recall the meaning of terms, and ideographic signs to serve as an ultimate test of comprehension, (not as an instrument of instruction in the use of language,) on the one hand; or an imperfect speech on the part of the pupil, requiring years for bringing it to anything like perfection, in the use of which the pupil has always to make a special effort likely to distract his mind from the main point sought, combined with a comparatively obscure set of motions made by the lips of the teacher, requiring the most undivided attention on the part of the pupil to discern them, on the other. Whether the manual alphabet and even signs be used, within the limits I have already laid down, or whether speech and lip-reading be used, the *true* system of teaching the deaf and dumb is the same, and the schools of Italy and the schools of this country must pursue practically the same course without regard to either signs or speech, in order to teach the pupil to comprehend and to use the language of his country.

"The second resolution is, to my mind, somewhat ambiguous. In the sense that the use of speech and signs at the same moment to express a given idea has an unfavorable effect in the development of speech, lip-reading, and precision of thought, it would receive my cordial assent, though I should not admit the relevancy of the conclusion that the pure oral method should always be adopted and that signs should never be.

"If, however, it means that the use of speech and of signs *at different times* by the same teacher or by the same pupil has an unfavorable effect upon speech, and therefore signs should be avoided by those who would give the preference to the articulation method, I should take issue, not with the conclusion, but with the premise. The opinion already expressed in this report, that signs, under certain limitations, and especially the manual alphabet, form a very useful intermediary in the acquisition of language, that articulation should not be used as an intermediary till it has been exhaustively taught, and that, meanwhile, the study of language and of articulation should go on separately, each for its own sake, and be combined subsequently, make it impossible for me to give my adherence to the assertion contained therein."

Church Work.—The "Eighth Annual Report of the Church Mission to Deaf-Mutes" shows that the work of the mission continues to be carried on successfully in the United States under the direction of the Rev. Dr. Thos. Gallaudet, aided by seven other clergymen and nine laymen, some of whom receive no salary. The character of this benevolent work, now regularly and systematically conducted on a comprehensive plan,

which is capable of still wider extension as means permit, has been made familiar to the readers of the *Annals* by notices in previous years. The report before us gives interesting details of the labors of the past year. We remark especially the progress of the work in Philadelphia and neighboring towns in Pennsylvania, Delaware, and New Jersey, under the charge of the Rev. H. W. Syle.

The report of the "Royal Association in Aid of the Deaf and Dumb" for 1880–'81, the work of which is carried on in London by the Rev. S. Smith, aided by two other clergymen and several lay-missionaries, presents the following summary of its religious and other charitable efforts for the year:

Number of communicants,	(West.)	average 41;	highest No.	57
" "	(South.)	" 21;	"	24
" "	(East,)	" 9;	"	12
" "	(South-east,)	" 14;	"	23

Number of deaf and dumb persons relieved in the year....	128
" " loans granted to.....	37
" " provided with work and apprenticed.....	115
" " under education who are ineligible for the London Asylum..	20
" " presented for confirmation.....	36
" " provided with gratuities at Christmas.....	222
" " admitted to the soirées (free)...	320

The temporal benefits afforded consist chiefly in placing deaf-mutes in employment and assisting them pecuniarily in sickness and distress. Many of them find it exceedingly difficult to obtain work; but through the intercession of the chaplains and missionaries 115 deaf and dumb persons were placed in situations during the past year. "This represents a large amount of money put into their pockets in the best possible way, without the demoralizing effect attending the giving of relief." In cases where work could not be obtained, pecuniary assistance was given. In many instances, during the past severe winter, skilled workmen—wood-carvers, joiners, tailors, masons—as well as laborers with wives and families, were utterly unable to obtain employment, and in several instances their homes would have been broken up and themselves turned adrift had it not been for the timely aid of this society.

London Christian Homes.—The London School Board, as is known to the readers of the *Annals*, has established in different parts of the metropolis several day-schools for young deaf-mute children, which are under the direction of the Rev. Wm. Stainer. In order to make these schools available for children who do not reside near the schools, Mr. Stainer, aided by benevolent friends, has opened at two or three points near the schools "Ladies' Christian Homes," where the children are brought together and provided with board and lodgings from Monday until Friday, returning to their homes for Saturday and Sunday. Each home has accommodations for forty children, and they are received as young as four years of age. Their parents pay the cost of their food. Besides the weekly boarders, there are some children who, having no homes of their own, are placed in these establishments as permanent boarders by boards of guardians, the Royal Association in aid of the Deaf and Dumb, and benevolent individuals. The advantage of the homes is not only that children living at a distance are brought near to the schools, but also that out of school hours they are surrounded with educational and moral influences, while still maintaining their family relations and home ties by weekly visits. If the association devoted to this purpose had more money at its disposal, other similar homes would be opened, and the good they are able to accomplish much increased.

English Conferences.—A "Conference of the Governing Bodies of Institutions for the Deaf in Great Britain," to consider the resolutions of the Milan Convention, with a view to such action in Great Britain as might be deemed advisable, was held at the rooms of the Medical Society of London on the 17th and 18th of March last. General Cotton, R. E., C. S. I., chairman of the committee of the Training College at Ealing, was appointed chairman, and Mr. Adam Fox, of Manchester, vice-chairman. Dr. Buxton, of London, and Mr. Haller, of Hull, were elected joint secretaries. Some of the Milan resolutions were passed in their precise form; some were modified to meet local circumstances; and those which were of a technical character were relegated to the conference of head-masters and other workers which met in June. Miss Hull, Mr. Ackers, and Dr. Buxton, who had taken an active part in the Milan Convention,

were present on this occasion. The following additional resolution, proposed by Miss Hull, was adopted:

"In the teaching of the deaf, as of hearing children, the Conference earnestly recommends to the governing bodies of institutions for the deaf that a certificate from a training college be required of every applicant for the position of teacher."

Representatives were present from the Lancaster, Manchester, Glasgow, and other important institutions. A deputation was appointed by the Conference to draw up and present a memorial to the government. This interview took place on the 28th of April.

A "Conference of Head-Masters of Institutions and other workers among the Deaf and Dumb" was held in London the 22d, 23d, and 24th of June. William Woodall, Esq., M. P., presided. The following papers were read and discussed:

"The German, or Pure Oral System—its growth since 1867," by Mr. B. St. John Ackers, of Priiknash Park, Painswick.

"Lip-Reading and Language," by the Rev. T. Arnold, of Northampton.

"The Milan Congress and the Future of the Education of the Deaf and Dumb," by Mr. Richard Elliott, of London.

"A Dispassionate View of the Two Methods as Practicable in the Existing Large Institutions," by Mr. James Howard, of Doncaster.

"The Want of Trained Teachers" and "Some Stumbling-Blocks Removed," by Miss S. E. Hull, of London.

"The Teaching of Language" and "The Duty of the Hour," by Mr. J. S. Hutton, of Belfast.

"The Training of Teachers," by Mr. A. Kinsey, of Ealing.

"My Experience in the School-Room," by Mr. A. Schonthiel, of London.

"Suggestions for overcoming the Difficulties of applying the Pure Oral System to Deaf Children attending School-Board Centres of Instruction," by the Rev. W. Stainer, of London.

We are informed that the proceedings of these conferences are to be published.

Deaf-Mute Conventions.—The First Convention of Pennsylvania Deaf-Mutes was held Aug. 24–27, 1881, at Harrisburg. The Rev. H. W. Syle was elected president, and Mr. J. M. Koehler secretary. An oration was delivered by Mr. John

Carlin, and addresses by the Rev. Drs. Gallaudet and Clerc, Governor Hoyt, ex-Governor Curtin, Mayor Herman, and others. Resolutions were adopted expressing sympathy with President Garfield, deprecating the provision of the State "tramp-law" which exempts deaf-mutes from the penalties of the law, urging the establishment of high classes in the existing institutions and the creation of an additional State institution, and declaring confidence in, and appreciation of, the religious and charitable work carried on under the direction of Dr. Gallaudet, Mr. Syle, and others.

The Ninth Biennial Reunion of the "Empire State Deaf-Mute Association" was held at Utica, N. Y., on the 31st of August and the 1st of September. Mr. H. C. Rider was re-elected president, and Mr. E. A. Hodgson secretary. An oration was delivered by Mr. J. H. Eddy, and addresses were made by the Rev. Drs. Thos. Gallaudet and Irenæus Prime, the Rev Job Turner, Messrs. T. F. Fox, W. M. Chamberlain, and others.

The Bartlett Memorial Association met at Norwich, Conn., August 27–29. Religious and other interesting exercises were held, Mr. G. O. Fay, of the Hartford Institution, preaching, acting as interpreter, and otherwise adding to the pleasure and profit of the occasion.

The Convention of the "Granite State Deaf-Mute Mission" was held at Hooksel, N. H., August 20 and 21. The Rev. Dr. Gallaudet, Mr. Job Turner, ex-Governor Head, and others, made addresses.

The proceedings of all these conventions were highly creditable to those who took part in them.

The Hektograph.—Mr. Hammond, principal of the Arkansas Institute, referring to the hektograph mentioned by Professor Storrs in the April number of the *Annals*, (page 83,) says in a letter to the editor:

"The hektograph which he speaks of being sometimes sold for a rather high price, I send you herewith my formula, thinking that some persons may desire to make their own:

"Fine glue ½ pound, dissolved in 1 pint of soft water over a slow fire. Add 2 pounds glycerine with 3 drachms carbolic acid. Stir all a few moments; skim impurities, and pour into a shallow pan. Let it harden before using, which it will do in twenty-four hours. This makes a large one—12 x 20 inches, and ¾ of an inch deep."

AMERICAN ANNALS

OF THE

DEAF AND DUMB,

EDITED BY

EDWARD ALLEN FAY,

UNDER THE DIRECTION OF

E. M. GALLAUDET, OF WASHINGTON, I. L. PEET,
OF NEW YORK, T. MACINTIRE, OF MICHIGAN,
HARRIET B. ROGERS, OF MASSACHUSETTS,
AND P. G. GILLETT, OF ILLINOIS,

Executive Committee of the Convention.

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PRESIDENT GARFIELD'S CONNECTION WITH THE DEAF-MUTE COLLEGE.

BY E. M. GALLAUDET, PH. D., LL. D., WASHINGTON.

IN the tragic event of last summer, which laid a burden of sorrow on the heart of the nation and called for the sympathy of the civilized world, the officers and students of the National Deaf-Mute College had special reasons for grief. The law incorporating the Columbia Institution for the Deaf and Dumb provides that the President of the United States, for the time being, shall *ex-officio* fill the office of Patron. In this capacity he presides at the public anniversaries, and affixes his signature to our collegiate diplomas.

Representing in these acts the Government, which has bestowed most generous benefactions on the Institution, the Patron, whoever he may be, is regarded with special interest and respect by all who here look up to him as their official head.

The decease of the President of the United States, under any circumstances, would consequently be an occasion of mourning at Kendall Green. But in the death of James A. Garfield this Institution loses a friend to whom much of its prosperity and progress is due, and whose open advocacy of its interests in Congress and elsewhere has gone far toward securing for it the position of permanence it now enjoys.

General Garfield's first visit to the Institution was made in the winter of 1865–'66, when the collegiate department had been in operation but a single year. Its students numbered no more than twelve. One of these was a senior pursuing a scientific course, four were freshmen, and the remainder formed a class of still lower grade. The College for Deaf-Mutes was looked

upon at that time as a mere experiment. In many quarters it was spoken of openly with derision. But General Garfield, himself a practical teacher, was warm in his endorsement of the undertaking, and his magnetic encouragement served to inspire both officers and student with a determination that the College *should succeed.*

Maintaining his interest in the progress of the College, General Garfield, in the spring of 1868, showed his confidence in its scholarship by requesting its earliest graduate, Mr. Melville Ballard, to make a translation from the French of an important pamphlet, "*Le Bilan de l'Empire,*" in which some very unfavorable criticisms of the financial management of the Second Empire were given to the world.

Some months after the completion of the translation, Mr. Ballard received the following:

"Dear Sir: Just before I was leaving Washington last summer, I received your very successful translation of '*Le Bilan de l'Empire.*' I should have acknowledged it at once but from the fact that I had to leave the city. My long delay in acknowledging your great kindness can only be accounted for by the recital of a series of accidents and *contretemps*, which I have not now time to recount.

"I take pleasure in forwarding to you a copy of Napoleon's Cæsar (in French) as a slight testimonial of my appreciation of your scholarship and kindness in making the translation.

"With kindest regards, I am, very truly yours,

"J. A. Garfield."

This volume was handsomely bound, and Mr. Ballard's name had been stamped on the outside.

During the years 1868–'69, and '70, the progress of the Institution, especially the development of the collegiate department, encountered serious and persistent opposition in Congress. This hostility was so vigorously continued as to jeopardize, on one or two occasions, the very existence of the Institution. General Garfield never failed to give the weight of his influence in favor of continuing the aid of the Government, and on the 21st of June, 1870, when a very important appropriation was under consideration in the House, he made a speech earnestly advocating the liberal support of the Institution in its collegiate character, and urged the propriety of action on the part of Congress, in the following language:

"Nearly every State in the Union has its school for the deaf and dumb, where they are taken through the preliminaries of education, and are elevated from the condition of being irresponsible persons, which is the condition of the uneducated deaf and dumb, for in the eye of the common law they are not held responsible even for murder. They are not considered persons. But by the benevolent institutions of the United States and other countries which have paid attention to this matter, they have been lifted up into the full responsibility of citizenship and the full obligation to obey the laws. Now, here is an institution in the city of Washington that carries the education of the deaf and dumb to the highest point necessary to fit the students who go there to be the teachers of that class. We have here an institution which, according to the laws and regulations now governing it, we have ourselves a part in the work of controlling, which allows students coming from all the deaf and dumb institutions in the various States of the Union, after they have got in those institutions all the advancement they are capable of getting there, to come here and complete the course of study which will fit them to be teachers of the deaf and dumb. The result is that one institution here, as it were in the centre, supplies, or can supply, all the schools for the deaf and dumb in the United States with thoroughly educated teachers, fully qualified for the work; and I know of no single thing which this Congress can do that will have more beneficial results to the whole body of the people than to have one institution officially kept up to supply teachers for the various deaf and dumb institutions throughout the country."

The pending appropriation, which was for the completion of the main central building containing a chapel, lecture-room, refectories, kitchen, etc., was passed by a decided vote, and from that time to the present no serious opposition to the support and development of the Institution has arisen in either house of Congress.

On Sunday, the 29th of January, 1871, the building alluded to above was dedicated to its uses by the President of the United States, after appropriate public exercises. On this occasion General Garfield spoke as the representative of the lower house of Congress, closing his address as follows:

"Several gentlemen have spoken of this movement as a work of charity; in my judgment, it is a work of very enlightened selfishness on the part of Congress. Mr. President, to you is

confided the honor of presiding over the thirty-eight millions of men and women who compose the body of this great Republic. The source of all its greatness lies behind the material evidences of its prosperity, lies in the heads and hearts, the brain, the muscle, and the will of the people over whom you preside. Anything, therefore, that affects their welfare, their force, their efficiency, touches the very essence of the national life. It is well known that only that portion of the population between the ages of twenty and sixty is self-supporting. Of these thirty-eight millions, eighteen millions are outside those limits. In other words, eighteen millions of the population over whom you preside must be supported by the other twenty millions. From these twenty millions must be subtracted the infirm, and all those that for any reason are unable to support themselves. Now the students of this Institution represent more than twenty thousand of the population of the United States, most of whom, by the influence of institutions like this, have been lifted up from the lowest plane of intellectual life to the dignity and value of intelligent citizens. * * *

"One of the best things connected with their education is that they have a lively sense of gratitude to the Government for what it has done for them. These young men cannot fail to become good citizens. They cannot fail to be true to their country, when they remember what it has done for them. I say, therefore, it is enlightened selfishness rather than charity to take this class of our fellow-men, and make them capable of doing a great work for the country. I am happy to send this message to them to-day into their silence. * * *

"The House of Representatives has been proverbial for its economy in regard to expenses of this kind, but I am happy to say that from the beginning of this work the House has stood up nobly and generously to the support of this Institution. And what these students have to-day contributed, and what they are sure to do in the future, will be a most complete vindication of the wisdom of the House, the Senate, and the Executive, united in this great work."

During the following year General Garfield spent part of a day in the College with a party of friends. One who was at that time a student writes of this visit, as follows:

"I do not recollect who any of the gentlemen accompanying him were, but General Garfield's personality and actions impressed themselves upon me with the utmost distinctness. The

classes were assembled at the black-boards, and a couple of hours were spent in an informal endeavor to ascertain, I suppose, the grade of our acquirements. In all this General Garfield led. He went about from rank to rank, questioning and allowing himself to be questioned. There was nothing of the cold examiner about him. He made us feel that he was no merely critical outsider, but a student with us and of us at heart. His blue eyes shone with a scholar's enthusiasm. Of one he asked the history and derivation of the word *dollar;* of myself a like sketch of the word *pariah;* to another he gave an algebraic problem: of still another he asked the nature and use of logarithms.

"Near the close he pointed to a copy of Hamon's Aurora, which represents the goddess standing tiptoe upon a broad leaf in mid-air and drinking from a morning-glory at dawn, and asked a student *why* the artist was justified in portraying a human form standing upon an unsupported leaf."

In the summer of 1872 a measure of great consequence to the Institution was pending before Congress. It was an application for $70,000 to secure the whole of the fine domain known as Kendall Green as the permanent home of the Institution. This measure having been once unfavorably acted upon by the House Committee on Appropriations, of which General Garfield was then chairman, was approved when it came a second time before the Committee, in the shape of a Senate amendment to the sundry civil appropriation bill. And it is safe to say that the appropriation would not have been made but for the favorable attitude of General Garfield.

During the summer of 1874, and in the winter of 1874–'75, General Garfield being still chairman of the Committee on Appropriations, provision was made by Congress for commencing and continuing the construction of the main College building.

An appropriation for the completion of the College edifice was made in March, 1877, and the building was occupied the following winter.

On the public anniversary of 1878, held on the 1st day of May, General Garfield again represented the lower house of Congress, and spoke as follows:

"Mr. President, and Ladies and Gentlemen: Your exercises have been already sufficient for all your desires, I am sure, and I will only detain you to say how much I am gratified to see the completion of this enterprise, which has been struggling up for

so many years, and has reached a point at last where I think almost anybody will rejoice at its further progress. I believe I said on this stage, nine years ago, that nothing impressed me more during the later days of the war, when I first came to this city, than seeing the great marble columns being set up on the east, west, north, and south fronts of yonder Capitol, while the sound of battle was echoing across the Potomac and shaking the very windows of the Executive Mansion. It was a touching exhibition of unshakable faith in the final triumph and permanency of the Union. While fighting with all their might to maintain its existence, the American people were quietly setting up these noble columns as symbols of their faith that there would forever be a great capital of a great nation here, beside the beautiful Potomac; and step by step, as the struggle went on and the restoration of the Union became certain, the determination seemed to be crystalized in the American mind that there should not be another rebellion like it: and as they had strengthened and adorned our marble Capitol, so also they set up new pillars of justice and freedom, the living temple of our liberties, to be its perpetual glory and support. By the same inspiration our work of education, national in its spirit, earnest and determined in its character, has been pursued during the last fifteen years more than in any other period, because our people saw that the safety of the nation required it.

"I am rejoiced to know that this Institution cherishes the ideas I have been trying to set forth. These afflicted young men were only recently regarded as an almost helpless and useless portion of our common humanity. The effort of their country to set them in a place where they should have an equal chance in the race of life is most worthy; and here, first, I believe, on the earth, certainly first in America, the deaf-mutes find an opportunity to enjoy college rights and privileges equal to those enjoyed by others who are not so afflicted. And that is great. It is the great glory of our republic that she has done it: and at a time when it cost something to do it.

"This Institution is one of the three that the United States supports. The one to educate her sons for the Navy, the other for the Army, both of these for the safety of the nation in time of war, and for her safeguard against war: and the third, this Institution, in which the Government reaches out its hand to make you the equal of all her other citizens not afflicted as you are. What is the meaning of all this? The lesson it teaches is

the increased value to Americans of training. That, in my judgment, is the best lesson of our century. We are coming to understand that, whether you want a man for war or for peace—for whatever purpose you need him—a trained man is better than an untrained man. However great your untrained man may be, he would be greater and more efficient if he had been trained. College training is not meant to give you facts, but to teach you how to handle facts when you enter the many-sided life of our country.

"People waste a great deal of time thinking whether they had better study Latin or Greek, or this or that science. I sum up all I have to say on the subject by calling attention to the remark of a distinguished French scholar; when asked if it were necessary to have a knowledge of the ancient languages, he said, 'O, no: it is not necessary to know Latin, but it is necessary to have forgotten it.' That is, either be a man who now knows it, or be one who has forgotten it, but save the training it gave.

"Thanking you, Mr. President, and ladies and gentlemen, for your kind attention to this discursive talk, I bid you good day."

The final visit of General Garfield to the College was on the occasion of our last Presentation exercises, in May of the present year. On that day it was a source of genuine pride and pleasure to all connected with the Institution that we were permitted to welcome a tried and valued friend of many years as our official *head*, for this implied his election by the free choice of his fellow-citizens to the highest office in their gift; and in this humble seat of learning there was further reason for rejoicing that the suffrages of the nation had so honored one whose devotion to letters had been life-long, who was a student and a teacher before he occupied the more elevated but not more ennobling positions of general, lawyer, legislator, and President.

One who was formerly a student in the College, and is now a member of the Faculty, writes of his appearance on that day, as follows:

"He came in half an hour late, being unavoidably detained, the Faculty and specially invited guests of course awaiting his arrival before proceeding to the platform. This circumstance lent a tinge of humility, when he did enter, to the habitual ease and dignity of his manner, and as he passed around the room, exchanging a grasp of the hand and a word with each whom he knew—erect, commanding, buoyant, frank—he seemed to me what indeed he was, the manliest of men. As such he remains,

and forever will remain, in my mind—an exemplar of those noblest characteristics of person, mind, and spirit to which the record of his life now forms an incitement; and as such I am sure he has impressed himself upon very many of my fellow-students."

My personal intercourse with General Garfield on that day was of a character to be remembered with especial pleasure. As we led the procession of officials from the office to the chapel he grasped my arm with the remark: "It does me good to get out among these pleasant scenes, and away from the worry and work over there," pointing towards the Executive Mansion. I replied, "It always does *us* good, Mr. President, to have you with us, but especially on an occasion like this;" and I added, "I have been hoping you might say a few words to our seniors to-day, if it would not prove a burden to you to do so." He responded almost with eagerness, "Not in the least. I always enjoy speaking to young men, and it will be a pleasure to me to address your boys to-day."*

After the exercises were over, as General Garfield, accompanied by his private secretary, Mr. J. Stanley Brown, was returning with me to the College buildings, I remarked that if he was not compelled to hasten back to the city, I should be glad to have him attend the reception that was about being held at my house. "I can stay a little longer, I think," he said; adding, "and I should be sorry not to pay my respects to Mrs. Gallaudet to-day." And so we walked across the green together, and he spent half an hour among our guests, bright and joyous as a care-free boy—meeting many old friends with that freedom and cordiality of manner which was peculiar to him.

On entering he remarked to Mrs. Gallaudet that this was the first social gathering of the sort he had attended since inauguration day. Little did we then dream that it would be the only such occasion he would enjoy while he was President.

Besides the visits of General Garfield to Kendall Green, which may be called official, many connected with the Institution remember with pleasure not a few others of a purely social nature.

One of our graduates recalls one of these incidents, in the following language:

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* President Garfield's admirable address on that occasion was published in the last volume of the *Annals*. (July, 1881,) page 196.—Ed. Annals.

"During the spring of 1872, General Garfield was one afternoon at President Gallaudet's house at dinner. After the meal he seated himself upon the piazza and entered into conversation with some of us students in the most informal manner. We had been studying Bascom's Æsthetics, and for some time the conversation turned upon the nude in Art. I can only recall that he elicited the views of each in the happiest manner, and gave his own, whether of assent or dissent, with delightful ease and geniality."

The same graduate has also the following reminiscence:

"About two years afterwards I was turning over the books at a store in the city when he came in. He seemed fatigued, or very thoughtful. I took up a copy of Philip Gilbert Hamerton's work on the Intellectual Life, then newly published, and asked him if he had read it. 'O, yes,' he replied, 'with very great pleasure,' and his tired air gave place to one of positive vivacity as he proceeded to comment upon those most interesting and suggestive pages."

General Garfield in his visits to Kendall Green was often accompanied by members of his family. Usually, Mrs. Garfield came with him, sometimes some of his children, and on two occasions, at least, his venerable mother. His last visit with Mrs. Garfield was at a meeting of the Literary Society of Washington, held at my house on the evening of Feb. 21st, 1880, when he occupied the chair as President of the Society, and made interesting remarks on the subject under discussion.*

While General Garfield was chairman of the House Committee on Appropriations it often became necessary for me to call upon him, to explain the needs of the Institution, and to give him facts which he might use in advocating our appropriations before the Committee or the House. The friendly interest he manifested in our work on such occasions was most grateful and

* A very interesting meeting of this Society, in memory of its late President, was held Nov. 19, 1881, the fiftieth anniversary of his birth, at the residence of Dr. Gallaudet, Vice-President of the Society. Dr. Gallaudet gave a sketch of General Garfield's connection with the Society; Mr. A. R. Spofford, Librarian of Congress, read a paper analyzing and describing his methods of reading, study, composition, and delivery; Col. Garrick Mallery, of the Smithsonian Bureau of Ethnology, read a paper on his interest in science and his labors in Congress in behalf of the scientific work of the Government; several members spoke of his love for classical studies; and a touching poem was read by Mrs. Frances Hodgson Burnett, author of "That Lass o' Lowrie's."—Ed. Annals.

encouraging. I remember particularly one of these interviews when I called at his house at about the hour he was in the habit of going to the Capitol, and asked if he would not like me to drive him thither in my buggy, allowing me to say some words on business on the way. As I gathered up the reins he noticed the horse, and remarked with a shade of sadness in his voice: "It has long been one of my ambitions to be able to keep a horse and carriage in Washington, but I don't see how I can ever do it." It was only when he became President that this very innocent ambition was gratified. At the conclusion of our ride General Garfield sprang from the buggy to the steps of the Capitol at a single bound, and, reaching back, shook my hand warmly, saying, "Good-bye; we will do the best we can in the Committee and in the House for your College."

During the winter of 1872–'3, when I was spending some months in Europe, I wrote General Garfield, expressing the hope that he would have an especial care over the interests of our Institution in Congress during my absence. His reply was as follows:

"WASHINGTON, D. C., *Jan.* 16, 1873.

"President E. M. GALLAUDET,

"*Château de Belle Rive, Geneva, Switzerland:*

"MY DEAR SIR: Yours of December 28th is just received. It comes to me in the midst of oppressive burdens and at a time when the congressional mind is a prey to unhappy strife and suspicion.* When contrasting our work and surroundings here with your delightful stopping-place in the city of Calvin, it is difficult for me not to be guilty of the sin of envy.

"I do most heartily congratulate Mrs. Gallaudet and yourself that you are away from the heavy cares of your work in the College, and are permitted to enjoy the blessed peace and quiet which your tour in Europe is giving you. The breath of the Alps is health itself. And I hope and believe you will come back to us in due time, with several years added to your life.

"The most of my appropriation bills are already reported to the House, and four have been passed. The Army and Miscellaneous have not yet been taken up. I hope there will be no difficulty when we come to the appropriation for your noble College.

* It will be remembered that it was in the session of 1872–'3 the Credit Mobilier scandal came to light, in connection with which unsuccessful efforts were made to blacken General Garfield's fair fame.

"Mrs. Garfield joins me in kindest regards to Mrs. Gallaudet and yourself.

"Very truly yours,

"J. A. GARFIELD."

During the winter of 1874–'5, General Garfield being still chairman of the Committee on Appropriations, I observed, on two or three occasions when we met, an apparent coldness and lack of interest in our Institution on his part, which disturbed me not a little. I feared I had, inadvertently, done or said something to incur his displeasure, or that some unfriendly tongue had been seeking to alienate him from the College. I did not wait long before addressing him a note, asking if either of the fears above mentioned had any foundation in fact. The following prompt response was, as will readily be believed, most gratifying:

"HOUSE OF REPRESENTATIVES,

"WASHINGTON, D. C., *February* 2, 1875.

"E. M. GALLAUDET, Esq.,

"*President, etc.:*

"MY DEAR SIR: Yours of the 1st instant is received. On reading it I was surprised, and at first a little hurt, that you should suspect me of losing my interest in your Institution or my friendship for you. But on reflection I can see that, jaded and worn and worried as I am by the thousand loads, little and big, that are laid upon my shoulders, it is not remarkable that I should appear less genial and less cordial than was my wont when my burden was lighter. It is loss of vitality, not loss of friendship, and I trust you will pardon any seeming coldness, for it has been seeming only, and I was not aware of it.

"Anxious to do the best I can for your Institution, and still more anxious to retain a friendship which has been so pleasant to me,

"I am, as ever, your friend,

"J. A. GARFIELD."

When the history of General Garfield's connection with the College for Deaf-Mutes is held in review, covering, as it does, a period of fifteen years, and dating back to its very infancy, presenting a record of unfaltering interest and active effort in its behalf—effort in positions where assistance of the most important and material character was given, and interest with the expression of which even the heavy cares of the Presidency of

the Nation did not interfere—it will not be thought inappropriate, I believe, that an effort should be made to secure the erection, on the premises of the College, of some enduring structure or memorial, that shall tell coming generations what our martyred President did for the deaf-mutes of his country. That such an effort is already inaugurated is a source of great satisfaction to those who have felt the magnetism of Garfield's personal presence. That it will be pressed to successful and honorable completion, by the co-operation of all who are directly or indirectly interested in the work of the College, there is no reason to doubt.

ARITHMETIC.

BY D. GREENBERGER,
Principal of the Institution for the Improved Instruction of Deaf-Mutes, New York.

Of all the branches of knowledge which we teach our pupils none is more important than arithmetic. A deaf-mute—or a hearing person—who enters one of the lower walks of life after leaving school may not have any immediate use for his knowledge of history, geography, etc., but I cannot conceive of any circumstances in which he may live and not feel the need of a familiarity with the principles and rules of common arithmetic. Besides, no other branch is better adapted to the development of the reasoning faculties of children than this. It is therefore well worthy of the special attention of instructors.

Arithmetic is a difficult study for deaf-mutes, because it requires a great deal of abstract thinking. The difficulty is augmented by the fact that it has to be commenced at an early stage of the course, when the pupil's vocabulary is quite limited, and he is not able to think in spoken or written language to any great extent. Hence, we cannot strictly follow any of the numerous methods which have been devised for teaching this branch to hearing children, but have to modify these systems to suit the peculiar condition of our pupils.

In this article I propose to give an exposition of the manner in which the subject is treated in the Institution under my charge. A prominent feature of my plan is, that during two, and sometimes three, school years the pupil is taught mental arithmetic only. He learns to solve mental problems in all the fundamental rules before he is made acquainted with any of the

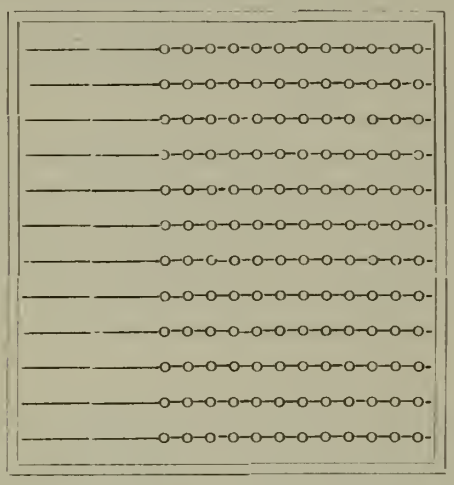
written processes. Throughout the entire course he is not allowed to resort to the use of slate and pencil, when there is any possibility of solving a problem mentally. Though mental arithmetic is difficult for deaf-mutes, yet I have found that it can be carried to considerable extent. I have little fellows who can add mentally 367 and 549, for instance, or tell how much is 7 times 78: $2\frac{1}{2}$ times $\frac{3}{4}$: 5 per cent. of 347, etc., etc.

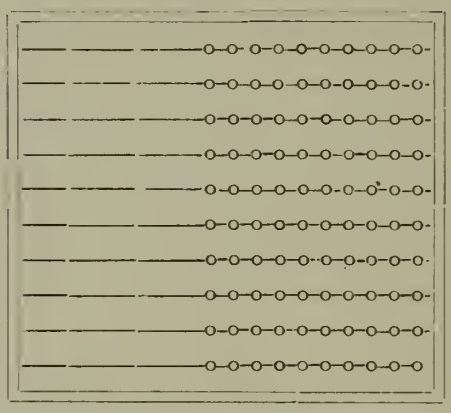
I devote so much time and attention to mental arithmetic because it is more frequently applied in real life than written arithmetic. Pencil and paper are not always conveniently at hand, and the mental processes do not occupy so much time as the written ones. Hence, the former are preferred in business transactions.

Limiting myself to mental exercises in the beginning, I am, of course, compelled to use small numbers only. But I do not consider this a disadvantage. In teaching language to our pupils, we first make them acquainted with such words and phrases as they can immediately employ in their daily intercourse with each other, their teachers, etc. It would be absurd to teach a little child the meaning of difficult words that occur only in books, and with which he will not be likely to meet for years to come, before he has learned to express himself correctly in asking for a piece of bread and butter. It seems to me equally inappropriate to give a little eight-year-old boy or girl sums involving thousands and millions, while as yet he has never had in his possession more than ten cents or seven marbles at any one time, and is not able to form any conception of large numbers. Anything of which a pupil can make practical application in his every-day life will be better remembered than that which he can use in school only. He may have occasion to figure out how many marbles he will get for three cents if he can buy two for one cent, or how much change he will receive if he buys three cents' worth of candy and hands a dime to the storekeeper. But he will not be called upon for many years to make calculations involving thousands and millions. I therefore teach, first, addition, subtraction, division, and multiplication of numbers not larger than ten. Then all these four operations are taught with numbers not exceeding twenty; then the processes are extended to fifty and one hundred.

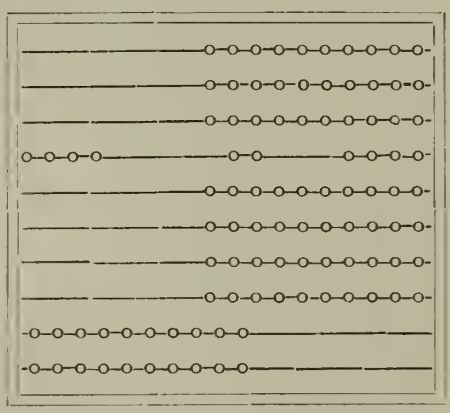
The use of numbers in the abstract is too difficult for beginners. I therefore employ a counting-frame to illustrate the

different operations. There are two kinds of these counting-frames in use in common schools; one with twelve wires and twelve balls on each wire, and the other with ten wires and ten balls to each wire.





I prefer the latter kind, because it accords with the arrangement of all numbers on the scale of ten, and is better adapted to teach the pupil to perform all operations on that principle. I have seen deaf-mutes who were required to add thirty-four and forty-two, for instance, without the use of pencil or crayon, write these numbers in their hands or in the air, and then proceed as in written addition. I train my pupils so that, when they want to add the two numbers given in this example, they have the counting-frame in their minds arranged as in the following cut. They add the four tens to the three tens, and the four units to the two units:



I begin by teaching the child to count from one to ten, but I do not let him write the figures. He counts the balls on the counting-frame first, then other objects. I ask him to show me two chairs, five crayons, seven books, eight fingers, etc. The reason why I do not teach him to write the figures is, that I aim

at mental arithmetic proper, and therefore wish to prevent him from forming the habit of solving mental problems by writing figures in his hands or in the air.

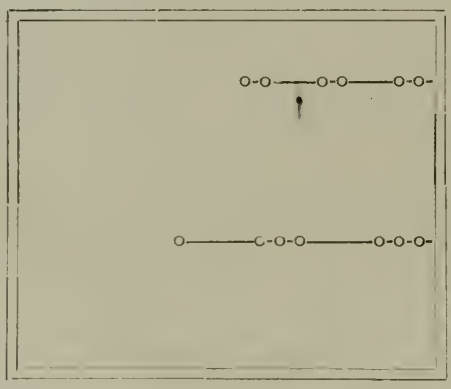
Next, he learns to add three and two, four and five, six and three, five and two, etc. At first he is allowed to use the counting-frame, but by and by he is required to add these numbers without employing it. When he has learned to do this readily, the questions are varied in the following manner: Three and how many are five? Four and how many are seven? Six and how many are ten? etc. This exercise has a double purpose. In the first place, it prepares the way for subtraction, because "Four from six are two," is only a different form of expressing "Four and how many (two) are six?" In the next place, this mode of dividing a number into two parts finds constant application in the addition of two digits the sum of which is larger than ten. In adding eight and seven, for instance, the pupil is apt to count by ones, thus: Eight, nine, ten, eleven, etc., to fifteen. I do not allow that. I show him on the frame that if I have eight balls on one side of the wire there are two more balls left on the same wire which complete the ten. Knowing that two and (how many?) *five* are seven, he easily understands that I have to take five balls from the next wire to finish the operation. The two and five are each considered as a whole instead of being taken by ones. After some practice this becomes the shortest, and it certainly is the proper way of adding.

In subtraction I use both formulas, "How many are four from seven?" for instance, and "How many are seven less four?" illustrating them on the counting-frame until the child can subtract readily any two numbers within the range of ten.

In teaching multiplication I first try to make the pupil understand what "three times two" or "twice four," etc., means. I show this to him on the frame, thus:

Eventually the pupil has, of course, to commit the multiplication table to memory, but the idea is to make him understand that multiplication is nothing but short addition, so that if he should forget the table he could find that eight times seven are fifty-six by adding. Though I am speaking here of larger numbers, it must be borne in mind that for the present the pupil learns to multiply within the range of ten only.

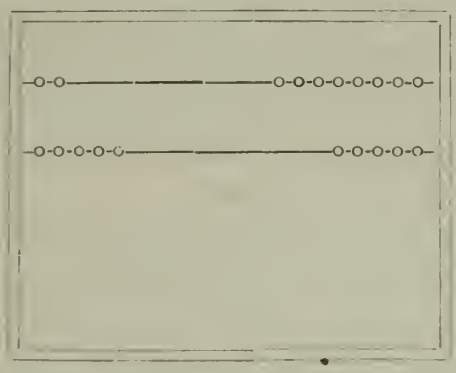
The exercises in division with numbers not exceeding ten consist at first in such questions as, "How many twos are there in six?" "How many threes in seven?" etc. These examples are again illustrated in the usual manner:



Next, the pupils learn to tell how much is one-half of four, one-half of three, one-third of seven, one-fourth of nine, one-third of eight, one-fourth of seven, etc. It must not be supposed that I try to teach fractions to a little child that cannot count higher than ten. But I think it is perfectly proper that he should understand, if, for instance, five apples are to be divided among three boys, we have to give first one whole apple to each, then cut one of the remaining two into three equal parts, giving each boy one of these parts, and do the same with the last apple. I have not found it difficult to make this clear to little children by the use of the counting-frame and other means of illustration, and I consider the exercise a very useful one.

When all these little exercises are thoroughly understood, then we repeat them with numbers to twenty. In teaching addition of these larger numbers care is taken that the pupils always complete the ten, as I previously explained on the example "eight and seven." In subtracting seven from fifteen they are again not permitted to count off one by one, as, fifteen, fourteen, thirteen, etc., till the remainder eight is reached, but are shown on the counting-frame that fifteen is composed of ten and

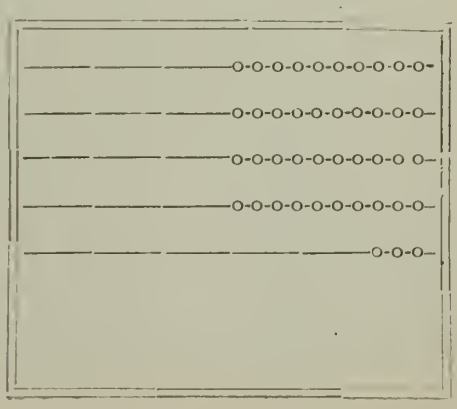
five; each of these two groups to be treated as a whole. After sliding away the five balls in a whole group—not one by one—I ask, "Five and how many are seven?" Then I break the ten, and take away two more. In order to prevent them from counting the remainder, I rapidly cover it with my hand, and, pointing to the two, I ask, "Two and how many are ten?" The process is illustrated in the following cut:



In regard to multiplication and division of numbers to twenty, there is nothing special to mention besides that which has been said about these operations with numbers below ten. When they are well mastered I introduce simple problems, of which the following are examples: A boy had seven marbles, and lost two: how many had he left? John had seventeen cents, and spent five: how much had he left? Henceforward every new lesson is followed by a variety of such practical examples.

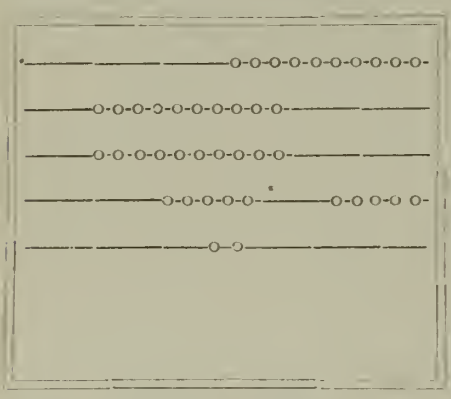
I teach the pupil to count to fifty, and to show readily on the counting-frame thirty-five, twenty-nine, forty-seven, etc. Here the superiority of the ten-ball counting-frame over the one with twelve balls to each wire becomes quite manifest. Seeing thirty-five little globes before him, arranged in three rows of ten each, and the smaller row of five, the idea is impressed upon his mind that numbers are arranged on the scale of tens and units. This is a great gain. He soon learns to recognize numbers on the counting-frame at a glance.

If the frame be placed before him with the balls arranged as shown in this figure, he does not have to count each row, but takes in the four rows of tens and the three units at a single glance, and knows at once that the whole is forty-three.



Next we teach him how to add seventeen and ten, thirty-one and ten, twenty-eight and twenty, etc., calling attention to the fact that in adding these numbers the units remain unchanged. Then we give examples in which the sum of units does not exceed ten, as twenty-five and twelve, thirty-four and fifteen, etc., and at last we let them add numbers with the sum of the units exceeding ten, as twenty-five and seventeen, eighteen and nineteen, etc. The operation is performed with the balls of the counting-frame until the scholars are quite familiar with it: then the frame is laid aside, and the problems have to be solved without it. But as often as the child makes a mistake he is required to take it up again.

Subtraction is also commenced with numbers in which the units remain unchanged: as twenty-one less ten, thirty-seven less twenty, forty-three less thirty, etc. We dwell on examples of this kind till the child can do them without any hesitation. Then we let him subtract numbers in which the units in the minuend exceed those of the subtrahend, as forty-eight less twenty-two, thirty-nine less fifteen, etc.: and at last we introduce examples with the number of units in the minuend smaller than in the subtrahend, as forty-two less twenty-seven. In this case I show that the two units are taken away first, then the ten is broken to complete the seven units of the subtrahend, and at last the two tens are taken away. I do not introduce the usual expression "borrowing one ten," because for the present there is nothing to be gained by encumbering the mind of the little one with technical expressions. I demonstrate the operation practically before him in the frame: then the latter is put out of sight and he is required to analyze the process verbally, thus: "Forty-two less seven are thirty-five, less twenty are fifteen." I have found that mental subtraction is less rapidly acquired by deaf-mutes than any other part of mental arithmetic; nevertheless they all learn to subtract quite large numbers.



Multiplication of larger numbers is treated in exactly the same manner as that of smaller numbers. The pupils must be able to show readily six times seven balls or seven times six balls on

the frame before they commit the tables to memory. When they know these well, then they have to answer questions like the following: "How many times three are fifteen?" "How many times five are thirty?" "Seven times how many are twenty-eight?" "Six times how many are eighteen?" etc. These questions prepare the pupil for division, for when he has learned to answer them he will be able to tell how many fives there are in thirty; how many threes in fifteen, etc.; or how much is one-fifth of thirty, one-sixth of eighteen, etc.

The introduction of numbers reaching to one hundred presents no particular difficulties. They are treated in the same manner as those below fifty.

Producing several counting-frames, I show what is meant by one hundred and one, one hundred and thirty-nine, two hundred, three hundred, seven hundred, three hundred and fifty-seven, one thousand. I do not express these numbers in figures. The pupil becomes so accustomed to the numeral frame that when he speaks of "five hundred and forty-nine," for instance, he sees before his mind's eye five counting-frames with one hundred little balls each, and a sixth one with the four tens and nine units. I think this is in conformity with the little mute's habit of thinking in plastic forms and pictures.

In teaching how to add three hundred and forty-two and one hundred and twenty-nine, for instance, I show the corresponding number of balls on the frames and have the hundreds added first, then the tens, and at last the units. After illustrating a few examples of this kind the cumbrous use of so many frames becomes superfluous, because the pupil is able to picture them in his imagination.

The subtraction of numbers consisting of hundreds, tens and units is illustrated in the same manner as addition.

The following exercise is prefatory to the instruction in mental multiplication of larger numbers than those included in the common multiplication table:

The pupil is asked to show on the counting-frames three tens, seven tens, fourteen tens, thirty-four tens, etc. Then he is requested to find how many units there are in eight tens, seventeen tens, sixty-five tens, ninety-three tens, etc. When he can do this readily, then we explain to him that three times twenty is equal to three times two tens, which makes six tens, or sixty units; five times thirty equals five times three tens, which is

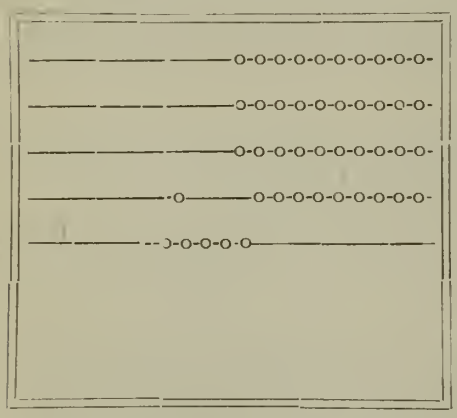
fifteen tens, or one hundred and fifty units; nine times sixty are equivalent to nine times six tens, making fifty-four tens, or five hundred and forty.

To find mentally how many are six times forty-three, for instance, we let the pupil find first that six times forty are two hundred and forty, six times three are eighteen, making together two hundred and fifty-eight. After some practice he will be able to tell how many are seven times sixty-four, four times eighty-seven, eight times forty-nine, six times ninety-seven, etc.

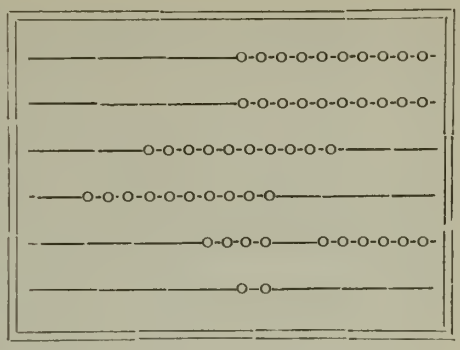
In mental division I have found it necessary not to use such large numbers as in addition, subtraction and multiplication. The examples proposed do not involve numbers larger than two or three hundred. My pupils can tell how many sixes there are in one hundred and twenty-nine; how many sevens in two hundred and forty-seven, etc.; or, how much is one-half of one hundred and forty-three, one-third of one hundred and eighty-nine, etc. They solve these examples by reversing the process of multiplication, knowing that, since three times twenty are sixty, one-third of sixty must be twenty, etc., etc.

When all these various processes of mental arithmetic within the range of one thousand have been thoroughly mastered, the instruction in notation and written arithmetic is commenced.

The written processes are elucidated by means of the pupil's knowledge of mental arithmetic. For instance, the process of "carrying" in addition is illustrated in the following manner: We take a very simple problem, as 39 and 6, and write these numbers on the black-board. Then we show on the frame that in order to add nine units and six units we complete the ten on the fourth wire and add five units on the fifth. The one ten thus completed is added to the three other tens. In a similar manner we show how two or more tens or hundreds are carried. When the process is thoroughly understood in examples with small numbers, then larger numbers are introduced.



"Borrowing" in written subtraction is also illustrated by means of the counting-frame with small numbers; then it is practised with larger ones. Take for example the problem,



"Fifty-two less twenty-six." To subtract six units we first remove the two units on the sixth wire, and then break one ten by removing four more single balls, calling the pupil's attention to the fact that after breaking one ten there are only four tens left from which to subtract the two tens of the subtrahend.

"Carrying" in multiplication and "bringing down" in division are illustrated on the numeral frame in a similar manner, always selecting small numbers for the first examples.

When the pupil has learned to perform the four fundamental operations with numbers reaching to one thousand, then we make him acquainted with the larger numbers. It is not necessary any more to use the counting-frame, for by this time his imagination is sufficiently developed to conceive of ten thousands, hundred thousands, etc., without such illustration.

Next I teach the tables of long, dry, and liquid measures; also those of time and weight. I show one inch, one foot, one yard, and require the pupil to draw a line two inches in length, five inches, two feet, etc. I let him judge the length of the table, the black-board, the room, etc., and then ascertain by actual measurement whether he was correct. I show him the length of one rod, and let him guess at the width of the street expressed in rods, the length of the play-ground, the school-building, the block, etc. I mention some point one mile distant from the school, to give the child an idea of that distance. Then I let him judge the distance of points further removed. I tell him that he can walk a mile in about twenty minutes; that a horse will ordinarily trot a mile in about eight or nine minutes; that a locomotive of a railroad train will run a mile in two or three minutes, etc. Then I ask him what is measured by inches, what by feet, what by yards, etc.

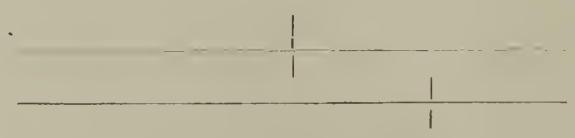
In teaching the tables of dry and liquid measures, I bring a set of these measures before the class; fill a pint measure twice with water, and pour it into the quart measure to show that two pints make one quart. Then I show in the same manner that four quarts make one gallon. I ask, What is measured by the gallon? What do you buy by the quart? What is sold by the barrel, the bushel, the peck? etc.

To explain the table of weights I produce a small pair of scales, with a set of weights, and weigh quantities of salt, flour, etc. Then I let the pupils tell me what is sold by the pound, the ounce, the ton, etc. In one of these lessons I asked a class of pupils how many pounds they thought a strong man could lift, a horse could pull, an adult person weighed, etc. From the incorrect answers that I received I saw how necessary it was to inform them on these subjects. As an illustration, I will mention that a little girl guessed the weight of a stout lady of her acquaintance to be two tons. These discussions, and the information given to the pupils, make the subject interesting, and help to impress the tables upon their minds better than if they are required to commit them to memory, and recite them in a mechanical way.

Now we come to fractions. I first teach the pupil to apply the four fundamental rules to mental problems concerning fractions of small terms, as halves, thirds, fourths, etc., to twelfths. When he can do that well then I take him through a second course, in which fractions with larger terms are introduced and the written processes taught. I have a two-fold reason for proceeding in this way. First, I want the pupil to become accustomed not to resort to writing if there is any possibility of solving a problem mentally. Second, the mental processes with fractions of small denominations can be easily illustrated and explained. They help the pupil to understand the more difficult processes.

The first lessons on common fractions are conducted after the following plan:

The teacher draws a straight line on the black-board and divides it into two equal parts. She asks the pupil, "Into how many parts have I divided this straight line? Are the parts equal? What is each part called?" (One-half.) Another straight line is drawn and divided into two parts that are *not* equal. Then the same questions are put with regard to the division of this line, and the pupil is told that the unequal parts are not called halves.



Teacher to pupil. Draw another straight line. Divide it

into two equal parts. Sub-divide each part into two equal parts.

Into how many parts is this line now divided? What is this part (pointing to the first) called? What is this part (pointing to the second or third or fourth) called? What is each part called? What are these two parts called? Three parts? Four parts?

In order to divide this line into fourths it is well to ask the pupil to divide it first into halves, and then subdivide each half. He will be able to divide more accurately in this way than if he attempted to point off at once one-fourth. He will also get the idea that one-half equals two-fourths.

Teacher. Draw a straight line and divide it into two halves. Subdivide each half into fourths. Divide each fourth into two equal parts. Into how many parts is this line now divided? (Eight parts.)

What is each part called? (One-eighth.) Show me two-eighths, three-eighths, five-eighths, etc.

Divide a straight line into three equal parts. What is each part called? Show me two-thirds. Divide a straight line into three parts that are not equal. Ask if any of these points is called one-third.

Divide a straight line into halves. Subdivide each half into three equal parts. Into how many parts is this whole line now divided? What is each part called? Show me two-sixths, three-sixths, five-sixths, etc.

It is well to show the pupils that we can also divide a line into sixths by first dividing it into thirds and dividing each third into two equal parts. In teaching the meaning of one-twelfth I show that we can obtain this fraction by dividing a line into fourths and then dividing each fourth into three equal parts, or by dividing it first into thirds, then into sixths, and subdividing each sixth into two equal parts, etc.

In a similar manner we illustrate fifths, sevenths, ninths, and tenths.

Though for the present the object is to teach the pupil to perform all four operations mentally only, yet it will be well to

show him at once how these fractions are expressed in figures.

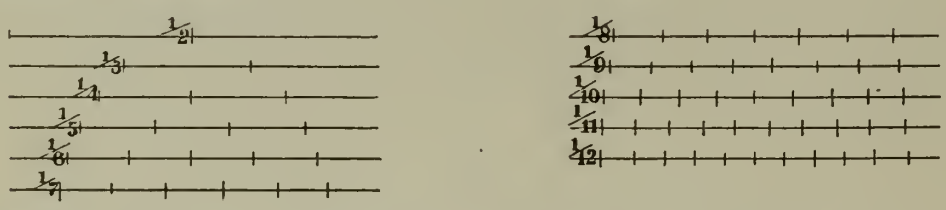
How many halves in a unit? How many thirds, fourths, fifths, sixths, sevenths, etc., in one unit?

Draw lines and show me $\frac{2}{3}$, $\frac{4}{5}$, $\frac{1}{6}$, $\frac{3}{8}$, $\frac{4}{9}$, $\frac{5}{12}$, $\frac{2}{7}$, $\frac{7}{10}$, etc.

Show me one-half of the black-board, one-third of the black-board, etc. Show me one-half of the room, one-fourth of it, etc. One-half of this class, one-fourth, one-sixth, etc., of it.

How many inches make one foot? How many inches in half a foot? In one-third, one-fourth, one-sixth of a foot? What part of one foot is an inch? What part are six inches? Four inches? Eight inches? Similar questions should be asked with regard to pounds and ounces, weeks and days, years and months, etc.

Draw the following diagram to illustrate the relative value of fractions:



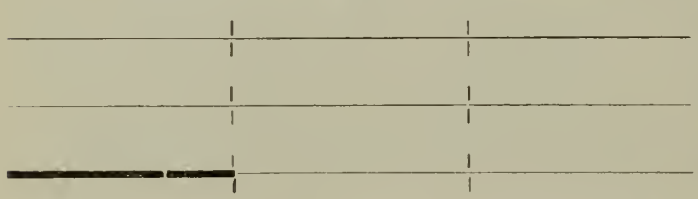
Which is larger, $\frac{1}{2}$ or $\frac{1}{3}$? $\frac{1}{3}$ or $\frac{1}{4}$? $\frac{1}{5}$ or $\frac{1}{8}$? $\frac{5}{6}$ or 1? $\frac{3}{4}$ or 1?

Draw lines and show me $\frac{5}{4}$, $\frac{7}{3}$, $\frac{8}{6}$, $\frac{14}{4}$, $\frac{19}{2}$, etc.

For the present I do not introduce the terms proper fraction, improper fraction, mixed numbers, etc. I make the pupil understand that $\frac{3}{4}$ are less and $\frac{5}{4}$ are greater than 1, without encumbering his memory with names and definitions.

How many units in $\frac{6}{3}$, $\frac{12}{4}$, $\frac{8}{2}$, $\frac{15}{5}$, $\frac{3}{2}$, $\frac{9}{4}$, $\frac{17}{3}$, $\frac{13}{6}$, $\frac{23}{4}$, etc.

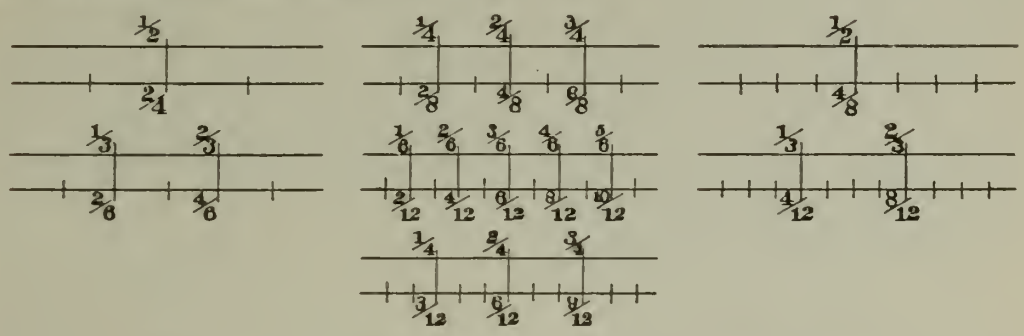
The pupil finds no difficulty in answering the questions after seeing the fractions represented by lines on the black-board. If, for instance, he has the following diagram before him, he sees at a glance that $\frac{7}{3}$ are equal to $2\frac{1}{3}$. He soon discovers that he has to divide the numerator by the denominator in order to reduce an improper fraction to a mixed number. If a child deduces a rule for himself in this manner, he will remember it better than if it is explained to him and he is compelled to commit it to memory.



We now reverse the foregoing questions and ask: How many

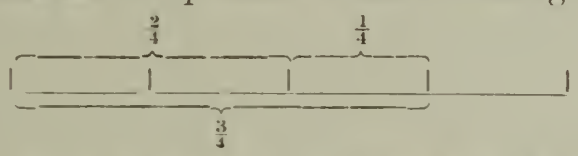
fourths in $3\frac{1}{4}$? How many thirds in $3\frac{1}{3}$? How many sixths in $5\frac{1}{6}$?

The following diagram illustrates the reduction of fractions to higher or lower terms:



In similar manner we illustrate that $\frac{1}{5}$ equals $\frac{2}{10}$, etc., and dwell on this exercise till the pupil can tell, without resorting to the diagram, how many thirds there are in $\frac{8}{12}$, how many fourths in $\frac{6}{8}$, how many tenths in $\frac{1}{2}$, etc.

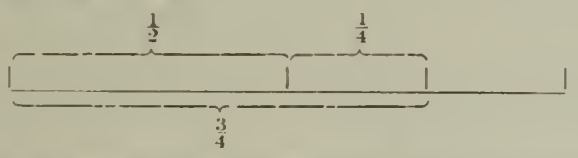
We now proceed to the addition of fractions, taking first two fractions of a common denomination, as two-fourths and one-fourth. Usually the pupils add two-fourths and one-fourth as readily as they would add two apples and one apple. If they do not, we illustrate the process in the following manner:



How many are $\frac{3}{6}$ and $\frac{2}{6}$? $\frac{5}{8}$ and $\frac{2}{8}$? $\frac{3}{7}$ and $\frac{2}{7}$? $\frac{7}{10}$ and $\frac{6}{10}$? $\frac{5}{12}$ and $\frac{9}{12}$? $\frac{7}{8}$ and $\frac{5}{8}$? $2\frac{1}{4}$ and $3\frac{3}{4}$? $7\frac{5}{8}$ and $3\frac{7}{8}$?

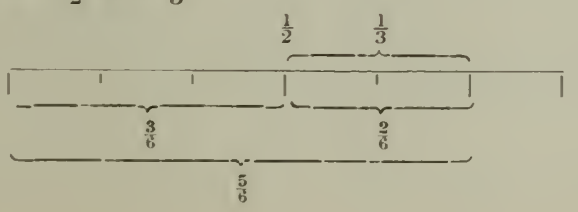
Next we take two fractions, one of which can be changed to the denomination of the other.

How many are $\frac{1}{2}$ and $\frac{1}{4}$?



After seeing a few illustrations like the foregoing, the pupil will be able to add $\frac{3}{4}$ and $\frac{5}{8}$, $\frac{4}{5}$ and $\frac{9}{10}$, $\frac{2}{3}$ and $\frac{5}{6}$, $24\frac{1}{2}$ and $31\frac{3}{4}$, $17\frac{1}{3}$ and $59\frac{5}{6}$, etc.

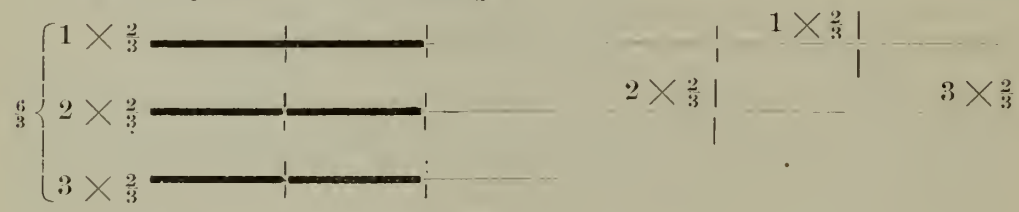
How many are $\frac{1}{2}$ and $\frac{1}{3}$?



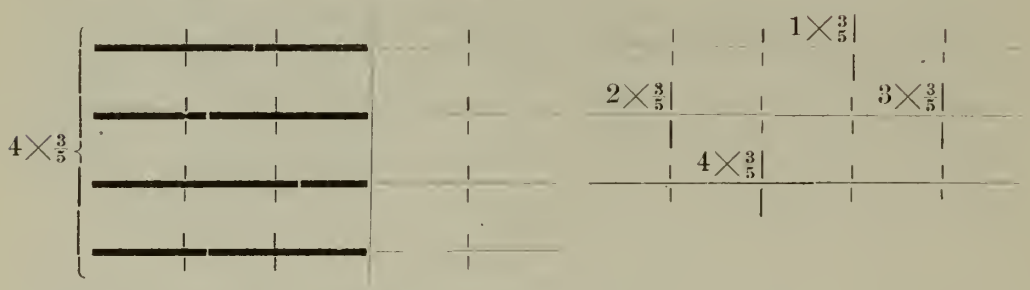
In this case it is necessary that the teacher suggest to the pupils that the fractions can be changed to sixths. After some practice they will be able to decide themselves to what denomination the fractions can be changed, provided, of course, that we take small terms only, as halves, thirds, fourths, eighths, etc.

Subtraction of fractions is illustrated in exactly the same manner as addition, taking first two fractions with common denominators, then two fractions, one of which can be changed to the denominator of the other, etc.

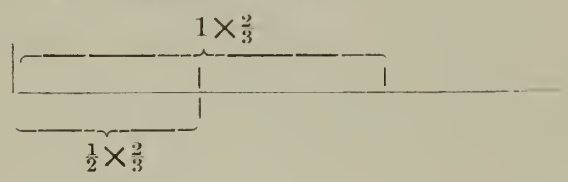
How many are three times $\frac{2}{3}$?



How many are four times $\frac{3}{5}$?

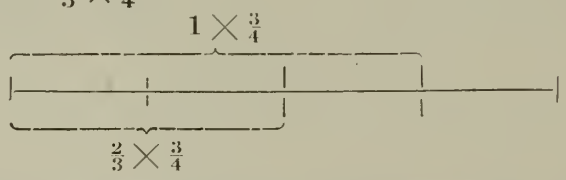


How many are $\frac{1}{2} \times \frac{2}{3}$?



One-half of $\frac{2}{3}$ is $\frac{1}{3}$.

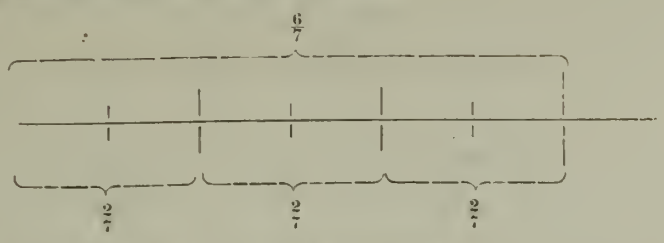
How many are $\frac{2}{3} \times \frac{3}{4}$?



It is easily to be seen from this illustration that $\frac{2}{3}$ of $\frac{3}{4}$ are $\frac{2}{4}$ or $\frac{1}{2}$. We give a number of similar problems which can easily be illustrated by means of the straight lines and which the pupil is required to solve mentally.

How many are $\frac{4}{5} \div 2$? The pupil is required to point off $\frac{4}{5}$ of a straight line and divide it into two parts.

$\frac{6}{7} \div 3 = \frac{6}{7}$ divided into three parts:



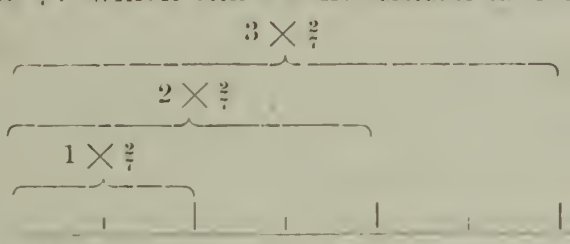
$\frac{1}{2} \div 4 = \frac{1}{2}$ divided into four parts $= \frac{1}{8}$.

$2 \div \frac{1}{2}$. To aid the learner in solving this problem we ask him, How many times is $\frac{1}{2}$ contained in 2? and draw the following on the black-board:

$1 \times \frac{1}{2}$ $\quad$ $2 \times \frac{1}{2}$

$3 \times \frac{1}{2}$ $\quad$ $4 \times \frac{1}{2}$

How many are $\frac{6}{7} \div \frac{2}{7}$? It is likely that this question will be readily answered. If it is not, we reverse it and ask, How many times $\frac{2}{7}$ make $\frac{6}{7}$? which can be illustrated as follows:



Divide $\frac{3}{4}$ by $\frac{2}{3}$. I suggest to reduce both fractions to twelfths; then we have $\frac{9}{12} \div \frac{8}{12} = 9 \div 8 = 1\frac{1}{8}$.

The pupil having thus learned to perform mentally all the four operations with fractions of small terms, we now go over the same ground again and teach him all these written processes with fractions of larger denomination. During this second course in fractions we may employ some elementary arithmetic that is used in schools for hearing children. For, by this time, the pupil has probably been five or six years in the Institution, and is sufficiently advanced in language to be able to use ordinary text-books.

The study of decimal fractions from a text-book is preceded by the following mental exercises:

How many are $10 \times 1 = ?$ $\quad 10 \times 10 = ?$ $\quad 10 \times 100 = ?$ $\quad 10 \times 1{,}000 = ?$ $\quad 10 \times 10{,}000 = ?$ $\quad 10 \times 100{,}000 = ?$

How many are $10 \times 2 = ?$ $\quad 10 \times 20 = ?$ $\quad 10 \times 200 = ?$ $\quad 10 \times 2{,}000 = ?$ $\quad 10 \times 20{,}000 = ?$ $\quad 10 \times 200{,}000 = ?$

How many are $10 \times 5 = ?$ $\quad 10 \times 50 = ?$ $\quad 10 \times 500 = ?$ $\quad 10 \times 8 = ?$ $\quad 10 \times 80 = ?$ $\quad 10 \times 87 = ?$ $\quad 100 \times 311$? etc.

How much is one-tenth of 1,000,000? Of 100,000? Of 10,000? Of 1,000? Of 100? Of 10?

How much is one-tenth of 400? Of 7,000? Of 850? Of 843? etc.

How much is one-tenth of 1? Of $\frac{1}{10}$? Of $\frac{1}{100}$? Of $\frac{1}{1000}$?

How much is one-tenth of 3? Of $\frac{3}{10}$? Of $\frac{3}{100}$? Of $\frac{3}{1000}$?

Which is larger, 20 or 200?

How many times as large as 20 is 200? 2,000? 20,000?

What part of 200 is 20? What part of 2,000 is 20? What part of 20,000 is 20?

30 is $\frac{1}{10}$ of what number? 51 is $\frac{1}{10}$ of what number? 841 is $\frac{1}{10}$ of what number?

Which is larger, $\frac{1}{10}$ or $\frac{1}{100}$?

How many times as large as $\frac{1}{100}$ is $\frac{1}{10}$?

How many times as large as $\frac{1}{1000}$ is $\frac{1}{10}$?

What part of $\frac{3}{10}$ are $\frac{3}{100}$?

What part of $\frac{3}{10}$ are $\frac{3}{1000}$?

How many hundredths in $\frac{1}{10}$? In $\frac{3}{10}$? In $\frac{7}{10}$?

How many thousandths in $\frac{1}{10}$? In $\frac{4}{10}$? In $\frac{9}{10}$?

How many tenths in thirty-four hundredths? In one hundred and twenty-seven thousandths?

How many hundredths in one hundred and twenty-seven thousandths?

In teaching percentage and interest, ratio and proportion, square and cube roots, etc., I follow an ordinary text-book without any modification.

THE DIGNITY AND RELIGIOUS DEVELOPMENT OF THE LANGUAGE OF PANTOMIME.*

BY THE REV. FRANCIS J. CLERC, D. D., RECTOR OF ST. PAUL'S CHURCH, PHILIPSBURG, PA.

Παντόμιμος,—ον, *Omnium personarum imitator effictorque, omnis generis gestus exprimens.*

My subject is *Pantomime*, or, following the definition given by Hederich of the Greek word for one who uses it, "the expression by gestures of every kind," of the conduct, feelings, motives, and character of other persons.

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* Read at the First Conference of Church Workers among Deaf-Mutes, New York, Oct. 6, 1881.

Conduct must first appear in the *action* of the pantomimist, because conduct is visible, tangible, and may be imitated and portrayed, so as to be perceptible and intelligible to every intelligent observer. But conduct springs from some inner thought or feeling, and corresponds thereto whenever it is not violently or purposely controlled in other directions. To depict the simple, unrestrained behavior of any animal, or of a child, is ordinarily to disclose the forces which are at work within, and to exhibit him accordingly. To exhibit the real motives or thoughts or feelings which one is endeavoring to disguise or to conceal under the semblance of any unreal purpose, and so to paint his character, is, of course, to display the most accurate and thorough knowledge of human nature; the most subtle analysis of the process of thought and feeling; the most desperate wickedness of the human heart; or, it may be, the most generous and exalted qualities of which a human being may be possessed.

Thus it may appear that the language of pantomime may extend through every degree of perfection, from the rude and uncouth imitation of the simplest natural movements of the body of an animal or of a human being, up to the sublimest actions which thought or passion, impulse or principle, can prompt. There may be expressions in pantomime that shall equal the most renowned sayings of the most eloquent orators, or the actions of the most exalted saints. In fact, there is no truer presentation of the Gospel of our Lord and Saviour Jesus Christ than that which is given in the familiar but faithful recitation of the Creed. And, descending from the elevation of sacred themes, I venture to say that the sublimity of the famous *mot* of Corneille, "*Qu'il mourût,*" is equalled if not excelled by the scene of the elder Gallaudet baring his breast to an infuriated and threatening pupil.

From what has been briefly suggested, it follows, *first*, that *Pantomime is a language.* Though there be no sound, yet its voice is heard; and my first suggestion is founded on this: *that the deaf and mute be very slow to abandon or neglect that language.*

I observe the tendency among those most highly educated or cultured to maintain in conversation or recitation or public action as passionless and unmoved an expression of face and features as possible, and to restrict action to the gentlest and

most quiet and least apparent motions. And doubtless there is reason for some repression in respect of the action of many mutes. But I submit that it will not be wise to adopt as the standard of polite behavior for mutes that which would be deemed such in circles of hearing and speaking persons, or to condemn as unseemly for mutes that which might be criticized or condemned as unnecessary elsewhere. If *emphasis* for or against any thought or sentiment or action be required, the *speaking tongue* can give it and the *hearing ear* can comprehend it in various ways which the *eye* cannot detect; and for purposes of similar emphasis the deaf-mute, however cultivated or intelligent, must be allowed the only expression which remains for him in the manifested force or vigor of his *action*. My father used to recall, with pleased expression, the heartiness of his own pantomime as he gave answer in his marriage vow to the promise of faithfulness, love, and duty to his bride, in contrast (as he tried to assume) to the grace and beauty and modesty of her reverence and courtesy. The incident may illustrate the propriety of greater freedom and decision in pantomime on the part of some as compared with others, or of any one at some times rather than at others. And I beg to insist on the merits of the natural language of signs or pantomime as too high and valuable a medium of instruction and of communication, of influence, and of power over the minds of others, to be allowed to droop or grow feeble by neglect or disuse.

Doubtless, in our schools, the main purpose with teachers must be to impart a thorough knowledge of the *English language;* but the power of each teacher depends in great measure, I think, on his own pantomimic power, and the success or the influence of each pupil will, I think, depend on his ability to grasp the correspondence of the two languages and to note their divergences. Many of the blemishes of the Revised New Testament are the attempt to make the English words follow the Greek order; and the effect is painful and injurious. Similarly the natural order of signs is often the reverse of the artificial English order; and the dignity of the pantomime as a language seems to me exalted by the fact that it is conformed more often to the earlier, but fuller and richer, forms of Greek and Latin than to the derived and diluted forms of modern languages.

Without enlarging or insisting longer on this thought, let me

make my second declaration and suggestion. *Second: Pantomime* (like any other language) *is susceptible of improvement.* And the suggestion is offered *that its culture be prosecuted by the development of its religious form.*

There is little danger that literary or scientific improvements in pantomime, *i. e.*, the expression of the ideas or of the truths of literature and of science, will be neglected. Our schools are too numerous and well-managed, our pupils are too well instructed, and the progress which they are making in the world after they leave the schools is too marked to allow room for fears of decadence in those respects. But I submit that for the due and right expression of revealed truth, of the doctrinal points of the Christian faith, the deaf-mute community all over the world is dependent on the same formulæ (*e. g.*, in the Creed, the words ὁμούσιος, *hell, resurrection, catholic, Church;* in the sacred Scriptures, *regeneration*, ὁ Λόγος: in Theology, *Trinity, incarnation, redemption*:) which have preserved them for the hearing and speaking persons in the successive generations of mankind, and that it is essential to the preaching of the Gospel among the mutes that there should be correct and approved pantomimic expressions of those high and deep and sublime truths which it has pleased God to reveal unto mankind.

The very power and simplicity of the universal language of pantomime have made it a powerful element of the religious education of *all* Christians, and the utmost skill and knowledge and devotion of Christians well taught in all the doctrines of the Christian faith should, I think, be employed in the endeavor to formulate even the mysteries of our holy religion in such wise as to return to the *deaf-mutes, in their own mother tongue*, the full and exact science of Theology. Not that they must all become theologians; but that they may have the Word and Sacraments of God, the truths and doctrines and precepts and examples of God correctly presented unto them in compact form and in forcible manner, in a language which is "understanded of them" as a people.

In this respect it seems to me that the value and importance of the Church's work among deaf-mutes cannot be overrated. Its beneficent and educating influences, its alms and blessings, are manifest enough; but by as much as the soul is more than the body, the life more than meat, and the body than raiment, by so much, I submit, is the religious instruction of the Mission nobler and

higher and better than its alms-deeds. Both are joined together as charity; neither could continue without the other; and what God has thus made one no man may sever.

May the Divine blessing continue to favor and prosper the noble endeavors of those who have begun and prosecuted this wonderful Mission.

TABULAR STATEMENT OF THE INSTITUTIONS OF THE DEAF AND DUMB OF THE WORLD.

BY THE EDITOR.

For some time past we have been endeavoring to obtain material for a complete list of the institutions for the deaf and dumb of the world, with some of the most important statistics concerning each institution. Nothing of the kind, we believe, has been attempted since Dr. H. P. Peet's "Statistical View," published in 1852, in the thirty-third report of the New York Institution. Since that time the number of institutions has greatly increased, and there have been many important changes.

We are under obligation to the Department of State of our Government and to its representatives abroad for much assistance in obtaining the statistics of foreign schools. Our thanks are also due to many officers of institutions. As a copy of this Tabular Statement will be sent to each institution, we trust the friends who have aided us will feel somewhat repaid for their trouble by the interest and value of the information returned. We do not venture to hope that the Statement is entirely free from error; but we trust it may be the means of enabling us to publish fuller and more accurate statistics at some future time. Any one discovering errors or omissions will greatly oblige us by informing us of the fact.

One of the most interesting items of information is that relating to the methods of instruction now prevailing. There is so much variety among these, however, that it is not easy to present them accurately in the narrow limits of a statistical table. The best we are able to do is to group them into four classes—*manual*, *oral*, *combined*, and *transition*.

By the *manual* method is meant the course of instruction which employs the sign-language, the manual alphabet, and writing as the chief means in the education of the deaf, and has

facility in the comprehension and use of written language as its principal object. The degree of relative importance given to these three means varies in different schools; but it is a difference only of degree, and the end aimed at is the same in all. If the pupils have some power of speech before coming to school, or if they possess a considerable degree of hearing, their teachers usually try to improve their utterance by practice; but no special teachers are employed for this purpose, and comparatively little attention is given to articulation.

By the *oral* method is meant that in which signs are used as little as possible; the manual alphabet is generally discarded altogether; and articulation and lip-reading, together with writing, are made the chief means as well as the end of instruction. Here, too, there is a difference in different schools in the extent to which the use of signs is allowed in the early part of the course; but it is a difference only of degree, and the end aimed at is the same in all.

The *combined* method is not so easy to define, as the term is employed with reference to several distinct methods, such as (1) the free use of both signs and articulation, with the same pupils and by the same teachers, throughout the course of instruction; (2) the general instruction of all the pupils by means of the manual method, with the special training of a part of them in articulation and lip-reading as an accomplishment; (3) the instruction of some pupils by the manual method and others by the oral method in the same institution; (4)—though this is rather a combined *system*—the employment of the manual method and the oral method in separate schools under the same general management, pupils being sent to one establishment or the other as seems best with regard to each individual case. In this Tabular Statement it is impracticable to distinguish between the first three sub-classes of the combined method; where the fourth prevails the two establishments are designated separately.

Some institutions which formerly followed the manual or the combined method have decided within the last two years to adopt the oral. In accordance with the recommendation of the Milan Convention, however, the old course of instruction is continued with the pupils whose education was begun before the change was decided upon, while the oral system is pursued with the new pupils. The method of such institutions is designated in the Tabular Statement as *transition*.

Tabular Statement of the Institutions of the World.

AUSTRALIA.—1879.

Location.	Date of Establishment.	Principal.	No. of Pupils. Male.	No. of Pupils. Female.	No. of Teachers.	Method of Instruction.	How Supported.
Sidney, New South Wales	1860	Samuel Watson	28	25	4		Voluntary contributions and pay pupils.
Melbourne, Victoria	1860	Frederick J. Rose	46	34	5		Do. do.
Adelaide, South Australia	1874	James Hogg					Do. do.
Three Institutions in Australia			74	59	9		

AUSTRIA-HUNGARY.—1878.

Location.	Date of Establishment.	Principal.	No. of Pupils. Male.	No. of Pupils. Female.	No. of Teachers.	Method of Instruction.	How Supported.
Vienna	1779	Alexander Venus	81	36	7	Oral	Endowment, State, and pay pupils.
St. Pölten	1846	Johann Hollrigel	29	20	4	do	Endowment, State, and vol'y contrib'ns.
Linz	1813	Johann Brandstätter	38	42	5	do	Endowment, State, and religious and school funds.
Klagenfurt	1849	Ritt. V. Gallenstein	15	7	3	do	Endowment and voluntary contributions.
Görz	1840	Pauletie	63	36	7	do	Provinces of Görz and Istria.
Hall, (Tyrol)	1830	I. Zampredri	20	16	4	do	Endowment and pay pupils.
Trent	1843	P'te Dom Amech	16	22	3	do	Vol. contrib'ns and per cent. on legacies.
Prague	1786	Hemet	86	49	14	do	Endowm't, vol. contrib's, and pay puplis.
Brünn	1852	Ed. Partisch	69	54	4	do	Endowment and province.
Lemberg	1830	Ceslaus Pogonowsky	42	28	4	do	Endowment, voluntary contributions, and pay pupils.
Graz	1831	M. Fyringer	49	37	5	do	Endowment and province.
Leitmeritz	1867	G. Ant. Demuth	22	8		do	Province and pay pupils.
Budweis	1859	M. Sedlak	38	46		do	Endowment and voluntary contributions.
Vienna, (Hebrew)	1844	J. Deutsch	66	41		do	Full payment by wealthy pupils and less by poor.
Hürteldorf, (near Vienna)	1870	A. Lehfeld	12	4		do	Pay pupils.
Waizen, (Hungary)	1802	Mr Feköti				do	Endowment and voluntary contrib'ns.
Budapest, (Hungary)	1876	Leopold Grünberger	37, sex not rep'd			do	Endowment, State, and pay pupils.
Seventeen Institutions in Austria-Hungary			646	446	60		

BELGIUM.—1879.

Antwerp	1835	Society of Family Fathers	46	None.	.....	Oral	Government, province, voluntary contributions, and pay pupils.
Brussels	1835	Sisters of Charity	None.	112	.....	Combined	Do. do.
Woleuve St. Lambert	1835	Brothers of Charity	99	None.	.....	Oral	Do. do.
Ghent	1822	do	50	None.	.....	do	Do. do.
Ghent	1822	Sisters of Charity	None.	54	.....	Transition	Do. do.
Bruges	1836	do	75	62	.....	Combined	Do. do.
Liege	1830	Lay Committee	143	100	.....	do	Do. do.
Maeseyck	1844	Brothers of Pity	19	None.	.....	do	Do. do.
Maeseyck	1840	Sisters of Charity	None.	14	.....	do	Do. do.
Namur	1840	Mme. V. Jourdin; Abbé Ed. Rieffel	50	40	.....	Oral	Do. do.
Ten Institutions in Belgium	.....	.....	482	382			

BRAZIL.—1879.

Rio de Janeiro	1867	Tobias R. Leite	32	None.	3	.....	State, province, and pay pupils.

DENMARK.—1880.

Copenhagen (Royal Institution)	1807	Rev. R M. Hansen	72	70	15	Manual	State, towns, and pay-pupils.
Do. (School)	1850	John Keller	77	67	19	Oral	Do.
Do. (Institute for children of the higher classes).	1871	J. Keller and Miss C. A. Mathison	1	5	4	do	Pay pupils.
Do. (Home for adult girls)	1869	.....	None.	34	3	.....	Voluntary contributions and pay pupils.
Four Institutions in Denmark	.....	.....	150	176	41		

FRANCE.—1880.

Paris	1765	Dr. Peyron	250	None.	24	Transition	State, departments, and pay pupils.
Angers	1777	Sœur Felicité Charnaci	20	24	.....	Combined	Department, voluntary contributions and pay pupils.

Tabular Statement of the Institutions of the World—Continued.

FRANCE—Continued.

Location.	Date of Establishment.	Principal.	No. of Pupils. Male.	No. of Pupils. Female.	No. of Teachers.	Method of Instruction.	How Supported.
Bordeaux	1783	Gustave Huriot	None.	200	24	Transition	State, departments, and pay pupils.
Nogent-le-Rotrou*	1808	Abbé Lebouc	13	12			
Auray*	1812	M'lle Teissier	37	22			
Rhodez*	1814	Abbé Roquette	18	19			
St. Etienne	1815	Frère Virmin	69	None.		Combined	
Caen	1816	Aug. Cavé	39	40	16	Transition	Voluntary contributions and pay pupils.
Pas-de-Calais*	1817	M'lle Teissier	37	22			
Le Puy	1818	Frère Marie-Tierre	55	26	9	Combined	Do. do.
Besançon*	1819	Sœur Marie Chauvigny	None.	35			
Bouches-du-Rhone*	1819	Abbé Dassy	39	19			
Lyons	1824	Claudius Forestier	50	40	9	Manual	Department, towns, and pay pupils.
Besançon*	1825	Frère Odelité	32	None.			
Toulouse*	1826	Abbé Catala	44	31			
Clermont*	1827	Sœur Beatrix	None.	22			
Nancy*	1828	Mr. Piroux	67	48			Department, voluntary contributions, and pay pupils.
St. Etienne	1828	Mme. Rolland	None.	108	18	Combined	Voluntary contributions and pay pupils.
Laval	1830	Sœur Augustine	43	28	8	do	Departments.
Albi	1832	Sœur Massol	29	30	13	Manual	Department, voluntary contributions, and pay pupils.
Haumont*	1833	Abbé Dessaigné	23	4			
Ronchin-Lille	1834	Mr. Mesmin	95	None.	9	Transition	Department, towns, and pay pupils.
Fives*	1835	Sœur Ste. Synclétique	None.	40			
Orléans*	1835	Mme. Othilde	None.	41			
Rouen*	1835	M'lle Lefebvre	23	19			
Pont-l'Abbé	1838	Abbé Ecroun	26	20	9	Transition	Department and voluntary contributions.
Poitiers	1838	Frère Médéric	94	None.	10	Transition	Department, towns, and pay pupils.
Vizille*	1838	M'lle M. Leutillon	None.	23			
St. Brieuc*	1838	Abbé Leboucq	13	12			
Orléans	1839	Frère Joachim-Mie	52	None.	6	Combined	Department, towns, voluntary contributions, and pay pupils.

Saint-Médard-les-Soissons	1840	Chanoine Bourse	90	88	20	Oral	Department, towns, and pay pupils.
Grenoble*	1840	Mr. Rauh	12	None.			
Chambéry	1841	Abbé Philibert Jouty	64	30	11	Manual	State and departments.
Vaujours*	1843	Mr. Bidron	6	None.	1	do	
Déols	1846		None.	8	1		
Aurillac*	1846	Mme. Cavaillac	7	7			
Fougères	1846	Sœur Marie-Angèle	6	20			
Brou	1847	Abbé Convert	None.	40	5	Oral	Department and pay pupils.
Larnay*	1847	Mme. de Saint Emery	None.	55			
Fontainebleau*	1848	M'lle Drouville	None.	5	1		
Montpelier*	1850	Sœur Faure	14	26			
Alençon*	1852	Abbé Lebecq	18	18			
Avignon*	1853	Sœur Sainte-Gertrude	None.	8	1		
Cahors*	1854	Sœur Marie-Bernard	None.	15			
Paris	1854	Auguste Houdin	10	10	5	Oral	State, department, and pay pupils.
Bourg	1856	Abbé J. M. J. Goyottou	30	None.	4	Transition	Departments and pay pupils.
St. Hippolyte-du-Fort	1856	Rev E. Rayroux	23	28	6	Oral	Department and voluntary contributions.
Nantes	1856	Frère Louis	70	None.	8	Transition	Department and pay pupils.
Gap*	1856	Sœur Theodosie	None.	10	1		
Embrun*	1856	M'lle Guien	6	2	1		
Bas-la-Reine*	1861	Sœur Eléonore Cassagne	None.	25			
Moingt*	1864	Abbé Dessaignes	None.	7	1		
Veyre*	1866	Abbé Rieffeld	None.	6	1		
Saint-Laurent-du-Pont	1870	Frère Paul	40	None.	5	Transition	Voluntary contributions.
Bordeaux	1870	Abbé Gaussens	52	None.	5	Combined	Voluntary contributions
Alger	1872	Gilbert Chargebœuf	5	5	2	Manual	Department and city.
Lyons	1872	J. Hugentobler	5	5	2	Oral	Pay pupils.
Clermont-Ferrand	1873	Frère Jacques	31	None.	4	do	Department and pay pupils.
Paris		Mr. Magnat				do	
Villeneuve-les-Avignon		Abbé Grimaud					
Sixty Institutions in France			1,656	1,301	†240		

GERMANY.—1881.

PRUSSIA.							
EAST PRUSSIA.							
Königsberg	1817	Gotsch	85	10		Oral	Province.
Königsberg	1873	Schön	108	10		do	Private.

* Concerning this Institution our latest information is the Report of Mr. Valade-Gabel published in 1875. † Number in 36 Institutions containing 2,003 pupils.

Tabular Statement of the Institutions of the World—Continued.

GERMANY—Continued.

Location.	Date of Establishment.	Principal.	No. of Pupils.	No. of Teachers.	Method of Instruction.	How Supported.
PRUSSIA.						
EAST PRUSSIA—Continued.						
Braunsberg	1844	Heinick	77	5	Oral	Province.
Angerburg	1833	Stockmann	128	8	do	Do.
Tilsit	1881	Richter	13	1	do	Province and city.
WEST PRUSSIA.						
Marienburg	1833	Hollenweger	117	7	do	Province.
Elbing	1870	Wendt	34	2	do	Private.
Schlochau	18,3	Eimert	72	4	do	Province.
Graudenz	1876	Radomski	53	5	do	Do.
Danzig	1881	Hahn	30	3	do	Do.
Oliva	1881	Spohn	27	3	do	
BRANDENBURG.						
Berlin	1788	Dr. Treibel	84	12	do	State.
Berlin	1875	Dr. Berndt	136	13	do	City.
Wriezen	1881	Walther	33	5	do	Province.
POMERANIA.						
Stettin	1839	Erdmann	96	8	do	Do.
Cöslin	1861	Oltersdorf	89	6	do	Do.
Bütow	1865	Nöske	19	2	do	Do.
Laurenburg	1867	Dehne	23	3	do	Do.
Stralsund	1837	Junge	24	2	do	Do.
Demmin	1881	Gems	10	2	do	Private.
Berlinchen	1881	Marquardt	58	6	do	Do.
POSEN.						
Posen	1831	Matuszewski	124	11	do	Province.
Schneidemühl	1872	Reimer	111	10	do	Do.
Bromberg	1881	Lehmann	43	5	do	Do.

SILESIA.						
Breslau	1821	Bergmann	160	11	do	Private.
Liegnitz	1831	Kratz	82	6	do	Do.
Ratibor	1836	Schwarz	160	14	do	Do.
SAXONY.						
Halberstadt	1828	Keil	58	6	do	Province.
Weissenfels	1829	Köbrick	48	6	do	Do.
Halle-on-the-Saal	1835	Klotz	56	9	do	Private.
Osterburg	1878	Kühne	30	3	do	Province.
Erfurt	1822	Rode	61	5	do	Do.
SCHLESWIG-HOLSTEIN.						
Schleswig	1787	Engelke	115	14	do	Province.
Schleswig		Köhler			do	
HANOVER.						
Hildesheim	1829	Rössler	101	13	do	Province.
Stade	1857	Gude	89	10	do	Do.
Osnabrück	1857	Schrader	81	10	do	Do.
Emden	1844	Frese	43	4	do	Do.
HESSEN NASSAU.						
Camberg	1820	Wehrheim	84	10	do	Province.
Frankfort-on-the-Main	1827	Vatter	25	5	do	Do.
Homberg	1837	Kessler	84	9	do	Do.
WESTPHALIA.						
Langenhorst	1841	Stahm	74	7	do	Do.
Petershagen	1839	Bökenkamp	66	7	do	Do.
Büren	1830	Dornseifer	39	4	do	Do.
Soest	1831	Plöger	80	9	do	Do.
RHINE PROVINCE.						
Aachen	1838	Linnartz	73	6	do	Do.
Brühl	1854	Fieth	86	7	do	Do.
Kempen	1841	Kirfel	57	4	do	Do.
Cologne	1828	Weissweiler	80	11	do	Private.
Neuwied	1854	Günther	80	6	do	Province
Trier	1881	Cüppers	75	6	do	Do.
Elberfeld	1881	Hilger	36	3	do	Do.
Essen	1881	Ochs	47	3	do	Do.
Fifty-two Institutions in Prussia			3,658	362		

Tabular Statement of the Institutions of the World—Continued.

GERMANY—Continued.

Location.	Date of Establishment.	Principal.	No. of Pupils. Male.	No. of Pupils. Female.	No. of Teachers.	Method of Instruction.	How Supported.
BAVARIA.							
Munich	1826	Rev. Joseph Gunkel	40	34	10	Oral	State, city, voluntary contributions, and pay pupils.
Hohenwart	1877	Mrs. M. Beda Schmalholz	None.	58	5	do	District, voluntary contributions, and pay pupils.
Straubing	1835	Ed. Mutzl	35	26	4	do	Do. do.
Frankenthal	1825	Johann Reiss	22	16	2	do	Do. do.
Regensburg	1839	Johann Döring	29	8	2	do	Do. do.
Bamberg	1834	Rev. N. Eichhorn	12	14	5	do	Do. do.
Bayreuth	1823	Dr. Kraussold	8	10	1	do	Do. do.
Zell	1872	Johann E. Wagner	None.	56	4	do	Do. do.
Nuremberg	1832	Pastor Michahelles	20	13	3	do	City, voluntary contributions, and pay pupils.
Fürth	1875	Mr. Höchstetter	6	5	1	do	Do. do.
Altdorf	1831	Christoph Andr. Zahn	7	2	1	do	Voluntary contributions and pay pupils.
Würzburg	1835	Gregor Fischer	37	17	6	do	District, voluntary contributions, and pay pupils.
Augsburg	1851	Sebastian Koch	46	None.	3	do	Do. do.
Dillengen	1847	F. S. Wankmüller	None.	52	6	do	Do. do.
Fourteen Institutions in Bavaria			262	311	63		
SAXONY.							
Leipzig	1778	Dr. Eichler	68	60	18	do	State, city, voluntary contributions, and pay pupils.
Dresden	1828	Councillor Jencke	113	86	25	do	Do. do.
Plauen	1872		24	13		do	Do. do.
Three Institutions in Saxony			205	159	43		

WÜRTEMBERG.							
Gmünd	1817 1869	Wilhelm Hirzel	30 24	26 16	6 4	do	State, city, voluntary contributions, and pay pupils.
Esslingen	1825	Mr. Pfisterer	23	16	4	do	Do. do.
Nürtingen	1846	Dr. Gundert			4	do	Do. do.
Winnenden	1824	Mr. Bellen	14	17	3	do	State, voluntary contributions, and pay pupils.
Wilhelmsdorf	1837	Mr. Ziegler	22	17	3	do	Voluntary contributions and pay pupils.
Heiligenbronn	1860	Mr. Fuchs	7	17	3	do	Do. do.
Seven Institutions in Würtemberg			120	109	27		
BADEN.							
Meersburg (formerly Pforzheim)	1826	Jacob Stein	67	40	10	do	State and pay pupils.
Gerlachsheim	1874	Mr. Willareth	58	43	9	do	Do. do.
HESSE.							
Friedberg	1837	Ludwig Wodäge	32	36	9	do	State and pay pupils.
Bendheim	1840	Jacob Buchinger	55	27	10	do	Do. do.
MECKLENBURG-SCHWERIN.							
Ludwigslust	1840	Mr. Mulsow	29	26	7	do	State and pay pupils.
OLDENBURG.							
Wildeshausen	1820		27	19	4	do	State and pay pupils.
SAXE-WEIMAR.							
Weimar	1820	Karl Oehlwein	16	14	4	do	State, voluntary contributions, and pay pupils.
BRUNSWICK.							
Brunswick	1822	Otto Danger	27	20	5	do	State, voluntary contributions, and pay pupils.
HAMBURG	1827	I. H. Söder	34	29	6	do	City, voluntary contributions, and pay pupils.
LÜBECK	1828	J. C. A. Bengue	4	6	1	do	Do. do.
BREMEN	1827		10	10	2	do	

Tabular Statement of the Institutions of the World—Continued.

GERMANY—Continued.

Location.	Date of Establishment.	Principal.	No. of Pupils. Male.	No. of Pupils. Female.	No. of Teachers.	Method of Instruction.*	How Supported.
ALSACE-LORRAINE.							
Ruprechtsau (formerly Colmar)	1826	Ch. Jacoutot	57	35	9	Oral	Province, district, and pay pupils.
Strasburg	1880	V. Paul	10	7	2	do	Province, city, and pay pupils.
Metz	1875	Mr. Erbrich	29	17	7	do	Province.
Ninety Institutions in Germany			5,608		580		

GREAT BRITAIN AND IRELAND.—1879.

Location.	Date of Establishment.	Principal.	Male.	Female.	M.	F.	Method of Instruction.*	How Supported.
Aberdeen, N. B., Belmont street	1819	Franklin Bill	14	7	1	†	Manual	Funded property, subscriptions, and pay pupils.
Bath, 8 and 9 Walcot Parade	1844	Miss Elwin, (Hon. Sec)	6	10	†	2	Combined	Annual bazaar, subscriptions, and pay pupils.
Belfast, Ireland	1831	Rev. John Kinghan	49	35	5	1	do	Subscriptions and help from Poor-Law Boards.
Boston Spa, Yorkshire	1870	Sisters of Charity of St. Vincent de Paul, under direction of Mgr. De Haerne.	45	41	†	5	do	Half by pensions and half by voluntary contributions.
Brighton, Sussex	1842	William Sleight	48	36	3	2		Pay pupils (about ¾) and subscriptions (about ¼.)
Bristol, Tyndall's Park	1844	William Barnes Smith	25	14	2	2	Manual	Voluntary contributions and pay pupils.
Doncaster, Yorkshire	1829	James Howard	75	52	6	2	Combined	Subscriptions and pay pupils.
Dublin, Ireland—St. Joseph's	1842	Rev. Bro. P. M. Wickham	210	†	11	†	Manual	Voluntary subscriptions and pensions paid by parents or Poor-Law Boards.
Do.....St. Mary's	1846	The Dominican Sisterhood	†	200	†	‡	do	Voluntary contributions.
Do...Claremont, Glasnevin	1816	Edward W. Chidley	29	23	2	3	do	Do. do.
Dundee, Scotland	1846	Alexander Drysdale	12	7	1	1	do	Vol. subscriptions and small endowment.
Edinburgh, Henderson Row	1810	James Bryden	33	27	3	1	Combined	Voluntary subscriptions.

Do.....Donaldson's Hospital	1850	Alfred Large	72	43	5	2	.....do	Endowment.
Exeter, Devonshire	1826	John Trelawney Hobbah	29	12	2	†		Subscriptions and pay pupils.
Edgbaston, near Birmingham, Warwickshire.	1812	Arthur Hopper, B. A	69	51	2	5	Combined	Voluntary contributions and pay pupils.
Glasgow, Scotland	1819	John Thomson	68	52	4	3	.....do	Pay pupils and subscriptions.
Hull, Dock street	1869	Edward Bill	8	12	1	†	Manual	Subscriptions.
Llandaff, South Wales	1862	Alexander Melville	11	10	1	1	.....do	Voluntary contributions and pay pupils.
Liverpool, Oxford street	1825	James Gibbs	50	43	3	3	Combined	Pay pupils and subscriptions.
London, Old Kent Road, S.E	1792	Richard Elliott, M. A	86	72	9	5	Oral	Voluntary contributions.
Do..11 Fitzroy Square, W	1872	Wm. Van Praagh	35	32	3	5	.....do	Pupils fees and voluntary contributions.
Do..Lower Clapton, E	1851	D. Murray, B. A	†	40	1	2		Voluntary subscriptions.
Do..Walmer R'd, Notting Hill, W	1866	S. Schontheil	14	11	2	1	Oral	Voluntary contributions.
Do..Wilmot st., Bethnal Green, E.	1874	Rev. William Stainer	36	29		3	Transition	School pence and rates.
Do..Winchest'r st., Pentonville, N	187-	.....do	16	25		2	.....do	Do. do.
Do..Bell st., Edgware Road, W	1876	.....do	12	9	1	1	.....do	Do. do.
Do. Victory Place, Walworth, S.E	1875	.....do	13	12		1	.....do	Do. do.
Do..Upper Grange Road, Bermondsey, S.E.	1879	Miss E. Denton	7	3	†	1	Oral	London School-Board.
Do..Castlebar Hill, Ealing, W.	1878	Arthur A. Kinsey	3	3	1	†	.....do	School and college fees and voluntary contributions.
Do..89 Holland Road, Kensington, W.	.....	Miss Susanna E. Hull	.....	.....	†	1	.....do	Private.
Manchester, Old Trafford	1823	Andrew Patterson	92	67	5	5	Combined	Subscriptions and pay pupils.
Margate, Kent	1862	Richard Elliott, M. A	83	59	6	4	.....do	Voluntary contributions.
Newcastle-on-Tyne, Mooredge	1838	William Neill	60	40	4	1	.....do	Pay pupils and subscriptions.
Swansea, South Wales	1847	B. H. Payne	21	13	2	1	.....do	Voluntary subscriptions and pay pupils.
Northampton	.....	Rev. Thos. Arnold	.....	.....	.....		Oral	Private.
Thirty-four Institutions in Great Britain and Ireland			1,331	1,090	86	66		

ITALY.—1880.

Genoa	1801	C. A. Boselli	46	40	10	Combined	State, province, city, and pay pupils.
Milan	1805	Sac. Cav. El. Ghislandi	32	20	15	Oral	State, voluntary contributions, and pay pupils.
Modena	1822	Sac. Lorenzo Giannasi	22	None.	3	.....do	Province, voluntary contributions, and pay pupils.
Siena	1828	Comm. T. Pendola	53	34	16	..... do	Province, city, voluntary contributions, and pay pupils.
Verona	1830	Giulio Mioritori	19	10	8	.....do	City, voluntary contributions, and pay pupils.

* For a fuller statement of the methods of the British Institutions, see the *Annals*, vol. xxvi, (July, 1881,) pp. 187-192. † None. ‡ Community.

Tabular Statement of the Institutions of the World—Continued.

ITALY—Continued.

Location.	Date of Establishment.	Principal.	No. of Pupils. Male.	No. of Pupils. Female.	No. of Teachers.	Method of Instruction.	How Supported.
Palermo	1834	Sac. Placido Conti	29	17	5	Oral	State and pay pupils.
Turin	1835	Sac. Lino Lazzeri	48	40	12	do	Province, city, and pay pupils.
Brescia	1836	Sac. Quinto Metelli	24	None.	4	do	
Crema	1840	Superiora Margherita Ferni	None.	21	4	do	Province and voluntary contributions.
Vicenza	1840	Ab. Antonio Demarchi	None.	6	2	do	Voluntary contributions.
Rome	1841	Sac. Luigi Bertaccini	45	36	9	do	State, province, and pay pupils.
Bergamo	1844	Sac. Giuseppe Ghislandi	43	11	10	do	Province, city, voluntary contributions, and pay pupils.
Modena	1846	Sac. Giuseppe Pollastri	None.	32	4	do	Province, voluntary contributions, and pay pupils.
Cremona	1847	Canon. Mons. And. Arisi	None.	29	4	do	Province and pay pupils
Venice	1849	...	None.	29	6	do	State, province, city, and pay pupils.
Bologna	1850	Sac. Cesare Gualandi, Sac. Giuseppe Gualandi	63	40	14	do	Province and charitable contributions.
Bologna	1850	Sig. Anna Monti	None.	26	4	do	Province, city, and pay pupils.
Como	1852	Sac. Serafino Balestra	None.	20	6	do	Province and pay pupils.
Oneglia	1852	Sac. Antonio Capetta	29	None.	3	do	State and provinces.
Milan	1853	Cav. Sac. Giulio Tarra	60	53	12	do	Voluntary contributions.
Mantua	1853	Suor Ancilla Teresa Rota	None.	10	8	do	Province and pay pupils.
Naples	1855	Sac. Lorenzo Apicella	40	43	8	do	
Pavia	1856	Sig. A. Beccalli	21	28	13	do	Province, city, voluntary contributions, and pay pupils.
Brescia	1856	Suora Giulia Fantasia	None.	11	3	do	Province and pay pupils.
Lodi	1856	Sac. Giovanni Savaré	55	19	9	do	State, provinces, and city.
Catanzaro	1859	A. L. Spadola	22	None.	4	do	Province, city, and pay pupils.
Casoria	1860	...	None.	30	5	do	Voluntary contributions and pay pupils.
Molfetta	1863	Sac. Luigi Ajello	29	None.	3	do	Voluntary contributions.
Molfetta	1865	do	None.	18	3	do	Do. do.
Genoa	1866	Suora di S. Vincenzo da Paola	None.	44	6	do	
Cagliari	1869	Antioco Vincenzo Cané	...	...	...	do	State, province, city, and voluntary contributions.

Venice	1870	Sig. Natale Crovato	30	None.	6	do	State and pay pupils.
Assisi	1872	Sig. Diego di S. Francesco	10	None.	2	do	Voluntary contributions.
Chiavari	1874	P. Luigi Revelli	11	None.	4	do	Province and pay pupils.
Naples	1877		84	7	12	do	State and pay pupils.
Thirty-five Institutions in Italy.			815	676	237		

JAPAN*.—1880.

Funa yamachi, Tokio Ku, Kiota	1878	Furukawa Tashiro	26	14	5	Manual	Donat'n taxes levied on citizens of Kiota.
Hoyensaka machi, Higashi Ku, Osaka.	1879	Hiyanigi Seisaka	11	14	2	do	Funds for almshouses of Osaka.
Two Institutions in Japan			37	28	7		

NETHERLANDS.—1880.

Groningen	1790	A. W. Alings, Ph. D.	115	86	19	Combined	State, province, voluntary contributions, and pay pupils.
St. Michielsgestel	1840	C. J. A. Terwindt	74	72	11	do	Do. do.
Rotterdam	1853	D. Hirsch	67	51	10	Oral	Do. do.
Three Institutions in the Netherlands.			256	209	40		

NORWAY.—1880.

Trondhjem	1824		29	30	11		State and pay pupils.
Christiania	1848	Fred. G. Balchen	50	44	11	Combined	Private, with State aid.
Christiansland	1850	Ernest H. Zeisler	44	26	6	Oral	Do. do.
Bergen	1850	Nils C. Waagle	32	28	6	Combined	Do. do.
Christiania	1881					Oral	
Five Institutions in Norway			155	128	34		

PORTUGAL.—1881.

Porto	1870	Elizeu de Aguillar	7	1	1		State and pay pupils.

* The two Institutions in Japan have blind pupils also, but only the statistics of the deaf-mute departments are here given.

Tabular Statement of the Institutions of the World—Continued.

RUSSIA.*

Location.	Date of Establishment.	Principal.	No. of Pupils. Male.	No. of Pupils. Female.	No. of Teachers.	Method of Instruction.	How Supported.
St. Petersburg	1806	C. Selesneff	.....	.....	.....	Combined	State.
Warsaw	1817	J. Paplonski	.....	.....	.....	.....	
Odessa	1849	.....	.....	.....	.....	.....	
Three Institutions in Russia	.....	.....					

SPAIN.†—1881.

Location.	Date of Establishment.	Principal.	No. of Pupils. Male.	No. of Pupils. Female.	No. of Teachers.	Method of Instruction.	How Supported.
Madrid	1805	M. F. Villabrille	30	46	3	Combined	State.
Barcelona	1816	F. Ronquillo	36	29	3	do	City.
Salamanca	1863	L. Rodriguez	9	2	2	do	Province.
Santiago	1864	M. L. Navalon	11	7	2	do	District.
Burgos	1868	A. Sedam	16	11	2	do	Province.
Saragossa	1871	A. Trellam	1	2	1	do	Province and city.
Seville	1873	A. Pichardo y Casado	22	None.	3	do	Province.
Seven Institutions in Spain	.....	.....	125	97	16		

SWEDEN.—1881.

Location.	Date of Establishment.	Principal.	No. of Pupils. Male.	No. of Pupils. Female.	No. of Teachers.	Method of Instruction.	How Supported.
Stockholm	1809	O. Kyhlberg, Ph. D.	83	50	12	Combined.	State, vol'y contrib's, and pay pupils.
Karlskrona	1858	Sofia Ulfsparre.	24	21	7	do	State, district, and pay pupils.
Gottenburg	1859	S. Sjögren	21	11	4	.....	Do. do.
Hjorted	1859	J. Ostberg	18	12	4	Combined	Do. do.
Stockholm	186[illegible]	Jeanette Berglind	7	13	4	.....	Do. do.
Gottenburg	1862	P. Brodahl	12	7	3	.....	State and pay puplils.
Rephutt	1862	L. B. Fæltenborg	20	9	3	.....	State, district, and pay pupils.
Hernösand	1867	S. Lagerström	19	13	3	.....	Do. do.

Lund	1871	A. G. Flodin	40	15	8	Combined	Do. do.
Falun	1873	A. A. Berg	12	8	3	Oral	Do. do.
Gumpeten	1874	T. Kaijser	17	14	3		Do. do.
Alborga	1874	O. Krutmejer	11	8	2		State and pay pupils.
Orebro	1875	J. P. Blomkvist	15	10	4	Oral	State, district, and pay pupils.
Wenersborg	1877	S. Kinman	8	15	3	do	Do. do
Wadstena	1878	E. A. Zotterman	35	20	4	Manual	State.
Skara	1879	F. Nordin	28	24	5	do	Do.
Bollnäs	1880	C. K. Ekbohrn, M. A	15	15	2	Combined	Do.
Seventeen Institutions in Sweden			385	265	74		

SWITZERLAND.—1878.

Zurich	1827		28	15	5	Oral	Canton, city, voluntary contributions, and pay pupils.
Frienisberg, Berne	1822		60	None.	5	do	Canton and pay pupils.
Wabern, Berne	1824		None.	33	3	do	Canton, voluntary contributions, and pay pupils.
Hohenrain, Luzerne	1832		None.	27	4	do	Canton and pay pupils.
Riehen, Basle	1838		23	23	5	do	Do. do.
St. Gallen	1859		26	22	6	do	Canton, voluntary contributions, and pay pupils.
Aarau	1835		17	12	2	do	Do. do.
Zofingen, Aargau	1837		19	18	3	do	Do. do.
Liebenfels, Aargau	1850		9	3	1	do	Do. do.
Moudon, Vaud	1869		None.	30	3	do	Canton and pay pupils.
Geneva			None.	15	2	do	Canton, voluntary contributions, and pay pupils.
Eleven Institutions in Switzerland			182	198	39		

* We have not been able to obtain recent information concerning the Russian Institutions

† All the Spanish schools have blind as well as deaf-mute pupils, but only the statistics of the deaf-mute departments are here given.

Tabular Statement of the Institutions of the World—Continued.

UNITED STATES.—1881.

	Name.	Location.	Date of Opening.	Chief Executive Officer.	No. of Pupils. During the year.	Male.	Female.	Semi-Mute.*	Present Dec. 1, 1881.	No. of Instructors.† Whole No.	Male.	Female.	Deaf-Mute ‡	Semi-Mute.*
1	American Asylum	Hartford, Conn	1817	Job Williams, M. A., Principal	218	132	86	23	180	16	7	9	1	2
2	New York Institution (*n*)	Washington Heights, New York, N.Y.	1818	Isaac Lewis Peet, LL.D., Principal; Wm. Porter, M.D., Supt. & Res't Physician.	553	345	208	58	481	19	11	8	4	6
3	Pennsylvania...do	Philadelphia, Pa	1820	Joshua Foster, Principal	402	227	175	49	319	19	12	7	3	1
4	Kentucky...do	Danville, Ky	1823	D. C. Dudley, M A., Principal	168	96	72	7	139	9	6	3	3	1
5	Ohio...do	Columbus, Ohio	1829	Chas. Strong Perry, M. A., Superintend't.	512	276	236	108	432	26	12	14	9	6
6	Virginia...do	Staunton, Va	1839	Thomas S. Doyle, Principal	101	59	42	9	85	9	8	1	2	1
7	Indiana...do	Indianapolis, Ind	1844	William Glenn, Superintendent	405	224	181	80	325	18	9	9	5	4
8	Tennessee School	Knoxville, Tenn	1845	Joseph H. Ijams, B. A., Principal	107	66	41	12	103	8	4	4	4	None.
9	North Carolina Inst'n	Raleigh, N. C	1845	Hezekiah A. Gudger, M A...do	109	58	51	.....	99	9	6	3	2	1
10	Illinois...do	Jacksonville, Ill	1846	Philip G. Gillett, LL. D., Sup't	592	372	220	120	508	28	8	20	6	1
11	Georgia...do	Cave Spring, Ga	1846	W. O. Connor, Principal	71	40	31	9	47	5	4	1	1	2
12	South Carolina..do	Cedar Spring, S. C	1849	Newton F. Walker, Superintendent	43	14	29	3	37	3	2	1	2	None.
13	Missouri...do	Fulton, Mo	1851	Wm. D. Kerr, M. A...do	244	148	96	23	190	11	5	6	2	1
14	Louisiana...do. (*n*)	Baton Rouge, La	1852	A. K. Martin...do	43	23	20	1	35	3	2	1	2	None.
15	Wisconsin...do	Delavan, Wis	1852	John W. Swiler, M. A...do	218	127	91	60	178	10	5	5	2	None.
16	Michigan...do	Flint, Mich	1854	Thomas MacIntire, Ph. D., Principal	294	159	135	.....	249	15	7	8	3	2
17	Iowa...do. (*n*)	Council Bluffs, Iowa	1855	Rev. A. Rogers, Superintendent	196	115	81	13	192	13	8	5	2	3
18	Mississippi...do	Jackson, Miss	18 6	J. R. Dobyns...do	78	41	37	20	67	4	3	1	2	1
19	Texas Asylum (*n*)	Austin, Texas	1857	John S. Ford...do	89	53	36	22	78	5	2	3	2	None.
20	Columbia Institution	Washington, D. C	1857	E. M. Gallaudet, Ph. D., LL. D., Pres't.	107	95	12	32	79	12	10	2	2	3
21	Alabama...do	Talladega, Ala	1860	Joseph H. Johnson, M. D., Principal	50	30	20	None.	44	5	3	2	3	None.
22	California...do	Berkeley, Cal	1860	Warring Wilkinson, M. A...do	118	72	46	12	108	8	5	3	3	None.
23	Kansas...do	Olathe, Kansas	1862	W. H. DeMotte, LL. D., Superintendent.	171	89	82	35	146	8	4	4	2	None.
24	Le Couteulx St. Mary's Inst	Buffalo, N. Y	1862	Sister Mary Anne Burke, Principal	134	75	59	20	128	11	None.	11	1	None.
25	Minnesota Institution	Faribault, Minn	1863	Jonathan L. Noyes, M. A , Superintend't.	135	79	56	28	112	8	4	4	1	3
26	Inst'n for Improved Instr'n	New York, (*a*) N.Y	1867	D. Greenberger, Principal	154	85	69	19	137	13	1	12	None.	None.
27	Clarke Institution	Northampton, Mass	1867	Miss Harriet B. Rogers, Principal	92	47	45	17	88	13	None	13	None.	1
28	Arkansas Institute	Little Rock, Ark	1868	H. C. Hammond, M. A., Principal	74	47	27	3	59	5	3	2	2	None.

29	Maryland School	Frederick City, Md.	1868	Chas. W. Ely, M. A., Principal	100	59	41	8	84	9	3	6	3	1
30	Nebraska Institute	Omaha, Neb.	1869	J. A. Gillespie, B. D., Principal	91	57	34	.....	85	7	3	4	1	None.
31	Horace Mann School	Boston, (*b*) Mass.	1869	Miss Sarah Fuller, Principal	88	40	48	18	79	9	None.	9	None.	None.
32	Whipple's Home School	Mystic River, Conn.	1869	J. and Z. C. Whipple, Principals	12	9	3	2	10	3	2	1	None.	None.
33	St. Joseph's Institute (*f*)	Fordham, N. Y.	1869	Mme. Victorine Boucher, President	251	99	152	17	250	21	1	20	1	2
34	West Virginia Institution	Romney, W. Va.	1870	J. C. Covell, M. A., Principal	78	46	32	12	78	6	5	1	1	2
35	Oregon School	Salem, Oregon	1870	Rev. P. S. Knight.....do.	39	19	20	7	26	3	2	1	1	None.
36	Institution for Colored	Baltimore, (*c*) Md.	1872	F. D. Morrison, M. A., Superintendent	20	11	9	None.	10	2	1	1	1	None.
37	Ev. Lutheran Institution	Norris, Mich.	1873	H. D. Uhlig, Principal	41	25	16	None.	44	3	3	None.	None.	None.
38	Colorado Institution	Colorado Sp's, Colo.	1874	R. P. McGregor, B. A., Principal	40	18	22	7	39	3	2	1	None	2
39	Erie Day-School	Erie, Pa.	1874	Miss Mary Welsh, Teacher	12	9	3	None.	11	1	None.	1	None.	None.
40	Chicago Day-Schools (*m*)	Chicago, Ill.	1875	P. A. Emery, M. A., Principal	65	34	31	4	50	6	3	3	1	3
41	Central N. Y. Institution	Rome, N. Y.	1875	Edward B. Nelson, B. A....do	168	100	68	.....	160	12	8	4	4	4
42	Cincinnati Day-School	Cincinnati, (*e*) O.	1875	A. F. Wood.....do.	23	15	8	4	23	2	1	1	2	None.
43	Western Penna. Inst'n	Turtle Creek, Pa.	1876	John A. McWhorter, M.A., do	119	73	46	16	104	7	3	4	None.	2
44	Western New York Inst'n	Rochester, N. Y.	1876	Z. F. Westervelt.....do	132	70	62	19	116	13	3	10	1	1
45	Portland Day-School	Portland, Me.	1876	Miss Ellen L. Barton.....do	25	14	11	6	25	4	None.	4	None.	None.
46	St. John's Cath. Institute	St. Francis, Wis.	1876	Rev. Chas. Fessler.....do.	43	27	16	8	37	4	2	2	None.	None.
47	Rhode Island School	Providence, R. I.	1877	Joseph W. Homer, Principal	29	16	13	8	21	4	1	3	None.	None
48	Mr. Knapp's School (*i*, *n*)	Baltimore, (*g*) Md.	1877	Frederick Knapp, Principal	30	17	13	.....	30	3	1	2	None.	None.
49	Phonological Institute	Milwaukie, (*k*) Wis.	1878	Adam Stettner, Principal	21	12	9	None.	19	2	1	1	None.	None.
50	St. Louis Day-School	St. Louis, (*l*) Mo.	1878	D. A. Simpson, B. A., Principal	44	24	20	2	42	2	1	1	None.	2
51	School of Articulation (*n*)	Marquette, Mich.	1879	Mrs. A. M. Kelsey, Principal	3	1	2	1	3	1	None.	1	None.	None.
52	N. E. Industrial School	Beverly, Mass.	1880	William B. Swett, Superintendent	15	9	6	1	15	2	1	1	1	None.
53	Scranton Day-School	Scranton, Pa.	1880	Jacob M. Koehler, Principal	13	8	5	None.	10	1	1	None.	None.	1
54	Dakota School	Sioux Falls, D. T.	1880	James Simpson, Superintendent	19	15	4	1	15	1	1	None.	None.	1
55	Oral Branch Pa. Inst'n	Philadelphia, (*o*) Pa.	1881	Miss Emma Garrett, Teacher	20	14	6	1	20	2	None.	2	None.	None.
55	Institutions in the U. S.				7019	4034	2985	‖925	6038	444	100	244	87	60
	National College¶	Washington, D. C.	1864	E. M. Gallaudet, Ph. D., LL. D., Pres't.	62	62	None.	29	38	7	7	None.	None.	2

* Under this head are included the semi-deaf and all the deaf who have acquired some knowledge of language through the ear.
† Including the principal. ‡ Not including the semi-mute teachers. ‖ Number in 50 institutions, containing 6347 pupils.
¶ The National Deaf-Mute College is a distinct organization within the Columbia Institution. Its officers and students are included in the statement of the Columbia Institution given above. (*a*) Lexington Ave., bet. 67th and 68th sts. (*b*) No. 63 Warrenton street. (*c*) No. 258 Saratoga street (*e*) Franklin street, near Main. (*f*) This Institution has three branches; one situated at Fordham, another at Brooklyn, (510 Henry street,) and another at Throgg's Neck, Westchester county, N. Y. (*g*) Nos. 29, 31, and 33 Holliday street. (*i*) School for hearing youth, but having classes of deaf-mutes. (*k*) 594 National avenue. (*l*) Cor. 9th and Wash streets. (*m*) There are five schools in different parts of the city. Mr. Emery's address is 55 S. Halsted street. (*n*) For the year 1880. (*o*) S. E. Corner 17th and Chestnut streets.

Tabular Statement of the Institutions of the World—Continued.

UNITED STATES—Continued.

	Name.	Method of Instruction.	School-hours.	Trades.§	How Supported.	Value of buildings and grounds.	Expend're last fiscal year. For support.	Expend're last fiscal year. For build'gs and gro'ds.	No. vols. in library.	Tot. No. pupils have received instruct'n.
1	American Asylum	Combined	9 to 12 and 2 to 4	Cab., Sh., Ta.	Endowment and N. E. States	$250,000	$48,890	$2,435	2000	2279
2	New York Institution	do	8 to 12 and 1 to 5 †.	Car., Cab., Bak., Dr. Ga., Pa., Pr., Sh., Ta	State, counties, and pay pupils	524,000			3900	2894
3	Pennsylvania do	do	8½ to 11½ and 1½ to 3½	Dr., Li., Sh., Ta.	State and pay pupils	500,000	71,302	3,572	5000	1973
4	Kentucky do	do	8 to 1 [to 5‡	Bo., Br., Ca., Pr.	State	130,000	26,705	20,000	50	788
5	Ohio do	do	7½ to 9½, 10½ to 12½, 2	Bo., Car., Pr., Sh.	do	500,000	82,511	3,000	1800	1804
6	Virginia* do	do	8½ to 1½	Bo., Car., Pa., Pr., Sh., Ta.	do	175,000	20,000		500	530
7	Indiana do	do	7¾ to 1	Cab., Ch., Sh.	do	457,510	54,831		3003	1394
8	Tennessee School	do	9 to 12 and 1½ to 3½	Pr., Sh.	do	140,000	24,369		200	
9	North Carolina Institution*.	Transition	8 to 2	Cooking, Sh.	do	75,000	34,000		600	349
10	Illinois do	Combined	8 to 11 and 12, 1 to 3 and 4½	Bak., Cab, Ga., Pr., Sh., Wt.	do	328,000	85,000	14,000	4770	1544
11	Georgia do	Manual	8 to 1	Sh.	do	30,000	14,241		10,000	300
12	South Carolina* do	Combined	8 to 1	Pr., Sh., Se.	do	35,000	8,092	2,044		170
13	Missouri do	do	8 to 11 and 1 to 3	Cab., Pr., Sh.	do	132,000			1008	757
14	Louisiana do	do	8 to 1	Pr. [Se.	do	50,000			350	175
15	Wisconsin do	do	7¾ to 12½	Ba., Cab., Pr., Sh.,	do	100,000	40,888	23,286	694	586
16	Michigan do	do	8½ to 11½ and 1 to 4	Cab., Pr. Sh.	do	377,525	46,916	2,312	2130	717
17	Iowa do	do	8 to 12 and 1¼ to 2¼	Car., Pr., Sh.	do	125,000			500	546
18	Mississippi do	Manual	8 to 1½	None	do	45,000	10,000		300	200
19	Texas Asylum	Combined	8½ to 1½	Ma., Pr., Sh.	do	90,000			108	202
20	Columbia Institution	do	8¼ to 12¼ and 2 to 3	Cab.	United States and pay pupils	650,000	58,108	7,318	2850	431
21	Alabama* do	do	8 to 1	Ch., Pr., Sh.	State	60,000	12,500	4,000	500	171
22	California* do	do	8 to 1	None	do	320,000	38,000	45,000		232
23	Kansas do	do	8¾ to 12 and 1¼ to 3	Cab, Pr., Se., Sh.	do	54,000	19,500		300	276
24	Le Couteulx St. Mary's Inst.	do	8 to 12 and 1½ to 4†	Dr., Pr., Ta.	State, counties, and pay pupils	54,000	19,000	14,000	450	306
25	Minnesota Institution	do	8 to 12½	Co., Dr., Pr., Sh., Ta	State	175,000	24,425	100	900	281

26	N.Y. Inst. for Improv'd Ins'n	Oral	9 to 12 and 1¼ to 3¼	None	State, counties, and pay pupils	260,000	35,454	139,665	512	252
27	Clarke Institution	do.	9 to 12 and 2 to 4	Cab., Se.	Endowment, State, and pay pupils	90,000	25,814	1,139	850	201
28	Arkansas Institute	Combined	8 to 12½ [to 4¼‡	Pr., Dr., Ga., Sh.	State	35,500	13,600	1,200	75	150
29	Maryland School	do.	7½ to 9¼, 9¼ to 12½, 2	Cab., Pr., Sh.	do.	250,000	23,186	970	2100	234
30	Nebraska Institute	do.	8½ to 12 and 1½ to 3	Car., Pr., Se.	State	61,000		23,000	550	144
31	Horace Mann School	Oral	9 to 2	Se.	State and city					191
32	Whipple's Home School	do.	9 to 12 and 1 to 4	None	Private	7,000				51
33	St. Joseph's Institute	Combined	9 to 12 and 1½ to 3½	Dr., Se., Ga., Ba.	State, counties, and pay pupils	146,914	19,219	33,265	400	319
34	West Virginia Institution*	do.	8½ to 1½	Car., Pr., Sh., Ta.	State	75,000	21,634	2,756	591	183
35	Oregon School	Manual	9 to 12 and 1 to 3	None	do.	1,200	4,000	1,190		61
36	Md. Inst'n for Colored*	do.	8 to 1	Br., Ta.	do.	25,000				31
37	Ev. Lutheran Institution	Oral	6 hours	None	Ev. Luth. Conference of N. America	20,000				79
38	Colorado Institution*	Manual	7½ to 12½	Pr.	State	50,000	8,000	20,000	40	50
39	Erie Public Day-School	Oral	9 to 12 and 1½ to 3½	None	City					20
40	Chicago Day-Schools	Manual	9 to 12 and 1 to 2½	None	State					98
41	Central N. Y. Institution	Combined	9 to 12 and 1½ to 3½	Car., Dr., Gl., Sh.	State and counties	90,000	34,287	9,576	100	214
42	Cincinnati Day-School	Manual	9 to 12 and 1½ to 4	None	do.					68
43	Western Pa. Institution	Combined	8½ to 11½ and 1 to 3	None	do.	20,000	19,011		100	150
44	Western N. Y. Institution	do.	7½ to 10, 10¼ to 12¾, 2 to 4½‡	Car., Dr., Ga. Pr.	State and counties	96,000	27,901		650	174
45	Portland Day School	Oral	9 to 12 and 2 to 4	None	City and pay pupils					29
46	St. John's Catholic Inst.	Combined	6½ hours	Sh.	Private	14,000				104
47	Rhode Island School	Oral	9 to 1	None	State				250	28
48	Mr. Knapp's School	do.	9 to 2	None	Private	60,000				
49	Phonological Institute	do.	9 to 12 and 1 to 4	None	Vol. contributions and pay pupils	10,000				30
50	St. Louis Day-School	Manual	8¾ to 12 and 1¼ to 3¾	None	City					64
51	Marquette School	Oral	9 to 12 and 1½ to 3	None	Private					
52	N. E. Industrial School	Combined	9 to 12 and 2 to 4	Farming	Voluntary contributions	7,500	1,400	168	200	20
53	Scranton Day-School	Manual	9 to 11¾ and 1 to 3	None	City					15
54	Dakota School	do.	9 to 12 and 2 to 4	None	Territory	5,000		5,000		15
55	Oral Branch Pa. Inst'n	Oral	9½ to 1½	None	Pennsylvania Institution					20
55	Institutions in the U. S.									21886
	National College	Manual	8 to 12¼ and 1½ to 3½	None	Columbia Institution				2350	234

* Contains a department for the blind also, the expenses of which are necessarily included in the statement of expenditure.
† One session for school and one for shops, by a system of rotation. ‡ Two sessions for school and one for shops, by a system of rotation.
§ Bak.=Baking. Bas.=Basket-making. Bo.=Book-binding. Br.=Broom-making. Cab.=Cabinet-making. Car.=Carpentry. Ch.=Chair-caning. Co.=Coopery. Dr.=Dress-making. Ga.=Gardening. Gl.=Glazing. Li.=Lithography. Ma.=Mattrass-making. Pa.=Painting. Pr.=Printing. Se.=Sewing. Sh.=Shoemaking. Ta.=Tailoring. Wc.=Wood-carving. Wt.=Wood-turning.

Tabular Statement of the Institutions of the World—Continued.

CANADA.—1881.

	Name.	Location.	Date of Opening.	Chief Executive Officer.	No. of Pupils. During the year.	Male.	Female.	Semi-Mute.*	Present Dec. 1, 1881.	No. of Instructors.† Whole No.	Male.	Female.	Deaf-Mute.‡	Semi-Mute.*
1	Catholic Inst'n (Male)	Montreal, Can.	1848	Rev. Alf. Belanger, Principal	171	171	None.	3	126	22	22	None	3	None.
2	Catholic Inst'n (Female)	Montreal, Can.	1851	Sister Philippe, Superior	215	None.	215	25	215	32	None.	32	4	None.
3	Halifax Institution	Halifax, N. S.	1857	Albert F. Woodbridge, Principal	76	45	31	5	64	3	2	1	1	None.
4	Ontario.....do.....	Belleville, Ontario	1870	R. Mathison, Superintendent	296	164	132	14	255	15	8	7	3	1
5	Mackay Institution	Montreal, Can.	1870	Thos. Widd, Principal	34	22	12	4	36	2	1	1	1	None.
6	New Brunswick Inst'n	Portland, N. B.	1873	A. H. Abell, Principal	18	10	8	2	16	1	1	None.	1	None.
6	Institutions in Canada				810	412	398	53	712	75	34	41	13	1

	Name.	Method of Instruction.	School-hours.	Trades.§	How Supported.	Value of build'g's and grounds.	Expend're last fiscal year. For support.	For build'gs and gro'ds.	No. volumes in library.	Total No. pupils have rec'd instr'n.
1	Montreal Cath. Inst. (Male)	Oral	8 to 11 and 1½ to 4	Bo., Cab., Pr., Sh., Ta., Wt.	Province, labor, and vol. contrib'ns	$50,000	$21,915	$3,000	1867	426
2	Montreal Cath. Inst. (Fem.)	Combined	8½ to 12 and 1 to 3½	Dr., Se.		175,000			2000	500
3	Halifax Institution	do	9 to 12½ and 2 to 4	Car., Pr., Sh., [Ta.	Maritime provinces and vol. contrib'ns.	20,000	5,798	90	400	253
4	Ontario.....do	do	9 to 12 and 1½ to 3	Cab., Car., Dr. Sh.	Province	148,991	36,597	5,600	1400	552
5	Mackay.....do	do	9 to 12 and 1½ to 4	Ga., Pr., Sh.	Province, pay pupils, and vol. contrib's.	40,000	7,020	3,000	100	8
6	New Brunswick Institution.	Manual	9 to 12 and 2 to 4	Car., Ga., Se., Sh., Pa.	.....Do.....do	8,000	1,500	900	750	75
6	Institutions in Canada									1886

* Under this head are included the semi-deaf and all the deaf who have acquired some knowledge of language through the ear.
† Including the principal. ‡ Not including the semi-mute teachers.
§ Bo =Book-binding. Cab.=Cabinet-making. Car =Carpentry. Dr=Dressmaking. Ga.=Gardening. Pa =Painting. Pr.=Printing. Se.—Sewing. Sh.=Shoemaking. Ta.=Tailoring. Wt.=Wood-turning.

SUMMARY.

Country.	No. of Institutions.	No. of Pupils.			No. of Teachers.	Methods of Instruction.									
						Manual.		Oral.		Combined.		Transition.		Not report'd.	
		Male.	Female.	Total.		No. of Institutions.	No. of Pupils.	No. of Institutions.	No. of Pupils.	No. of Institutions.	No. of Pupils.	No. of Institutions.	No. of Pupils.	No. of Institutions	No. of Pupils.
Australia	3	74	59	133	9	.....	.....	.....	.....	.....	.....	.....	.....	3	133
Austria-Hungary	17	645	416	1,128	60	.....	.....	17	1,128	.....	.....	.....	.....	.....	.....
Belgium	10	482	382	864	.....	.....	.....	4	285	5	525	1	54	.....	.....
Brazil	1	32	.....	32	3	.....	.....	.....	.....	.....	.....	.....	.....	1	32
Canada	6	412	398	810	75	1	18	1	171	4	621	.....	.....	.....	.....
Denmark	4	150	176	326	41	1	142	2	150	.....	.....	.....	.....	1	34
France	60	1,656	1,301	2,957	240	5	248	7	330	7	412	9	864	32	1,103
Germany	90	1,042*	908*	5,608	580	.....	.....	90	5,608	.....	.....	.....	.....	.....	.....
Great Britain and Ireland	34	1,331	1,090	2,421	152	7	582	7	266	13	1,256	4	152	3	165
Italy	35	815	676	1,491	237	.....	.....	34	1,405	1	86	.....	.....	.....	.....
Japan	2	37	28	65	7	2	65	.....	.....	.....	.....	.....	.....	.....	.....
Netherlands	3	256	209	465	40	.....	.....	1	118	2	347	.....	.....	.....	.....
Norway	5	155	128	283	34	.....	.....	2	70	2	154	.....	.....	1	59
Portugal	1	7	1	8	1	.....	.....	.....	.....	.....	.....	.....	.....	1	8
Russia	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	3	.....
Spain	7	125	97	222	16	.....	.....	.....	.....	7	222	.....	.....	7	.....
Sweden	17	385	265	650	74	2	107	3	68	5	293	.....	.....	.....	182
Switzerland	11	182	198	380	39	.....	.....	11	380	.....	.....	.....	.....	.....	.....
United States	55	4,034	2,985	7,019	444	10	412	12	527	32	5,971	1	109	.....	.....
Total	364	11,820*	9,347*	24,862	2,052	28	1,574	191	10,506	78	9,887	15	1,179	52	1,716

* The reports from the Prussian Institutions do not indicate the sex of the pupils.

EFFICIENCY AND INTELLIGENCE IN TEACHING.

BY DAVID S. ROGERS, B. A., CEDAR SPRING, S. C.

THE great end of a school establishment is the education of the pupils, as Mr. Carroll forcibly said in the last October number of the *Annals*, and everything else should be made subordinate to this end. Now, as the work of education must be chiefly done by the teachers, two essential points in regard to them should be observed—efficiency and intelligence.

Efficiency in teaching means ability and skill to make the pupil understand what it is needful for him to know. A teacher who has only a few ideas, but is able to impart them to the pupil, is more valuable than one with a multitude of ideas, but who lacks the ability to communicate them. Hence, the value of a teacher's services is proportional to the degree of his ability to make the pupil comprehend what he is taught.

Teaching is sometimes unsuccessful owing to lack of intelligence on the part of the teacher. A teacher who allows his class to go through a lesson without having understood it thoroughly does an unintelligent thing. His labors and the time of the pupils are wasted. It is the ambition of some teachers of deaf-mutes to push their classes through books rapidly, without taking care to see that they understand thoroughly what they study. This course causes a good deal of mischief, and, instead of promoting, retards the accomplishment of the great end. The proverb that "haste makes waste" should be as carefully considered in the school-room as elsewhere.

Knowledge is acquired by understanding the language in which the literature, sciences, and philosophies of the nation are written. As the deaf-mute, when he first comes to school, is unacquainted with spoken and written language, and, consequently, cut off from knowledge, common sense dictates that the teacher's best efforts and attention should first be directed to giving him an understanding of the national language.

From personal experience, as well as observation, I can say that for the deaf-mute to learn the English language is his hardest task, and when he has learned it his education is more than half accomplished. Therefore a large part of his school time cannot be so profitably employed in any other way as in teaching him English. Thus, and thus only, can the foundation of his education be laid, and the great end practically achieved.

THE NEXT CONVENTION.

National Deaf-Mute College,
Washington, *Dec.* 12*th*, 1881.

The undersigned, on behalf of the Standing Executive Committee of the Convention of American Instructors of the Deaf and Dumb, begs leave to call attention, through the pages of the *Annals*, to the fact that the time for the next meeting of the Convention is drawing near. Unless circumstances now unforeseen should hinder, it will be held during the summer of 1882.

Principals of Institutions who may be able and disposed to entertain the Convention are requested to communicate with the undersigned at as early a day as practicable.

A meeting of the Committee will be called within a few weeks, at which all suggestions as to the Convention will be considered.

E. M. Gallaudet,
Chairman, etc., etc.

NOTICES OF PUBLICATIONS.

BY THE EDITOR.

ALARD, J. Controverse entre l'Abbé de l'Epée et Samuel Heinicke au sujet de la véritable manière d'instruire les sourds-muets, traduite du latin; et état actuel de la question. Paris: G. Pelluard. 1881. 8vo, pp. 71.

Mr. Alard gives us the first French translation, so far as we are aware, of the celebrated discussion on deaf-mute instruction carried on in Latin by the Abbé de l'Epée and Samuel Heinicke, which constitutes the third part of De l'Epée's *Véritable manière d'instruire les sourds et muets*, 1784. An English translation, published in 1801, was reprinted, with some corrections, in the *Annals*, vol. xii, pp. 87–128. At the present day it has, as Mr. Alard truly remarks, only an historical interest; but that interest is certainly sufficient to justify its presentation in the modern languages. The translator's work in this instance is faithfully and successfully performed. We only regret that in transcribing from De l'Epée the extract from the *Deutsches Museum* he has not only left uncorrected several of the typographical errors of the edition of 1784, but has admitted blunders even worse than those, and at this day less excusable, as

vorneheaste for *vornehmste*, *legden* for *beiden*, *abschnu* for *absehen*, *ernevaatung* for *erwartung*, etc., etc.

Mr. Alard adds a chapter of his own on "the present state of the question." He regards the oral method of instruction as the best where it is practicable, and believes that it is practicable with the majority of deaf-mutes: but he declares that there are now, as there always have been and always will be, a comparatively small number who cannot derive the least benefit from that method. In this he says he does not disagree with the Italian teachers, for "they send to the *hospice* the children who, without being idiots, do not show sufficient aptness to be retained in the schools where the pure oral method is rigorously practised. These children receive from a special teacher, by the aid of signs, an instruction adapted to their degree of intelligence." This statement, however, is contrary to that of Padre Marchiò, who asserted, in his reply to Dr. Gallaudet, that "in the Italian schools there is no selection, but all are received whom Providence sends."

Mr. Alard does not think that, even where the "pure oral" method is practised, the sign-language can or ought to be entirely suppressed during the first two years of the pupil's residence in the institution; and in the course of instruction he would make use, in addition to the processes recommended by the Milan Convention, of drawing and of dactylology.

ARNOLD, THOMAS. A Method of Teaching the Deaf and Dumb Speech, Lip-Reading, and Language. London: Smith, Elder & Co. 1881. 4to, pp. 156.

We mentioned the publication of this important work in the last number of the *Annals*, though we had not at that time seen the work. Since then the copy sent us by Mr. Farrar has come to hand, and we have referred it to a competent instructor by the oral method, who promises a review of it for the next number.

CLAVEAU, O. De la parole comme objet et comme moyen d'enseignement dans les institutions de sourds-muets. Rapport a M. le ministre de l'Intérieur. Paris: 1881. 8vo.

In 1880, Mr. Claveau, Inspector-General of the Benevolent Institutions of France, was directed by his Government to visit foreign schools for the deaf and dumb, and report on their methods, especially with respect to articulation teaching. He

accordingly visited institutions in Germany, Belgium, Holland, Switzerland, and Italy, and reported, as the result of his observations, that the instruction given to deaf-mutes by the simultaneous use of written and spoken language might lead in many cases to valuable results, on condition that teachers forced themselves constantly to practise oral communication with their pupils, and that the number of children under the charge of a single instructor should not exceed twelve or fifteen. He advised that the oral method be faithfully tried with the younger pupils of the National Institutions of France, with the view of determining definitely what proportion of deaf-mutes were capable of profiting by that method, and that in case of entire success it should be gradually adopted for all the pupils. It is in accordance with this recommendation, which was seconded by the Milan Convention, that the National Institutions of Paris and Bordeaux have adopted the oral method for their new pupils, while still instructing the older pupils by the manual and combined methods. We learn from the addresses at the annual distribution of prizes in those Institutions, which took place in August last, that the results of oral instruction thus far seem very satisfactory.

GALLAUDET, EDWARD M., Ph. D., LL. D. How shall the Deaf be Educated? (Article in the International Review for December, 1881. New York: A. S. Barnes & Co.)

In this paper Dr. Gallaudet makes a more careful and thorough classification of the deaf than we have seen elsewhere. "The *class* should always be spoken of as *the deaf*. The term *deaf-mute* should only be applied to such as are totally deaf and completely dumb. Besides this sub-class we should then have the *speaking-deaf*, the *semi-speaking deaf*, the *speaking-semi-deaf*, the *mute-semi-deaf*, the *hearing-mute*, the *hearing-semi-mute*; these last two classes being usually persons of feeble mental power." Dr. Gallaudet does not propose to arrange a special and distinct method of instruction for each of these sub-classes; but he maintains that with a class presenting such essential differences no single method can be expected to be successful.

For the instruction of the *speaking-deaf*, the *semi-speaking-deaf*, the *speaking-semi-deaf*, and a portion of the other sub-classes, Dr. Gallaudet advocates the use of speech and lip-reading to the greatest possible extent. But there are many *deaf-*

mutes with whom *success* in articulation is impossible: for them it is the wise course to forego all effort to impart speech, and to give them education through the use of signs, the manual alphabet, and writing. Deaf-mutes thus educated, Dr. Gallaudet earnestly protests, are not to be regarded as inferior, nor more to be pitied than those who learn to speak. Experience has abundantly shown that they may lead useful and happy lives, and mingle readily and freely in the society of hearing people. They even have some advantages over those who have been taught to speak: for their manual alphabet is a more certain, comprehensive, and satisfactory means of communication than the deaf person's imperfect articulation and lip-reading: their lack of speech gives them an additional hold on the sympathies of others: their graceful movements are attractive and interesting, while the speech of the deaf is often repellent and sometimes distressing: and their sign-language, highly developed and freely used, is a valuable aid in mental development and a source of great enjoyment.

Dr. Gallaudet's answer to the question chosen as the title of his paper may be summed up as follows: In all cases where success seems probable attempts should be made to teach the deaf to speak; where it is practicable, special schools for oral teaching should be maintained; in all institutions for the education of the deaf articulation should receive attention; the manual alphabet should be used in all schools for the deaf; signs should be made use of even in oral schools, especially with advanced pupils, as a means of conveying instruction in the form of lectures; and only well trained teachers, who possess a natural fitness for the work, should be employed in any school.

The paper is thoughtful and timely, and while some readers may dissent from certain of its conclusions,—as we do, for instance, with respect to the desirableness of introducing the manual alphabet and the sign-language into oral schools, believing that oral teaching cannot reach its highest success where means of communication so much more facile are placed in the pupil's hands,—yet those who differ with it most widely must admit the force and cogency of its arguments as well as the candor and courtesy with which they are presented. They must admit, too, that the many intelligent teachers who, like Dr. Gallaudet, refuse to accept the oral method as the best and only means of instruction for all the deaf, have some reasons for their refusal other than ignorance, prejudice, and bigotry.

LOGAN, JAMES H. The Raindrop. A Monthly Miscellany of Entertaining Reading for Young People. Turtle Creek, Pa. 1880. Square 8vo, pp. 384.

Mr. Logan, who published this admirable magazine for a year at considerable pecuniary loss, now offers for sale the complete volume, bound in handsome style. We expressed our opinion of the high value of the magazine while it was in course of publication, and we can now commend the bound volume as the best reading book for deaf-mute youth with which we are acquainted. We have also found hearing children greatly interested in it, and—owing probably to its large type and simple style, as well as the intrinsic value of the world's great stories of which it is chiefly composed—more fond of reading it for themselves than any other book. Mr. Logan, whose address is 142 Penn avenue, Pittsburgh, Pa., offers to send the bound volume by mail to any address, post free, for $1.65.

MALLERY, COL. GARRICK. The Gesture Speech of Man. Salem. 1881. 8vo, pp. 33

This valuable contribution to the study of the sign-language is an address read by Col. Mallery, U. S. A., (Chairman of the Sub-Section of Anthropology,) before the American Association for the Advancement of Science, at Cincinnati, in August last. As it contains much interesting information concerning the development of the sign-language which has not appeared in the *Annals*, we have sought and obtained the author's permission to reprint it entire in the next number.

REPORT of the Conference of the Governing Bodies of Institutions for the Education of the Deaf, held March 17 and 18, 1881; with an Appendix containing the Memorial to Her Majesty's Government and Report of the Interview with the Vice-President of H. M.'s Privy Council, Right Hon. A. J. Mundella, M. P. London: W. H. Allen & Co. 1881. 8vo, pp. 87.

We mentioned this Conference in the last number of the *Annals*, basing our notice of it, as the report was not at that time published, upon information furnished by one of the secretaries. Mr. James Howard, Head-master of the Yorkshire Institution, in a letter to the editor of the *Annals*, writes as follows of the character and proceedings of the Conference:

"In the number of the *Annals* for October you mention the 'Conference of Govering Bodies,' held in London in April last. With your permission I desire to give one or two facts, which, in my opinion, go to show that there was a striking similarity between that Conference and the 'International Congress' held

at Milan, as described by Dr. Gallaudet in a former number of the *Annals.*

"Head-masters (the practical advisers of committees) were rigidly excluded, as will be seen by the following extract of the second circular issued by the Ealing 'Society for Training Teachers of the Deaf and Diffusion of the "German System" in the United Kingdom,' which invited the Conference to meet: 'Only members of Governing Bodies of Institutions can be present at the Conference on the 17th instant. Head-masters or teachers can only be present if, as certainly happens in one case,* they are members of the Governing Body of any other Institution than their own.' As the Committee of this Institution were quite unbiased in favor of any particular system, and anxious to adopt any practical scheme for the benefit of the deaf, the Secretary telegraphed to the Secretary of the Ealing Society, the day before the opening of the Conference, thus: 'Committee beg to ask if head-master accompanying deputation may attend the Conference as spectator or otherwise. Reply paid for;' to which he received answer: 'Conference for members of committees only. Head-masters and teachers inadmissible. Our own head-master cannot be present.' In the face of this, to the great surprise of those members of the Conference who were not in the secret, the proceedings opened with a paper by Mr. Kinsey, Head-master of the Ealing Training College—the able and well known advocate of oral teaching—while no other paper on any other method was either solicited or permitted.

"There can be no doubt whatever that, but for the restriction imposed upon the practical teachers of the country, British Institutions would have been much more fully represented.

"Of the 32 members of the Conference present, only 11 were from the provincial institutions, and only 6 of these sent representatives. The remaining 21 members were ladies and gentlemen pledged to the 'pure oral' method, no less than 13 of these being on the directorate of the Ealing Training College, so that there was little chance of any opinion, save that of Ealing, receiving a favorable vote.

"More than one gentleman returned from the Conference con-

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*I presume this to be Miss Hull, who is a member of the Ealing Committee.

vinced that it had been convened, not so much to *confer* as simply to ratify, *nolens volens*, the Milan resolutions.

"I may add further that the speeches of the dissentient minority were most unsatisfactorily reported.

"Whilst I am myself a strong advocate of oral instruction for the deaf, I consider it the first duty of all conferences, whose aim is to benefit these afflicted ones, to endeavor to arrive at practical suggestions which shall be thoroughly applicable to the mass of children who are sent to our schools. This can only be accomplished by free and open discussion."

REPORTS OF INSTITUTIONS (published in 1880.) Cambrian, Oregon, Western New York.

——— (published in 1881.) Clarke, Groningen, Llandaff, New York Improved Instruction.

(For the following notice we are indebted to Mr. J. HUGENTOBLER, of Lyons, France:)

GUDE, DR. W. Die Gesetze der Physiologie und Psychologie ueber Entstehung der Bewegungen und der Artikulations-Unterricht der Taubstummen. [The Physiological and Psychological Laws of the Origin of Movements and of the Instruction of Deaf-Mutes in Articulation.] Leipzig: W. Englemann. 1880. pp. 80.

We have just finished the attentive reading of this little volume, which well deserves to be known by the physiologist as well as by the instructor of deaf-mutes. It is the thorough and profound work of a learned man, based upon long experience in instruction. To analyze it is not an easy task. To be well understood it must be read through again and again. It is rigidly logical, the result of long years of patient observations made at the dissecting-table, scalpel in hand, as well as in the school-room in the presence of deaf-mute children.

This work, which we warmly recommend to all our colleagues who desire thoroughly to understand the physiological and psychological laws governing the action of speech, and to base the teaching of articulation upon exact scientific principles, is divided into three parts, viz., (1) The laws of nervous activity and of movement in general; (2) Proof that in the education of deaf-mutes these laws have hitherto found an unscientific application, which if made scientific will lead us to more satisfactory results; (3) Further evidence that a knowledge of the laws of nervous activity is profitable to the instruction of deaf-mutes.

INSTITUTION ITEMS.

BY THE EDITOR.

Pennsylvania Institution.—Mr. J. M. Pratt has resigned the position of teacher to take charge of a farm inherited from his father.

Only one additional school has yet been established by the Board of Directors. It is under the charge of Miss Emma Garrett, and is on the southeast corner of 17th and Chestnut streets. The oral method is employed.

Ohio Institution.—Miss M. A. Byers and Mrs. Ida W. Kessler having been forced to resign the position of teacher, temporarily at least, on account of ill health, the vacancies have been filled by the appointment of Mr. A. H. Schory, a graduate of the Institution and of the National College, and Miss H. Coggeshall, a hearing and speaking lady.

Wisconsin Institution.—Mr. Swiler writes: "The corps of teachers, though smaller than last year, is not discouraged, but goes to work with great enthusiasm and entire fidelity. Owing to circumstances the manner of teaching articulation has been somewhat modified. The same time is spent upon articulation as last year, but the number to whom oral instruction is given has been reduced, and the audiphone laid on the shelf.

"Miss R. C. Ritsher, whose resignation was reported in the summer, has yielded to the solicitation of friends and pupils and is in the Institution again in charge of a speaking class."

Iowa Institution.—Mr. James Simpson has resigned the position of teacher and gone to Dacota to take charge of the educational department of the Institution recently established at Sioux Falls. Miss Virginia Cowden, a graduate of the Illinois Institution, has been added to the corps of instruction.

One feature of the *Deaf-Mute Hawk-Eye* which gives us much pleasure is its excellent quarterly summary of the articles published in the *Annals*. Of course we should be gratified if we were able to reach directly all the parents and friends of our institution pupils who are interested in the methods of their education; but as that cannot be, we are very glad to have the

substance of our papers communicated to some of them in so satisfactory a manner.

Texas Asylum.—Mr. R. H. Kinney, who is at the head of the educational department of this Institution, writes as follows in the Ohio *Vis-a-Vis* of its grounds and buildings:

"The State owns fifty-seven acres of land, beautifully situated, and covered with a great variety of forest trees, on which the Institution is located. The spot is a healthy one, being six hundred feet above the level of the sea, above malaria, and out of the way of yellow fever. It is a mile from Austin, upon the opposite side of the Colorado river. The river is spanned by a good bridge, but, to avoid paying toll when the water is low, teams generally cross by a ford.

"The main building of the Institution was finished last vacation, at an expense of $4,500, plastered, wainscoted, and painted, with three large galleries, and two flights of stairs in the rear; the same number of galleries in front, and two fine towers, one on each end of the building. There are twelve large rooms, of about equal size, and a wide hall. Two of these, on the lower floor, are used as parlor and office; and the other two are private rooms for the superintendent and his family. The four rooms on the next floor are school-rooms, and for size, beauty of finish, and excellent arrangement, are equal to those of the the best institutions in the country. The rooms on the third floor are used as dormitories by the boys and two of the mute teachers. On one side, in the rear, is a frame building, used as chapel, two school-rooms, and sleeping room above. On the other side is the dining-room, girls' dormitory, and kitchen. The laundry is a separate building, and as wood is used altogether for fuel, there is also a small house for an engine and circular-saw."

California Institution.—A class in articulation has been established. It is taught by Miss Handy, formerly a teacher in the New York Institution.

New York Institution for Improved Instruction.—The new building, of which Mr. Greenberger promises us a description for a future number of the *Annals*, was formally dedicated on the 29th of November last. Addresses were made by Mr. O. S. Straus and Judge Shea, of the Board of Trustees; Mr. Neil Gilmour, State Superintendent of Public Instruction; Mr. Alexander Lawrence, the Rev. Dr. Thos. Gallaudet, and Mr. Isaac Rosenfeld, President of the Board. Mr. Greenberger gave an illustration of the method of teaching with pupils of the highest and lowest classes.

Arkansas Institute.—The trade of printing has been introduced, and the publication of a neatly-printed and well-edited little paper has been begun. The paper is called the *Deaf-Mute Optic*, and appears weekly.

Nebraska Institute.—Miss Eddy resigned her position as teacher at the close of the last term. Miss Fannie Henderson and Miss Effie Johnston, of Jacksonville, Ill., have been engaged as teachers. Both are experienced teachers, but new to the work of deaf-mute instruction.

Miss M. J. Farrant, of Salem, Mass., a graduate of the Boston School of Vocal Physiology, has been appointed articulation teacher.

An eight-horse power engine and five machines have been placed in the work shops. A gas machine (150 light) has been put in, and gives good satisfaction. A new steam-heating apparatus, low pressure, has been introduced, and the buildings are now heated by steam.

The new building provided for by the last legislature is in process of erection, but will not be ready for use till next term.

Lyons Oral School.—This school, under the direction of Mr. Hugentobler, having taken part in the exhibition organized at Lyons on the occasion of the recent National Geographical Convention, has been awarded a silver medal by the jury of the Convention.

MISCELLANEOUS.

BY THE EDITOR.

Relation of Religion, Consanguinity, and Social Position to Deaf-Mutism.—We find the following paragraph in several of the recent deaf-mute papers:

"Professor Hutchinson has, in one of his lectures, mentioned a very interesting fact ascertained in Berlin. Among Roman Catholics, who prohibit marriages between persons who are near blood relatives, the proportion of deaf-mutes is 1 in 3,000; among Protestants, who view such marriages as permissible, the proportion is 1 in 2,000; while among Jews, who encourage intermarriage with blood relations, the deaf-mutes are as 1 in 400."

Similar statistics, but giving the figures more precisely, were

published several years ago with respect to deaf-mutism in Paris. In mentioning them in the *Annals* (vol. xviii, page 206) we called attention to the fact that in Nassau the relative numbers of Catholics and Protestants were reversed, the proportion of deaf-mutes among the Protestants being one in 2,638, and among the Catholics one in 1,869. We also quoted from the German *Organ* the suggestion that these differences are to be accounted for, not by religious distinctions, nor by consanguinity, but by the social position of the parents, inasmuch as a large proportion of the deaf-mute children of the poorest class die before reaching an age to be included in the census. We may add that the authority for statistics should always be carefully inquired into before basing conclusions upon them. Those above quoted are, we suspect, derived from the more exact statistics formerly given for Paris; we know nothing of the trustworthiness of the authority in either case.

Aids to Hearing.—At a meeting of the Medical Society of New York, held June 26, 1881, Dr. Samuel Sexton, aural surgeon to the New York Eye and Ear Infirmary, read a paper on Dental Sound Transmission, and presented to the Society several Japanese "otacoustic fans," which resemble the audiphone somewhat in shape, but are made of material better adapted, according to Dr. Sexton, to convey sound. They are also more durable, as well as much cheaper. They range in price from thirty-three cents to three dollars, the cheapest being the best. Dr. Sexton thinks that when properly employed they are more useful in many cases of deafness than any of the other similar devices offered to the public. They have for our readers the additional interest of being manufactured by the pupils of the Institution for the Deaf and Dumb at Tokio, Japan.

Dr. Sexton himself has invented a convenient dental sound-transmitter. It is small enough to be carried in the pocket, and can be attached to almost any fan. It is made by Mr. Ford, of Caswell, Hazard & Co., New York.

The conclusions reached by Dr. Sexton as to the value of dental sound-transmission are as follows:

"Dental transmission of sound, for conversational purposes, is of very considerable advantage to a large number of very deaf individuals. Its inconspicuousness gives it a decided advantage over the trumpet.

"In most instances it does not convey as great a volume of

sound to the ear as the trumpet, but, notwithstanding this fact, most patients prefer the fan. By either method general conversation cannot be well heard, the patient being compelled to confine his attention to one speaker at a time.

"In adopting dental transmission as an aid to the impaired sense of hearing, the assistance of some one competent to give instructions respecting the best method of using the fan should be obtained.

"And, finally, only the limited amount of assistance should be promised which experience has shown to be practicable."

The Italian Method.—Professor Vaïsse, formerly Director of the National Institution at Paris, has recently published in the teachers' supplement to *Le Conseiller Messager* an interesting series of articles on "The Italian Method," which he regards as sufficiently different from the articulation method as practised in Germany and elsewhere to warrant that title. After some introductory remarks upon the French and German methods, he says:

"In Italy the work of deaf-mute instruction dates, as a definite institution, from the early years of this century, and the first application of it was made upon principles similar to those of the French method. Our brethren beyond the Alps, however, impressed upon the development which they gave to the work a certain character of originality, and successively introduced into the practice of their primitive method modifications more and more important. These modifications ten years ago developed into an actual transformation of the method of instruction, and, though the result was a system analogous to Heinicke's, it is allowable to say that, in this labor of transformation, their present mode of instruction, which they call the *pure oral intuitive*, has established itself in a manner sufficiently independent, as is shown by their publications since 1870, to justify to-day the appellation of *Italian method.*"

Mr. Vaïsse then proceeds to show what the peculiarities of the Italian method are. A similar service, but going more fully into the details of instruction, was rendered the readers of the *Annals* by Mr. Greenberger last year, (vol. xxvi, pp. 50–56 and 112–126.)

Mr. De Rossi and the Italian Schools.—In the last number of the *Annals* we referred to the assertion by Professor De Rossi, a member of the Commission on Deaf-Mute Education appointed by the Italian government, that after seven or eight years of schooling Italian deaf-mute youths of sixteen years of

age have an intellectual development not superior to that of a hearing child seven or eight years of age, and to his startling suggestion that the public funds could be more profitably employed in curing deafness than in educating the deaf. In the November number of the Italian periodical, *Dell' Educazione*, etc., Padre Marchiò courteously explains to us that Mr. De Rossi's remarks had not escaped the notice of the conductors of that periodical, though for satisfactory reasons they had deemed it best not to criticise him by name; but that it was he and others of his kind whom Padre Marchiò had in mind in his trenchant article "On Some Exaggerations in the Name of Science," published in the June number. Since, however, the objectionable paragraph has crossed the Atlantic and been made the subject of comment in the *Annals*, Padre Marchiò now does not hesitate to contradict directly and positively Mr. De Rossi's assertion concerning the results of deaf-mute education in Italy. He says that in the few hours that gentleman passed in the Siena Institution he had not time to become in the least acquainted with the condition of its pupils, and that if he had inquired of any Italian teacher of deaf-mutes whatever he could have learned something not to be found in his works on physiology, anatomy, and medicine. Padre Marchiò suggests for his consideration the proverb *Ne sutor ultra crepidam*, and states, as a matter of fact, that the course of instruction in the deaf-mute institutions of Italy comprises all the subjects of the fourth year of hearing schools. He confirms us in our fear that Mr. De Rossi's claims in behalf of the results of medical skill in the curing of deafness were wild exaggerations, and calls attention to the fact that in Germany, the country where diseases of the ear have received the most careful and thorough study, schools for the education of the deaf are still most numerous.

We gladly accept Padre Marchiò's statements and explanations as a complete refutation of Mr. De Rossi's disparaging assertions concerning the Italian schools; assertions, we may add, that we should not have deemed worthy of notice in the *Annals*, had it not been that their author holds the official position above mentioned, that he had just come from Siena, and that his remarks were received without contradiction or objection by the learned body to whom they were addressed, and, so far as we had observed, by our esteemed friends of the Italian periodical. For our part, while we rejoice heartily in all that medical

science has thus far done for the relief of the deaf, and trust that it may accomplish much more in the future, we deem the present generation of deaf-mute children in Italy happy in still being under the care of "priests and pedagogues," rather than left to the tender mercies of such would-be reformers as Mr. De Rossi.

First Conference of Church Workers Among Deaf-Mutes.—This Conference was held in St. Ann's Church, New York, on the 6th and 7th of October, 1881. Dr. Thos. Gallaudet was elected President. Papers by Dr. Gallaudet on the work of the Church for deaf-mutes in the United States, by Mr. Syle on the similar work in Great Britain, and by Dr. Clerc on the Dignity and Religious Development of the Language of Pantomime were read and discussed. On the subject last named Dr. I. L. Peet spoke at some length. Mr. Mann presented details of his labors in the West, and Mr. Job Turner gave some reminiscences of his travels in the South. An address was made by the Rev. Dr. Twing, Secretary of the General Board of Missions of the P. E. Church. After the conference Mr. Syle addressed a public meeting of deaf-mutes on the subject of "guilds," or religious societies of the deaf, relating the history of that in Philadelphia, and offering some suggestions for similar societies elsewhere. Mr. John Carlin also spoke on this subject.

The Garfield Memorial.—Dr. Gallaudet, in his sketch of President Garfield's connection with the Deaf-Mute College, published in this number of the *Annals*, speaks of a movement to erect on the premises of the College some memorial of General Garfield's services to the higher education of the deaf. It has been decided that the memorial shall take the form of a marble bust, which will probably be made by Mr. D. C. French, of Concord, Mass. Mr. French's "Minute Man," exhibited at the Philadelphia Centennial Exhibition, and his more recent bust of Emerson, which has received unqualified praise from the best critics, as well as his other works, afford sufficient evidence of his fitness for the task. The entire cost will be about $1,200, which it is expected deaf-mutes and their friends will be glad to subscribe. Subscriptions may be addressed to Prof. A. G. Draper, of the College Faculty, who has been elected treasurer of the fund.

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THE GESTURE SPEECH OF MAN.*

BY COL. GARRICK MALLERY, U. S. A., WASHINGTON, D. C.

ANTHROPOLOGY tells the march of mankind out of savagery. In that march some peoples have led with the fleet course of videttes or the sturdy strife of pioneers, some have only plodded on the roads opened by the vanguard, while others still lag in the unordered rear, mere dragweights to the column. All commenced their progress toward civililization from a point of departure lower than the stage reached by the lowest of the tribes now found on earth, and all, even the most advanced, have retained marks of their rude origin. These marks are of the same kind, though differing in distinctness, and careful search discovers the fact that none are missing, showing that there is a common source to all the forms of intellectual and social development, notwithstanding their present diversities. Perhaps the most notable criterion of difference is in the copiousness and precision of oral language, and in the unequal survival of the communication by gesture signs which, it is believed, once universally prevailed. The phenomena of that mode of human utterance, wherever it still appears, require examination as an instructive vestige of the prehistoric epoch. In this respect the pre-eminent gesture system of the North American Indians calls for study in comparison with other less developed or more degenerate systems. It may solve problems in psychologic compara-

* This paper consists of extracts from an address read before the American Association of Science at its meeting in Cincinnati in August, 1881, by Colonel Mallery, chairman of the Subsection of Anthropology. The address is published in full in Volume xxx of the Proceedings of that Society. —ED. ANNALS.

tive philology not limited to the single form of speech, but embracing all modes of expressing ideas. Perhaps, therefore, a condensed report of such study pursued with advantages possessed by few persons even in this country will, on this occasion, be an acceptable contribution as illustrating the gesture speech of man. * * *

The process of the formation and introduction of signs is the same among Indians as often observed among deaf-mutes. When a number of those unfortunate persons, possessed only of such crude signs as were used by each among his speaking relatives, come together for a considerable time, they are at first only able to communicate on a few subjects, but the number of those and the general scope of expression will be continually enlarged. Each one commences with his own conception and his own presentment of it, but the universality of the medium used makes it sooner or later understood. This independent development often renders the first interchange of thought between strangers slow, for the signs must be self-interpreting. There can be no natural universal language which is absolute and arbitrary. When used without convention, as sign-language alone of all modes of utterance can be, it must be tentative, experimental, and flexible. The mutes will also resort to the invention of new signs for new ideas as they arise, which will be made intelligible, if necessary, through the illustration and definition given by signs formerly adopted. The fittest signs will in due course be evolved, after rivalry and trial, and will survive. But there may not always be such a preponderance of fitness that all but one of the rival signs shall die out, and some, being equal in value to express the same idea or object, will continue to be used indifferently, or as a matter of individual taste, without confusion. A multiplication of the numbers confined together, either of deaf-mutes or of Indians whose speech is diverse, will not decrease the resulting uniformity, though it will increase both the copiousness and the precision of the vocabulary. The Indian use of signs, though maintained by linguistic diversities, is not coincident with any linguistic boundaries. The tendency is to their uniformity among groups of people who from any cause are brought into contact with each other while still speaking different languages. The longer and closer such contact, while no common tongue is adopted, the greater will be the uniformity of signs.

Some writers take a middle ground with regard to the iden-

tity of the sign-language of the North American Indians, comparing it with the dialects and provincialisms of the English language, as spoken in England, Ireland, Scotland, and Wales. But those dialects are the remains of actually diverse languages, which to some speakers have not become integrated. In England alone the provincial dialects are traceable as the legacies of Saxons, Angles, Jutes, and Danes, with a varying amount of Norman influence. A thorough scholar in the composite tongue, now called English, will be able to understand all the dialects and provincialisms of English in the British Isles, but the uneducated man of Yorkshire is not able to communicate readily with the equally uneducated man of Somersetshire. This is the true distinction. A thorough sign talker would be able to talk with several Indians who have no signs in common, and who, if their knowledge of signs were only memorized, could not communicate with each other. So, also, as an educated Englishman will understand the attempts of a foreigner to speak in very imperfect and broken English, a good Indian sign-expert will apprehend the feeblest efforts of a tyro in gestures. But the inference that there is but one true Indian sign-language, just as there is but one true English language, is not correct, unless it can be shown that a much larger proportion of the Indians who use signs at all, than present researches show to be the case, use identically the same signs to express the same ideas. It would also seem necessary to the parallel that the signs so used should be absolute, if not arbitrary, as are the words of an oral language, and not independent of preconcert and self-interpreting at the instant of their invention or first exhibition, as all true signs must originally have been and still measurably remain.

There has been much discussion on the question whether gesture signs were originally invented, in the strict sense of that term, or whether they result from a natural connection between them and the ideas represented by them, that is, whether they are conventional or instinctive. Cardinal Wiseman (*Essays*, iii, 537) thinks they are of both characters; but referring particularly to the Italian signs and the proper mode of discovering their meaning, he observes that they are used primarily with words and form the usual accompaniment of certain phrases. "For these the gestures become substitutes, and then by association express all their meaning, even when used alone." This would be the process only where systematic gestures had never

prevailed or had been so disused as to be forgotten, and were adopted after elaborate oral phrases and traditional oral expressions had become common. Sign-language as a product of evolution has been developed rather than invented, and yet it seems probable that each of the separate signs, like the several steps that lead to any true invention, had a definite origin arising out of some appropriate occasion, and the same sign may in this manner have had many independent origins due to identity in the circumstances, or, if lost, may have been reproduced.

Another form of the query is whether signs are arbitrary or natural. An unphilosophic answer will often be made in accordance with what the observer considers to be natural to himself. A common sign among both deaf-mutes and Indians for *woman* consists in designating the arrangement of the hair, but such a represented arrangement of hair familiar to the gesturer as had never been seen by the person addressed would not seem "natural" to the latter. It would be classed as arbitrary, and could not be understood without context or explanation, indeed without translation such as is required from foreign oral speech. Signs most naturally, that is appropriately, expressing a conception of the thing signified, are first adopted from circumstances of environment, and afterwards modified so as to appear, without full understanding, conventional and arbitrary, yet they are as truly "natural" as the signs for hearing, seeing, eating, and drinking, which continue all over the world as they were first formed, because there is no change in those operations.

Perhaps no signs in common use are in their origin conventional. What appears to be conventionality largely consists in the form of abbreviation which is agreed upon. When the signs of the Indians have from ideographic form become demotic, they may be roughly called conventional, but still not arbitrary.

But while all Indians, as all gesturing men, have many natural signs in common, they use many others which have become conventional in the sense that their origin and conception are not now known or regarded by the persons using them. The conventions by which the latter were established occurred during long periods, when the tribes forming them were so separated as to have established altogether diverse customs and mythologies, and when the several tribes were exposed to such different environments as to have formed varying conceptions needing appropriate sign expressions. * * * Some tribes

differ from each other in all respects nearly as much as either of them do from the lazzaroni of Naples, and more than either do from certain tribes of Australia. It would therefore be expected, as is the case, that the conventional signs of different stocks and regions differ as do the words of English, French, and German, which, nevertheless, have sprung from the same linguistic roots. No one of those languages is a dialect of any of the others; and although the sign systems of the several tribes have greater generic unity with less specific variety than oral languages, no one of them is necessarily the dialect of any other. To insist that sign-language is uniform were to assert that it is perfect—"That faultless monster that the world ne'er saw." * * *

It is important to inquire into the permanence of particular gesture signs to express a special idea or object when the system has been long continued. The gestures of classic times are still in use by modern Italians with the same signification; indeed the former, on Greek vases or reliefs, or in Herculanean bronzes, can only be interpreted by the latter. In regard to the signs of instructed deaf-mutes in this country there appears to be a permanence beyond expectation. A pupil of the Hartford Institution half a century ago lately stated that the signs now used by teachers and pupils at Hartford, Philadelphia, Washington, Council Bluffs and Omaha, were nearly the same as he had learned. "We still adhere to the old sign for President from Monroe's three-cornered hat, and for Governor we designate the cockade worn by that dignitary on grand occasions three generations ago."

Specific comparisons made of the signs reported by the Prince of Wied, in 1832, with those now used by the same tribes from whom he obtained them, show a remarkable degree of permanence. If they have persisted for half a century their age is probably much greater. In general it is believed that signs, constituting as they do a natural mode of expression, though enlarging in scope as new ideas and new objects require to be included, and though abbreviated variously, do not readily change in their essentials.

I do not present any Indian signs as precisely those of primitive man, not being so carried away by enthusiasm as to suppose them possessed of immutability and immortality not found in any other mode of human utterance. Signs as wells as words,

animals, and plants have had their growth, development, and change, their births and deaths, and their struggle for existence with survival of the fittest. Yet when signs which are general among Indian tribes are also prevalent in other parts of the world, they probably are of great antiquity. The use of derivative meanings to a sign only enhances this presumption. At first there might not appear to be any connection between the ideas of *same* and *wife*, expressed by the sign of horizontally extending the two forefingers side by side. The original idea was doubtless that given by the Welsh captain in Shakspeare's Henry V: "'Tis so like as my fingers is to my fingers;" and from this similarity comes "equal," "companion," and subsequently the close life-companion, "wife." The sign is used in each of these senses by different Indian tribes, and sometimes the same tribe applies it in all of the senses as the context determines. It appears also in many lands with all the significations except that of "wife."

Many signs but little differentiated were unstable, while others that have proved the best modes of expression have survived as definite and established. A note may be made in this connection of the large number of diverse signs for *horse*, all of which must have been invented within a comparatively recent period, and the small variation in the signs for *dog*, which are probably ancient.

While denying the uniformity of Indian signs, it is proper to inquire whether their system, as a whole, is special and peculiar to themselves. This may be determined by comparing that system with those of other peoples and of deaf-mutes.

My researches during several years show a surprising number of signs for the same idea which are substantially identical, not only among savage tribes, but among all peoples that use gesture signs with any freedom. Men, in groping for a mode of communication with each other, and using the same general methods, have been under many varying conditions and circumstances, which have determined differently many conceptions and their semiotic execution, but there have also been many of both which were similar. North American Indians have no special superstition concerning the evil-eye like the Italians, nor have they been long familiar with the jackass so as to make him, with more or less propriety, emblematic of stupidity; therefore signs for those concepts are not cisatlantic, but many are substanti-

ally in common between our Indians and Italians. Many other Indian signs are identical, not only with those of the Italians and the classic Greeks and Romans, but of other peoples of the Old World, both savage and civilized. The generic uniformity is obvious, while the occasion of specific varieties can be readily understood.

The same remark applies to the collections of signs already obtained by correspondence from among the Turks, Armenians, and Koords, the Bushmen of Africa, the Fijians, the Redjangs and Lelongs of Sumatra, the Chinese, and the Australians. The results of researches in Ceylon, India, South America, and several other parts of the world, are not yet sufficient to allow of their classification. Much interesting material is expected from inquires recently instituted through the medium of Mr. Hyde Clarke, Vice-President of the Anthropological Institute of Great Britain and Ireland, into the sign-language of the mutes of the Seraglio at Constantinople. That they had a system of communication was noted by Deusing, (translated by Sibscota,) in 1860, without his giving any details. It appears not only to be known to the inmates themselves, but to high officials, eunuchs and other persons connected with the Sublime Porte. As it is supposed that the Osmanli Sultans followed the Byzantine emperors in the employment of mutes, and that they adopted them from Persian kings, it is possible that the signs, now in systematic, though limited, use, have been regularly transmitted from high oriental antiquity.

The Indians who have been brought to the Eastern States have often held happy intercourse by signs with white deaf-mutes, who surely have no semiotic code preconcerted with any of the plain-roamers. While many of their signs were identical, and all sooner or later were mutually understood, it has been noticed that the signs of the deaf-mutes were more readily understood by the Indians than were theirs by the deaf-mutes, and that the latter greatly excelled in pantomimic effect. What is to the Indian a mere adjunct or accomplishment is to the deaf-mute the natural mode of utterance. The "action, action, action," of Demosthenes is their only oratory, not mere heightening of it, however valuable.

The result of the comparisons is that the so-called sign-language of Indians is not properly speaking one language, but that it and the gesture systems of deaf-mutes and of all peoples

constitute together one language—the gesture speech of mankind—of which each system is a dialect. * * *

There is ample evidence of record, besides that derived from other sources, that the systematic use of gesture speech was of great antiquity. Livy so declared, and Quintilian specifies that the "*lex gestus * * * ab illis temporibus heroicis orta est.*" Athenæus tells that gestures were reduced to distinct classification with appropriate terminology. One of these classes was adapted by Bathyllus to pantomime.

While the general effect of the classic pantomimes is often mentioned, there remain but few detailed descriptions of them. Apuleius, however, in his *Metamorphosis*, gives sufficient details of the performance of the Judgment of Paris to show that it resembled the best form of modern ballet opera. The popularity of these exhibitions continued until the sixth century, and it is evident from a decree of Charlemagne that they were not lost, or, at least, had been revived in his time. Those of us who have enjoyed the performance of the original Ravel troupe will admit that the art still survives, though not with the magnificence or perfection, especially with reference to serious subjects, which it exhibited in the age of imperial Rome.

Quintilian gave most elaborate rules for gestures in oratory, which are specially noticeable from the importance attached to the manner of disposing the fingers. He attributed to each particular disposition a significance or suitableness which is not now obvious. The value of these digital arrangements is, however, exhibited by their use among the modern Italians, to whom they have directly descended. Their curious elaboration appears in the volume by the Canon Andrea de Jorio, *La Mimica degli Antichi investigata nel Gestire Napoletano*, *Napoli*, 1832. The canon's chief object was to interpret the gestures of the ancients as exhibited in their works of art and described in their writings, by the modern gesticulations of the Neapolitans, and he has shown that the general system of gesture once prevailing in ancient Italy is substantially the same as now observed. With an understanding of the existing language of gesture the scenes on the most ancient Greek vases and reliefs obtain a new and interesting significance and form a connecting link between the present and prehistoric times.

Less of practical value can be learned of sign-language, considered as a system, from the study of the gestures used by

actors than would appear without reflection. The pantomimist, indeed, who uses no words whatever, is obliged to avail himself of every natural or imagined connection between thought and gesture, and depending wholly upon the latter, makes himself intelligible. With speaking actors, however, words are the main reliance, and gestures generally serve for rhythmic movement and to display personal grace.

When many admirers of Ristori, who were wholly unacquainted with the language in which her words were delivered, declared that her gesture and expression were so perfect that they understood every sentence, it is to be doubted if they would have been so delighted if they had not been thoroughly familiar with the plots of Queen Elizabeth and Mary Stuart. This view is confirmed by the case of a deaf-mute, known to me, who had prepared to enjoy Ristori's acting by reading in advance the advertised play, but on his reaching the theatre another play was substituted and he could derive no idea from its presentation. A crucial test on this subject was made at the representation at Washington last April of *Frou-Frou* by Sara Bernhardt and the excellent French company supporting her. Several persons of special intelligence and familiar with theatrical performances, but who did not understand spoken French, and had not heard or read the play, or even seen an abstract of it, paid close attention to ascertain what they could learn of the plot and incidents from the gestures alone. This could be determined in the special play the more certainly as it is not founded on historic events or any known facts. The result was that from the entrance of the heroine during the first scene in a peacock-blue riding-habit to her death in a black walking-suit, three hours or five acts later, none of the students formed any distinct conception of the plot. This want of apprehension extended even to uncertainty whether *Gilberte* was married or not; that is, whether her adventures were those of a disobedient daughter or a faithless wife, and, if married, which of the half dozen male personages was her husband. There were gestures enough, indeed, rather a profusion of them, and they were thoroughly appropriate to the words, (when those were understood,) in which fun, distress, rage, and other emotions were expressed, but in no cases did they interpret the motive for those emotions. They were the dressing for the words of the actors as the superb millinery was that of their persons, and perhaps

acted as varnish to bring out dialogues and soliloquies in heightened effect. But though varnish can bring into plainer view dull or faded characters, it cannot introduce into them significance where none before existed. The simple fact was that the gestures of the most famed histrionic school, the Comédie Française, were not significant, far less self-interpreting, and though praised as the perfection of art, have diverged widely from nature.

However numerous and correct may be the actually significant gestures made by a great actor in the representation of his part, they must be in small proportion to the number of gestures not at all significant, and which are no less necessary to give to his declamation precision, grace, and force. Histrionic perfection is, indeed, more shown in the slight shades of movement of the head, glances of the eye, and poises of the body than in violent attitudes; but these slight movements are wholly unintelligible apart from the words uttered with them. Even in the expression of strong emotion the same gesture will apply to many and utterly diverse conditions of facts. Its fitness consists in being the same which the hearer of the expository words would spontaneously assume if yielding to the same emotions, and which therefore by association tends to induce a sympathetic yielding. The greatest actor in telling that his father was dead can convey his grief with a shade of difference from that which he would use if saying that his wife had run away, his son been arrested for murder, or his house burned down; but that shade would not without words inform any person, ignorant of the supposed events, which of the four misfortunes had occurred. A true sign-language, however, would fully express the exact circumstances, either with or without any exhibition of the general emotion appropriate to them.

Even among the best sign-talkers, whether Indian or deaf-mute, it is necessary to establish some *rapport* relating to theme or subject-matter, since many gestures, as indeed is the case in a less degree with spoken words, have widely different significations, according to the object of their exhibition, as well as the context. Rabelais (*Pantagruel*, Book III, ch. xiv) hits the truth upon this point, however ungallant in his application of it to the fair sex. Panurge is desirous to consult a dumb man, but says it would be useless to apply to a woman, for "whatever it be that they see they do always represent unto their fancies, and

imagine that it hath some relation to love. Whatever signs, shows, or gestures we shall make, or whatever our behavior, carriage, or demeanor shall happen to be in their view and presence, they will interpret the whole in reference to androgynation." A story is told to the same point by Guevara, in his fabulous life of the Emperor Marcus Aurelius. A young Roman gentleman encountering at the foot of Mount Celion a beautiful Latin lady, who from her very cradle had been deaf and dumb, asked her in gesture what senators, in her descent from the top of the hill, she had met with, going up thither. She straightway imagined he had fallen in love with her and was eloquently proposing marriage, whereupon she at once threw herself into his arms in acceptance. The experience of travellers of the Plains is to the same general effect, that signs commonly used to men are understood by women in a sense so different as to occasion embarrassment.

The results sought in the study of sign-language may be divided into (1) its practical application, (2) its aid to philologic researches, and (3) its archæologic relations.

The most obvious application of sign-language will for its practical utility depend upon the correctness of the view submitted that it is not a mere semaphoric repetition of motions to be memorized from a limited traditional list, but is a cultivable art, founded upon principles which can be readily applied by travellers. This advantage is not merely theoretical, but has been demonstrated to be practical by a professor in a deaf-mute college who, lately visiting several of the wild tribes of the plains, made himself understood among all of them without knowing a word of any of their languages, and by another who had a similar experience in Italy and southern France. It must, however, be observed that the use of signs is only of great assistance in communicating with foreigners, whose speech is not understood, when both parties agree to cease all attempt at oral language, relying wholly upon gestures. So long as words are used at all, signs will be made only as their accompaniment, and they will not always be ideographic.

Sign-language is superior to all others in that it permits every one to find in nature an image to express his thoughts on the most needful matters intelligibly to any other person. The direct or substantial natural analogy peculiar to it prevents a confusion of ideas. It is possible to use words without understanding them

which yet may be understood by those addressed, but it is hardly possible to use signs without full comprehension of them. Separate words may be comprehended by persons hearing them without the whole connected sense of the words taken together being caught, but signs are more intimately connected. Even those most appropriate will not be understood if the subject is beyond the comprehension of their beholders. They would be as unintelligible as the wild clicks of his instrument, in an electric storm, would be to the telegrapher, or as the semaphore, driven by wind, to the signalist. In oral speech even onomatopes are arbitrary, the most strictly natural sounds striking the ear of different individuals and nations in a manner wholly diverse. The instances given by Sayce are in point. Exactly the same sound was intended to be reproduced in the "*bilbit* amphora" of Nævius, the "*glut glut* murmurat unda sonans" of the Latin Anthology, and the "*puls*" of Varro. The Persian "*bulbul*," the "*jugjug*" of Gascoigne, and the "*whitwhit*" of others are all attempts at imitating the note of the nightingale. But successful signs must have a much closer analogy and establish a concord between the talkers far beyond that produced by the mere sound of words. The merely emotional sounds or interjections may be advantageously employed in connection with merely emotional gestures, but whether with or without them, they would be useless for the explicit communication of facts and opinions of which signs by themselves are capable. The combinations which can be made by signs are infinite and their enthusiastic teachers may be right in claiming that if they had been elaborated by the secular labor devoted to spoken language, man could, by his hands, arms, and fingers, with facial and bodily accentuation, express any idea that could be conveyed by words. As, however, sign-language has been chiefly used during historic time either as a scaffolding around a more valuable structure, to be thrown aside when the latter was completed, or as an occasional substitute, such development was not to be expected.

A comparison sometimes drawn between sign-language and that of the North American Indians, founded on the statement of their common poverty in abstract expressions, is not just to either. Deeper study into Indian tongues has ascertained that they are by no means so confined to the concrete as was once believed, and the process of forming signs to express abstract

ideas is only a variant from that of oral speech, in which the words for the most abstract ideas, such as law, virtue, infinitude, and immortality, are shown by Max Müller to have been derived and deduced, that is, abstracted, from sensuous impressions. This is done by selecting what is and rejecting what is not in common to the concrete ideas. Concepts of the intangible and invisible are only learned through precepts of tangible and visible objects, whether finally expressed to the eye or to the ear, in terms of sight or of sound. In the use of signs the countenance and manner as well as the tenor decide whether objects themselves are intended, or the forms, positions, qualities, and motions of other objects which are suggested; and signs for moral and intellectual ideas, founded on analogies, are common all over the world as well as among deaf-mutes. The very concepts of *plurality*, *momentum*, and *righteousness*, selected by Tylor as the result of combined and compared thought which requires words, can be clearly expressed by signs, and it is not understood why those signs could not have attained their present abstract significance through the thoughts arising from the combination and comparison of other signs, without the actual intervention of words.

The elements of sign-language are natural and universal, by recurring to which the less natural signs adopted dialectically or for expedition can always, with some circumlocution, be explained. This power of interpreting itself is a peculiar advantage over spoken languages, which, unless explained by gestures or indications, can only be interpreted by means of some other spoken language. When highly cultivated, its rapidity on familiar subjects exceeds that of speech and approaches to that of thought itself. This statement may be startling to those who do not consider that oral speech is now wholly conventional, and that with the similar development of sign-language conventional expressions with hands and body could be made more quickly than with the vocal organs, because more organs could be worked at once. At the same time it must be admitted that great increase in rapidity is chiefly obtained by a system of preconcerted abbreviations, and by the adoption of absolute forms, in which naturalness is sacrificed and conventionality established, as has been the case with all spoken languages in the degree in which they have become copious and convenient.

There is another characteristic of the gesture speech that,

though it cannot be resorted to in the dark, nor where the attention of the person addressed has not been otherwise attracted, it has the countervailing benefit of use when the voice cannot be employed. This may be an advantage at a distance which the eye can reach, but not the ear, and still more frequently when silence or secrecy is desired. Dalgarno recommends it for use in the presence of great people, who ought not to be disturbed, and curiously enough, "Disappearing Mist," the Iroquois chief, speaks of the former extensive employment of signs in his tribe by women and boys as a mark of respect to warriors and elders, their voices, in the good old days, not being uplifted in the presence of the latter. The decay of that wholesome state of discipline, he thinks, accounts partly for the disappearance of the use of signs among the modern impudent youth and the dusky claimants of woman's rights.

The aid to be derived from the study of sign-language in prosecuting researches into the science of philology was pointed out by Leibnitz, in his *Collectanea Etymologica*, without hitherto exciting any thorough or scientific work in that direction, the obstacle to it probably being that scholars competent in other respects had no adequate data of the gesture speech of man to be used in comparison. The latter will, it is hoped, be supplied by the work now undertaken by me, under the direction of the Bureau of Ethnology, which extends to the collection and collation of signs from all parts of the world, as well as those of North American Indians.

It is generally admitted that signs played an important part in giving meaning to spoken words, and that many primordial roots of language have been founded in the involuntary sounds accompanying certain actions. As, however, the action was the essential, and the concomitant or consequent sound the accident, it would be expected that a representation or feigned reproduction of the action would have been used to express the idea before the sound associated with that action would have been separated from it. Philology, therefore, comparing the languages of earth in their radicals, must henceforth include the graphic or manual presentation of thought, and compare the elements of ideography with those of phonics. Etymology now examines the ultimate roots, not the fanciful resemblances between oral forms, in the different tongues; the internal, not the mere external parts of language. A marked peculiarity of

sign-language consists in its limited number of radicals, and the infinite combinations into which those radicals enter while still remaining distinctive. It is therefore a proper field for etymologic study.

It is possible to ascertain the included gesture even in many English words. The class represented by the word *supercilious* will occur to all, but one or two examples may be given not so obvious and more immediately connected with the gestures of Indians. *Imbecile*, generally applied to the weakness of old age, is derived from the Latin *in*, in the sense of on, and *bacillum*, a staff, which at once recalls the Cheyenne sign for *old man*, viz: holding the right hand forward, bent at elbow with the fist closed sidewise, as if holding a staff. So *time* appears more nearly connected with the Greek τείνω, to stretch, when information is given of the sign for *long time*, viz: placing the thumbs and forefingers, as if a small thread were held between the thumb and forefinger of each hand, the hands first touching each other, and then slowly moving apart, as if *stretching* a piece of gum-elastic.

Some special resemblances exist between the language of signs and the character of the oral languages found on this continent. Dr. J. Hammond Trumbull remarks of the composition of the words that they were "so constructed as to be thoroughly self-defining and immediately intelligible to the hearer." In another connection the remark is further enforced. "Indeed, it is a requirement of the Indian languages that every word shall be so framed as to admit of immediate resolution to its significant elements by the hearer. It must be thoroughly *self-defining*, for (as Max Müller has expressed it) 'it requires tradition, society, and literature to maintain words which can no longer be analyzed at once.' * * * In the ever-shifting state of a nomadic society no debased coin can be tolerated in language, no obscure legend accepted on trust. The metal must be pure and the legend distinct."

Indian languages, like those of higher development, sometimes exhibit changes of form by the permutation of vowels, but often an incorporated particle, whether suffix, affix, or infix, shows the etymology which often, also, exhibits the same objective conception that would be executed in gesture. There are, for instance, different forms for standing, sitting, lying, falling, and for standing, sitting, lying on or falling from the

same level or a higher or lower level. This resembles the pictorial conception and execution of signs.

Indian languages exhibit the same fondness for demonstration which is necessary in sign-language. The two forms of utterance are alike in their want of power to express certain words, such as the verb "to be," and in the criterion of organzation, so far as concerns a high degree of synthesis and imperfect differentiation, they bear substantially the same relation to the English language.

It may be added that as not only proper names but nouns generally in Indian languages are connotive, predicating some attribute of the object, they can readily be expressed by gesture signs, and, therefore, among them relations may be established between the words and the signs. Such have also been noticed, especially by my valued correspondent, Mr. Hyde Clarke, to exist between signs and the words of old Asiatic and African languages, showing the same operation of conditions in the same psychologic horizon.

Gesture speech is composed of corporeal motion and facial expression. An attempt has been made by some writers to discuss these general divisions separately, and its success would be practically convenient if it were always understood that their connection is so intimate that they can never be altogether severed. A play of feature, whether instinctive or voluntary, accentuates and qualifies all motions intended to serve as signs, and strong instinctive facial expression is generally accompanied by action of the body or some of its members. But, so far as a distinction can be made, expressions of the features are the result of emotional, and corporeal gesture, of intellectual action. The former in general and the small number of the latter that are distinctively emotional are nearly identical among men from physiological causes which do not affect with the same similarity the processes of thought. The large number of corporeal gestures expressing intellectual operations require and admit of more variety and conventionality. Thus the features and the body among all mankind act almost uniformly in exhibiting fear, grief, surprise, and shame, but all objective conceptions are varied and variously portrayed. Even such simple indications as those for "no" and "yes" appear in several different motions. While, therefore, the terms sign-language and gesture speech necessarily include and suppose facial expression when

emotions are in question, they refer more particularly to corporeal motions and attitudes. For this reason much of the valuable contribution of Darwin in his *Expression of the Emotions in Man and Animals* is not directly applicable to sign-language. His analysis of emotional gestures into those explained on the principles of serviceable associated habits, of antithesis, and of constitution of the nervous system, should, nevertheless, always be remembered. The earliest gestures were doubtless emotional, preceding those of a pictorial metaphoric, and, still subsequent, conventional character.

When examining into the origin of sign-language through its connection with that of oral speech, it is necessary to be free from the vague popular impression that some oral language, of the general character of that now used among mankind, is "natural" to mankind. It will be admitted that all the higher oral languages were at some past time less opulent and comprehensive than they are now, and as each particular language has been thoroughly studied it has become evident that it grew out of some other and less advanced form.

Oral language consists of variations and mutations of vocal sounds produced as signs of thought and emotion. But it is not enough that those signs should be available as the vehicle of the producer's own thoughts. They must be also efficient for the communication of such thoughts to others. It has been, until of late years, generally held that thought was not possible without oral language, and that, as man was supposed to have possessed from the first the power of thought, he also from the first possessed and used oral language substantially as at present. That the latter, as a special faculty, formed the main distinction between man and the brutes, has been and still is the prevailing doctrine. It may, however, be doubted if there is any more necessary connection between ideas and sounds, the mere signs of thought that strike the ear, than there is between the same ideas and signs addressed only to the eye.

The point most debated for centuries has been, not whether there was any primitive oral language, but what that language was. Some literalists have indeed argued from the Mosaic narrative that the primitive language had been taken away as a disciplinary punishment, as the Paradisiac Eden had been earlier lost, and that, therefore, the search for it was as fruitless as to attempt the passage of the flaming sword. More liberal Chris-

tians have been disposed to regard the Babel story as allegorical, if not mythical, and have considered it to represent the disintegration of tongues out of one which was primitive. Though its quest has led into error, it has, like those of the philosopher's stone, of perpetual motion, and of other phantasms in other directions of thought, been of great indirect utility. It has stimulated philologic science, the advance of which has successively shifted back the postulated primitive language from Hebrew to Sanscrit, thence to Aryan, and now it is attempted to evoke from the vasty deeps of antiquity the ghosts of other rival claimants for precedence in dissolution.

The discussion is now, however, varied by the suggested possibility that man at some time may have existed without any oral language. It is of late conceded that mental images or representations can be formed without any connection with sound, and may at least serve for thought, if not for expression. It is certain that concepts, however formed, can be expressed by other means than sound. One mode of this expression is by gesture, and there is less reason to believe that gestures commenced as the interpretation of or substitute for words, than that the latter originated in and served to translate gestures. Many arguments have been advanced to prove that gesture-language preceded articulate speech and formed the earliest attempt at communication, resulting from the interacting subjective and objective conditions to which primitive man was exposed. Some of the facts on which deductions have been based, made in accordance with well-established modes of scientific research from study of the lower animals, children, individuals in mental disorder or isolated from their fellows, and the lower types of mankind, are of great interest, but it is only possible now to examine those relating to deaf-mutes.

The signs made by congenital and uninstructed deaf-mutes are either those originating in or invented by individuals, or those of a colloquial character used by such mutes where associated. The accidental or merely suggestive signs peculiar to families, one member of which happens to be a mute, are too much affected by the other members of the family to be of certain value. Those, again, which are taught in institutions have become conventional, and were designedly adapted to translation into oral speech, although founded by the Abbé de l'Épée, followed by the Abbé Sicard, in the natural signs first above mentioned.

A great change has doubtless occurred in the estimation of congenital deaf-mutes since the Justinian Code, which consigned them forever to legal infancy, as incapable of intelligence, and classed them with the insane. Yet most modern writers—for instance, Archbishop Whately and Max Müller—have declared that deaf-mutes could not think until after having been instructed. It cannot be denied that the deaf-mute thinks after his instruction either in the ordinary gesture signs or in the finger alphabet, or more lately in artificial speech. By this instruction he has become master of a highly-developed language, such as English or French, which he can read, write, and actually talk, but that foreign language he has obtained through the medium of signs. This is a conclusive proof that signs constitute a real language, and one which admits of thought, for no one can learn a foreign language unless he had some language of his own, whether by descent or acquisition, by which it could be translated, and such translation into the new language could not even be commenced unless the mind had been already in action and intelligently using the original language for that purpose. In fact, the use by deaf-mutes of signs originating in themselves exhibits a creative action of mind and innate faculty of expression beyond that of ordinary speakers who acquired language without conscious effort.

The command of a copious vocabulary common to both speaker and hearer undoubtedly tends to a phlegmatic delivery and disdain of subsidiary aid. An excited speaker will, however, generally make free use of his hands without regard to any effect of that use upon auditors. Even among the gesture-hating English, when they are aroused from torpidity of manner, the hands are involuntarily clapped in approbation, rubbed with delight, wrung in distress, raised in astonishment, and waved in triumph. The fingers are snapped for contempt, the forefinger is vibrated to reprove or threaten, and the fist shaken in defiance. The brow is contracted with displeasure, and the eyes winked to show connivance. The shoulders are shrugged to express disbelief or repugnance, the eyebrows elevated with surprise, the lips bitten in vexation and thrust out in sullenness or displeasure. Quintilian becomes eloquent on the variety of motions of which the hands alone are capable.

"The action of the other parts of the body assists the speaker, but the hands speak themselves. By them do we not

demand, promise, call, dismiss, threaten, supplicate, express abhorrence and terror, question and deny? Do we not by them express joy and sorrow, doubt, confession, repentance, measure, quantity, number, and time? Do they not also encourage, supplicate, restrain, convict, admire, respect?"

In the earliest part of man's history the subjects of his discourse must have been almost wholly sensuous, and therefore readily expressed in pantomime. Not only was pantomime sufficient for all the actual needs of his existence, but it is not easy to imagine how he could have used language such as is now known to us. If the best English dictionary and grammar had been miraculously furnished to him, together with the art of reading with proper pronunciation, the gift would have been valueless, because the ideas expressed by the words had not yet been formed.

That the early concepts were of a direct and material character is shown by what has been ascertained of the roots of language, and there does not appear to be much difficulty in expressing by other than vocal instrumentality all that could have been expressed by those roots. Even now, with our vastly increased belongings of external life, vocations, and habits, nearly all that is absolutely necessary for our physical needs can be expressed in pantomime. Far beyond the mere signs for eating, drinking, sleeping, and the like, any one will understand a skilful representation in signs of a tailor, shoemaker, blacksmith, weaver, sailor, farmer, or doctor. So of washing, dressing, shaving, walking, driving, writing, reading, churning, milking, shooting, fishing, rowing, sailing, sawing, planing, boring, and, in short, an endless list.

Whether or not sight preceded hearing in order of development, it is difficult, in conjecturing the first attempts of man or his hypothetical ancestor at the expression either of percepts or concepts, to connect vocal sounds with any large number of objects, but it is readily conceivable that the characteristics of their forms and movements should have been suggested to the eye—highly exercised before the tongue—after the arms and fingers had become free for the requisite simulation or portrayal. It may readily be supposed that a troglodyte man would desire to communicate the finding of a cave in the vicinity of a pure pool, circled with soft grass, and shaded by trees bearing edible fruit. No sound of nature is connected with any

of those objects, but the position and size of the cave, its distance and direction, the water, its quality, and amount, the verdant circling carpet, and the kind and height of the trees could have been made known by pantomime in the days of the mammoth, if articulate speech had not then been established, as Indians or deaf-mutes now communicate similar information by the same agency.

It may be conceded that after man had attained to all his present faculties he did not choose between the adoption of voice and gesture, and never with those faculties was in a state where the one was used to the absolute exclusion of the other. The epoch, however, to which our speculations relate is that in which he had not reached the present symmetric development of his intellect and of his bodily organs, and the inquiry is, which mode of communication was earliest in adaptation to his simple wants and unformed intelligence. With the voice he could imitate distinctively but the few sounds of nature, while with gesture he could exhibit actions, motions, positions, forms, dimensions, directions, and distances, with their derivatives and analogues. It would seem from this unequal division of capacity that oral speech remained rudimentary long after gesture had become an efficient instrument of thought and expression. With due allowance for all purely imitative sounds and for the spontaneous action of the vocal organs under excitement, it appears that the connection between ideas and words is only to be explained by a compact between the speaker and hearer which supposes the existence of a prior mode of communication. This was probably by gesture, which, in the happy phrase of Sayce, "like the rope bridges of the Himalayas or the Andes, formed the first rude means of communication between man and man." At least we may gladly accept it as a clew leading us out of the labyrinth of philologic confusion, and as regulating the immemorial search for man's pristine speech.

Mr. THOMAS ARNOLD'S METHOD OF TEACHING ARTICULATION.*

BY A TEACHER OF ARTICULATION.

Perhaps it might be well to caution the reader not to confound the author of this book, the Rev. Thomas Arnold, of Northampton, England, with his namesake, the late Mr. W. D. Arnold, of Riehen, Switzerland,† who also contributed to the literature of deaf-mute education. The volume before us is the fruit of the labors of more than twenty years spent in the education of the deaf, during which time its author has striven to discover and employ the best methods of instructing them. He claims to be able to "say without reserve that he has arrived independently at the system called German, and in teaching language has sufficient reason for concluding that he has applied a principle with marked success which must one day displace all others. The quotations which he makes from the works of foreign masters are rather to show that he is not alone in the opinions he advances than to imply that he was indebted to them in the prosecution of his work." These remarks, which are quoted from the preface, give conclusive evidence that Mr. Arnold has not lost his enthusiasm for the work of articulation teaching with his advance in years. It is a singular fact that so far every articulation teacher of note has proved to be enthusiastic about his work. Can it reasonably be supposed that only enthusiasts happen to engage in this cause? Or are we not rather forced to conclude that there is a charm and a fascination about it which cannot fail to beget enthusiasm in the breast of any feeling man, and stir him to renewed efforts at every obstacle that he encounters?

There is hardly a page in Mr. Arnold's work that does not bear testimony to his ardent devotion to the method which he advocates. He begins his book with a sketch of the history of the development of the rival systems of deaf-mute education, giving a detailed account of the principles of each, and discussing

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* A method of teaching the deaf and dumb speech, lip-reading, and language. With illustrations and exercises. By Thomas Arnold. London: Smith, Elder, & Co., 15 Waterloo Place. 1881. 4to, pp. 156.

† See the *Annals*, vol. xxv, page 103.

them, as may be expected, with a strong bias toward the pure oral method. This historical sketch is not remarkable for any new features which would distinguish it from others of its kind that have from time to time been published. It contains, however, one little paragraph, which is of special interest to American readers. After recounting the labors of the early Italian, Spanish, English, Dutch, French, and German teachers, he at last comes to the great pioneer of deaf-mute education in this country, and speaks of him in the following terms:

"In 1814 or '15 a young Frenchman named Gallaudet came to England to obtain instruction in the method employed at the Old Kent Road, but found that it could be supplied only on the condition of remaining three years in the institution. This did not suit his purpose. He then visited Edinburgh for the same object, but failing there also he was about to return to France, when he heard that the Abbé Sicard was in London with two of his celebrated pupils, Massieu and Le Clerc, who were delighting all classes by wonderful exhibitions of their attainments. Gallaudet soon found means to communicate with Sicard, who received him most favorably and offered him every assistance for the attainment of his object. He accompanied Sicard to France, and after a time spent in study set sail for America in company with Le Clerc."

Evidently Mr. Arnold is not well informed on this particular subject. His ignorance perhaps might be excusable if he had not shown that he is familiar with the *Annals*. The page on which he thus speaks of the late Rev. Thomas H. Gallaudet as if the latter had been some young adventurer, who perhaps turned his attention to deaf-mute instruction and emigrated to these shores in pursuit of worldly gain, is preceded by an account of the methods of Heinicke, Reich, Daniel, Jaeger, and Hill, covering about half a dozen pages, which are literally transcribed from this journal. He therefore must have had access to its files, and had he been so disposed he could easily have informed himself that the immortal founder of the American system was a native of this country, and not "a young Frenchman;" that, as in the case of the Abbé de l'Epée, his attention was originally directed to a deaf-mute little girl while she was amusing herself with other children, and that compassionate interest in the situation of this child, with a strong desire to alleviate it, was the immediate impulse to his subsequent labors in behalf of the deaf-mutes of his country.

The "Introduction" of forty-six pages is followed by an "In-

troductory" of a dozen pages, in which the merits of the German and demerits of the sign system are again argued in twelve points. Interesting is what is said in one of these arguments about the combined method, to wit: "A compromise has been attempted. The two methods are to be united and pass by the name of the mixed method. Both are therefore failures, and their union is to insure success. The assumption is incorrect." It is needless to say that the argument which opens with this remark is not favorable to the combined system.

Mr. Arnold begins the instruction of his pupils with a course of exercises which have for their object the development of the power of imitation in the little mute. "Drill the pupil in imitating you like a young recruit," says he, "till he is able to repeat every movement rapidly and closely." He employs toys and games, directing the attention of the child to form, size, color, etc. Next the organs of speech are exercised in imitating movements made by the teacher, such as "opening the jaws, protruding the lips, thrusting out and withdrawing the tongue to the greatest extent." These exercises are as systematic as they are useful and beneficial.

About six pages are devoted to the anatomy of the vocal organs. This part of the book is the most unsatisfactory. We are sorry to say that it contains so many inaccuracies and misleading statements that the inexperienced teacher will do well to pass it over without taking even a glance at it. On page 22, for instance, we find the following in quotation marks: "The larynx is the aperture between the two vocal ligaments; that is, between the two inferior vocal cords, as they are sometimes called." Mr. Arnold quotes very wrongly. What is described in the quotation is the glottis or rima glottidis, but not the larynx. "The soft palate," says he, "is roofed with cartilage, and the uvula is the lower extremity of the soft palate, formed of cartilage, etc." Wrong again, for according to Henry Gray, who at home and abroad is considered the great authority in anatomy, "the soft palate is a movable fold suspended from the posterior border of the hard palate, and forming an incomplete septum between the mouth and pharynx. It consists of a fold of mucous membrane, enclosing muscular fibres, an aponeurosis, vessels, nerves, and mucous glands." Therefore the soft palate and its pendulous process, the uvula, do not consist of cartilage.

Mr. Arnold warns the young teacher that "instances occur

of tongues being too long or too short, and they have to be specially dealt with," but how they have to be dealt with he does not tell. So, also, "a careful inspection of the mouth ought to be made before all instruction, so that it may be conducted with special reference to existing defects." How this is to be done the author omits to say. Several other warnings of a similar character are expressed. They are groundless, and must needs bewilder the beginner in articulation teaching.

The illustrations in this chapter on the vocal organs are not all correct. Fig. 4, for instance, which, it seems, is intended for a picture of the larynx viewed from above, represents the glottis as being almost of the same width throughout its entire length from front to rear, and the vocal chords standing apart in front. The whole figure is a gross misrepresentation of the larynx. It bears a distant resemblance to the usual illustrations of this organ in its ordinary post-mortem condition, but it does not represent the throat as the latter appears during the action of respiration or vocalization. It is not likely that these illustrations were especially designed for this work. They are probably borrowed, as is now the universal practice with illustrations of this kind, and it is a pity that Mr. Arnold did not borrow from a trustworthy source.

A description of the various configurations of the mouth during the pronunciation of the different sounds of the alphabet, and of the method of obtaining these from deaf-mutes, covers nearly eighty pages. The principles upon which these lessons are arranged "are to proceed from the easier to the more difficult, from the known to the unknown, from the visible to the invisible, knowing that the full mastery of the one is the best preparation for the acquisition of the other." These are, indeed, excellent principles, which commend themselves to every practical teacher.

The following is the full list of the elementary sounds which Mr. Arnold teaches to his pupils. They are arranged in the order in which he introduces them: h, f, th (hard, as in *think*,) p, a (as in *father*,) o, a (as in *fate*,) u (as in *full*,) m, b, v, th (as in *that*,) e (as in *met*,) e (as in *me*,) a (as in *law*) or o (as in *box*,) u (as in *flute*, *good* and *to*,) s, sh, ch, i, ou or ow, oi or oy (as in *boy*,) w, t, k, b, d, g, n, ng, i (as in *pin*,) y (as in *you*,) z, j, l, r, e (as in *earn*,) a (as in *admire*.)

In this list the sounds of *u* in *but*, of *wh* in *what*, and of *s* in

leisure—usually written zh by orthoepists—are missing. Since they are of frequent occurrence in the English language, it is rather surprising that they should have been omitted.

Mr. Arnold does not believe what articulation teachers generally assume in regard to lip-reading, namely, that it naturally follows from learning to speak. He thinks that it ought to receive the same study and attention as speaking. Therefore the treatment of each sound is followed by a paragraph which is headed "Reading," and contains a description of the muscular actions and changes discernible on the face during the utterance of a particular sound. The idea of systematically training the deaf in the art of lip-reading is certainly a very good one, but Mr. Arnold goes too far. Instead of exclusively directing the attention of the pupil to the movements of the lips and tongue, he requires him to observe the actions of thirteen of the principal muscles of the face which are affected by speaking. In the attempt to show distinctly the actions of all the muscles which come into play in the enunciation of a particular sound, the teacher can hardly avoid what Tennyson calls "mouthing out his hollow oes and aes," and the pupil will, of course, follow suit. The author himself feels compelled to acknowledge this fact, and by way of apology remarks on page 30 that "in the earlier part of the course some exaggeration in the labial expression of sounds is not only admissible, but necessary, that the unskilled learner may be able to discern them at once. But as soon as possible this mouthing ought to give place to the more natural manner." It is true that sounds must be emphasized in the beginning, if the untrained eye of the new pupil is to recognize them, but Mr. Arnold's method requires too much exaggeration, and it will take very long before this mouthing will give place to the more natural manner.

The formation of the vowel sounds is described according to the manner in which they are pronounced in England, but not as we usually pronounce them here. The reader should bear this fact in mind, lest he become confused. The whole treatise on the development of the elementary sounds shows that Mr. Arnold's system is entirely empirical. It is founded upon his own practical experiments without due regard to the anatomy of the vocal organs and the physiology of speech. Though in some instances he has found out the right course, yet his method is crude throughout, and his lack of science and theory becomes

apparent at every step that he takes. A few examples will suffice to prove this. About the sound of *oo*, as in *good*, he says: "The *a* line (as in *fate*) is the base on which it is formed. Starting with it the lips are freely projected without any great change in their relation. But as in *a* (in *all*) the under was the chief actor, so in *oo* it is the upper, rising towards the nose, while the lower projects a little beyond its line. All it requires is a free projection of the lips on the *a* (in *fate*) lines. Better, therefore, to prolong the latter into the former as a dissyllable till its muscular action and phonetic value are fixed. Then separate them, for they are seldom united in composition, and pronounce them apart or in union with consonants." This is entirely wrong. The sound *oo* belongs to a class of vowels in which the lips are rounded and the tongue is depressed, whereas *a* belongs to a group of sounds in which the lips are spread and the tongue is raised. Therefore the two elements have nothing whatever in common, and one cannot be developed from the other.

The following description is given of the sound of *w*, as in *win*: "It is initiated by a short *o* and terminated by *u*. Only the tongue is drawn back somewhat in the former and the lips fully projected and brought still nearer to the nose, against which the upper presses in the latter." *W* being a consonant, it can neither be initiated by the vowel *o*, nor terminate by the vowel *u*, and in its formation the upper lip does not press against the nose.

The short sound of *i*, as in *fin*, *pin*, etc., is described in the following manner; "Compared with *e*,—in *me*,—there is an appreciable difference in their formation—not in the length only, but in the tone, and not so much in the relation of the tongue to the palate as to the gum. If *e* is formed, and the tip of the tongue brought closer to the gum almost in the place where *sh* is situated, *i* is formed." According to the best authorities the difference between short *i* and long *e* is neither in the length nor in the tone, but only in the relation of the tongue to the palate. While in long *e* "the tongue is raised convexly within the dome of the palate, pressing against its sides, and leaving only the smallest possible passage through which a vowel sound can be uttered, in short *i* the tongue is slightly relaxed from the position assumed for producing *e*."

Examples could be multiplied to show that the author's sys-

tem is not based upon true scientific principles. Therefore his labors in developing it must have been very great indeed; but from what he tells us, it seems that he has never regretted them, and for that he deserves our full and undivided admiration.

Like most articulation teachers, Mr. Arnold first develops each element of speech separately, and then combines two or more sounds into syllables of easy pronunciation. This mode of procedure reminds us somewhat of the old method of teaching language to deaf-mutes, which consisted in making them first commit to memory long lists of nouns, adjectives, and all the other parts of speech, which were afterwards combined into sentences. In modern times the tendency has been to divest the systems of language teaching of everything that is artificial, and to make them conform with the natural way in which the child of perfect organization acquires the use of his vernacular. Accordingly, the whole sentence is introduced at once, and the consideration of its component elements is deferred until a later period. The time will probably come when articulation teachers will abandon the present artificial method of drilling little mutes to repeat long lists of single sounds, and the exercises with beginners will be made to conform to the first attempts at speech of a hearing child. The latter does not begin by practising on single vowels and consonants, but repeats at once syllables, as *pa pa pa*, *ba ba ba ba*, *bu bu bu bu*, etc., and soon attempts the pronunciation of little words, as *foot*, *eye*, *meat*, etc. The more we try to imitate this course of nature, the more natural will be the enunciation of the deaf articulator. It is easier for a little mute to repeat the word *papa* than to give the powers of the letters *p* and *a* separately. However, this is not the place to enlarge upon the subject.

Now we come to Mr. Arnold's system of teaching language, which, he feels confident, "must one day displace all others." He begins, according to his own statement, with Hill's method,* only giving "greater prominence to action or motion as fundamental to thought and language." But after a very short time, namely, as soon as a few of the simplest phrases have been mastered, he changes his mode of procedure and arranges his exercises systematically, after the rules of grammar. The fol-

* See the *Annals*, vol. xxi, p. 110.

lowing illustrations will aid the reader in forming a clear idea of his method:

"I teach the pupil to say 'ball,' and when he can do that, and know that I say 'ball' by the motion of my lips, I turn to the ball in his presence, and, after inviting his attention, I utter the name 'ball,' and look at it or point to it. He responds and says 'ball,' while he puts his hand on it, thus associating the two in speech and thought. Leaving the ball, I do the same with other objects, and after a time return to the 'ball,' whose name he reads on my lips, and repeats. * * *

"As soon, then, as he has mastered enough sounds to express common things and motions, let him begin to use them, as 'Get up,' 'Sit down,' 'Open the door,' 'Come here,' 'Go there,' 'Give me a book.' First, pronounce the words distinctly and see that he repeats them after you; then let him do the thing, and as he does it utter each word in relation to the thing or motion of which it is the name, so that it may be associated with it, and then say 'Get up,' and he will obey. This is language, for it describes what we do, and how we think and speak of it. Better avoid everything at this stage which requires a picture. There are plenty of illustrations at hand. The motions of the various parts of the body or of animals or the work of the school can at once be turned to account, till the learner perceives that words thus spoken are descriptive of what he sees, and is done."

The reason why Hill's method has to give way to a grammatical plan are stated as follows:

"Unless the whole course is brought under some strict test of its sufficiency, and that test can be no other than the grammar of the language, the teacher must still remain in doubt as to whether he has supplied all that is needed. But if grammar has finally to be resorted to in order to test the sufficiency of the method, why not work under its direction from the first? Why not use action and pictures and everything else which may assist in the systematic development of the language from its simplest to its most complex forms? This can be graduated and have all the freedom of Mr. Hill's method, with all the logical clearness, fullness, and sufficiency of the language itself; for if grammar does take account of the whole structure of a language, then a method which satisfies its requirements must be more complete than one which consists only of imaginary scenes and objects. * * *

"The learner is not at first burdened or vexed by learning rules and forms whose meaning he cannot understand. He comes in contact only with the forms of speech that describe the actual and real, and grows into a knowledge of language much as other children do, only ordered to supply what his

ears would have received could he have heard. In brief, we seek to combine the freedom of nature with the demands of science."

The idea of arranging the instruction in language so as "to combine the freedom of nature with the demands of science," is an excellent one. But Mr. Arnold does not fully carry it out. He pays so much regard to "the demands of science," that there is hardly any room left for "the freedom of nature." In all the exercises the development of grammatical forms seems to be the sole aim. It is difficult to see how by this strictly grammatical system the pupil "grows into a knowledge of language much as other children do." While he is just beginning to learn his first words, "the radical distinction between proper and common nouns" is made plain to him; the three "persons" are systematically illustrated, written out in full with a verb and learned; the different moods, tenses, etc., are introduced in regular order. Though there are a great many teachers who believe in this mode of procedure, yet none will claim that the hearing child learns to speak in this way.

In summing up, the book may be divided into four parts, the first of which treats of the history of deaf-mute education; the second, the organs of speech; the third, the development of speech and lip-reading; and the fourth, the instruction in language. The first and last parts contain a good deal that is true, but not new; in the second and third parts we find a good deal that is new, but not true. However, nobody can peruse any of these chapters without becoming convinced that the author possesses an enthusiasm and a love for his work which are rarely equalled. No similar publication gives that impression so strongly. And for this reason the reviewer regrets the severe criticisms which he is compelled to express.

THE ORIGIN OF DEAF-MUTE INSTRUCTION AT ZURICH, SWITZERLAND.

BY J. HUGENTOBLER, LYONS, FRANCE.

In the German *Organ* for 1879 and 1880, there was an interesting discussion concerning the authorship of a little book entitled *Versuch über die beste Lehrart Taubstumme zu unterrichten*,* (Zurich: Orell, Gessner & Co. 1786.)

* Essay upon the best manner of instructing deaf-mutes.

This work, which is full of just observations and noble thoughts, was attributed by some persons to Heinrich Keller, pastor at Schlieren, near Zurich, (1728 to 1802,) and by others to Johann Conrad Ulrich who lived at Zurich from 1761 to 1828.

A learned Swiss, Mr. S. Hofmeister, President of the Committee of the Zurich Institution for the Blind and for the Deaf and Dumb, has definitely settled this literary question by indisputable proofs, in a letter published in the *Organ* for 1880, pp. 14 and 15. Our eminent compatriot shows by a chain of unquestionable evidence that Heinrich Keller, the first instructor of the deaf in Switzerland, was the author of the Essay published at Zurich in 1786.

The instruction of the deaf and dumb at Zurich, according to Mr. Hofmeister, and also according to a more recent work* from the accomplished pen of Mr. A. Naef, pastor at Ruschlikon, Switzerland, had its origin as follows:

Heinrich Keller, pastor at Schlieren, near Zurich, (1728–1802,) felt it his duty to give his leisure moments to the welfare of the poor and infirm. Accordingly when, about the year 1777, two deaf-mute children belonging to a rich family of the canton, were brought to his notice, he did not hesitate an instant to undertake the responsibility of their education, though still retaining the office of pastor. The renown of the illustrious Abbé de l'Epée had already crossed the frontiers of France, and his brilliant success as a teacher of deaf-mutes was known to the learned world. In order to prepare himself for his new work Keller repaired to the Abbé de l'Epée, and returned to his parish several months later, full of the desire to imitate his great master. But—a curious and remarkable fact—*Keller employed in his work from the very outset only instruction by articulation*, as he had seen it practised by the illustrious French teacher. On page 9 of his work, published in 1786, he speaks as follows, referring to the school at Paris:

"The best guide to teach a deaf-mute oral speech, and to enable him to express his thoughts with the living voice, is doubtless that which we find in the method book [*Methodenbuch*] of the Abbé de l'Epée. This great man not only taught his pupils to speak with much success, but he also gave precise

* Das Loos der Blinden und Taubstummen. [The lot of the blind and of the deaf and dumb.] By A. Naef, Pastor. Zurich: T. Herzog. 1880.

and sufficient instructions to enable parents and teachers of deaf-mutes to instruct them in articulation and to perfect their speech."*

In order to be able to carry on his double work of pastor and deaf-mute instructor, Keller associated with himself, in the year 1777, Johann Conrad Ulrich, (born at Zurich in 1761, died in 1828,) then a young man sixteen years of age, talented, and full of zeal for this new kind of instruction. The number of pupils increased rapidly and the Swiss Almanac of 1870 praises the school very highly, at the same time giving a detailed exposition of the methods practised by Keller.

Ulrich, whom his master's example had filled with the noblest ardor, likewise proceeded to Paris in 1781, to perfect himself in the art of instructing deaf-mutes. Two years later he returned to Zurich with the purpose of establishing there a special school, but his efforts had no immediate results. In 1786 we find him at Geneva, where he remained until 1796, as teacher of a young deaf-mute girl of the higher class. When her education was finished a jury was appointed to examine her attainments, and the results were so brilliant and the report of the jury so conclusive that the city of Geneva had a medal cast in honor of the skilful instructor. Returning to his native place Ulrich again attempted to realize his project of 1783, but was obliged to abandon it for the second time, not finding the necessary resources for the undertaking.

This double failure led Ulrich to quit the career of instruction and become a magistrate. The political agitations of the last years of the eighteenth century afforded his subtle mind many occasions to bring himself into prominence. From step to step he advanced rapidly in honors, and finally received the office of President of the Court of Appeals. But under the robe he still retained the desire to be useful to the poor and infirm, and when, in 1809, the Zurich Society of Public Utility conceived the idea of establishing an Institution for the Blind, he was one of its most active founders and most benevolent supporters. In 1817 he was appointed president of the committee of this new Insti-

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* This testimony of a contemporary articulation teacher is the strongest possible corroboration of the opinion we have several times expressed in the *Annals*, in opposition to various writers who have declared that De l'Epée did not teach articulation, or that, if he did begin teaching it, he abandoned it after a short time.—Ed. Annals.

tution, and in 1826, two years before his death, he had the further pleasure of seeing a department for deaf-mutes added to the Institution for the Blind, thus realizing the dream of his youth.

The deaf-mute department of the Zurich Institution grew so rapidly that in a short time the department for the blind became subordinate to it. Under the able direction of Thomas Scherr (1825–1832) this Institution speedily became a model school and a nursery of deaf-mute teachers, exercising a powerful influence in Switzerland, not only upon our special instruction, but also upon public primary education in general. Called first to the direction of the Normal School, and afterwards to the high position of Counsellor of State, having charge of the department of public instruction, Thomas Scherr was succeeded, in 1832, in the Institution for the Blind and the Deaf, by Mr. George Schibel, its present principal, who for more than half a century has directed it with a firm hand and a sound judgment.

A WILL BY PANTOMIME.

BY THE EDITOR.

The late Dr. H. P. Peet, in his able treatise on the "Legal Rights and Responsibilities of the Deaf and Dumb," devotes several pages to the discussion of the question whether an uneducated deaf-mute is legally competent to make a will. He had not been able to find any English or American case in which the courts had been called upon to consider this question,* but he expressed the opinion that an intelligent deaf-mute, even if ignorant of writing and only able to make his wishes known by signs, could make a valid will. This opinion has recently received the support of a judicial opinion in an interesting case tried in January of the present year before Judge Peters, of the S. J. court, at Machias, Me. For our knowledge of the facts in this case we are indebted to two letters in the Bangor *Whig*, (from the pen of Mr. J. D. Pulsifer, the official stenographer of the court,) to the local newspapers, and to private correspondence.

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* An English case of this kind, which occurred in 1864, several years after Dr. Peet's treatise was written, was decided by Sir J. P. Wilde, Judge of Probate, in accordance with the views expressed by Dr. Peet. See the *Annals*, vol xxiii, pp. 176–178.

About three years ago Mrs. Clarissa B. Foster died, leaving an estate of nearly $50,000 in bonds, shipping, etc., which, according to her will, made in 1877, was to be divided equally among the following six persons: her sister, Mrs. Marsh, and her five brothers, Alfred, Samuel, Horatio, Andrew, and Jacob Foster. One of these brothers, Horatio, was the deaf-mute whose will has recently been the subject of litigation. The sister, Mrs. Marsh, died before Mrs. Foster, and her son—having received, according to the terms of the will, his mother's share—successfully objected to the payment to Horatio of his share, on the ground that he was not competent to take proper care of it. In consequence of this action by young Marsh, two of the brothers, Jacob and Andrew, procured the appointment of a guardian for Horatio, themselves signing the petition which declared him incompetent to manage the estate. It appeared in evidence, however, that Mrs. Foster had expressed the desire, orally, that Horatio's share should go directly to him, and that he and his brother Jacob, with whom he had lived for thirty years, should have the benefit of it during his life, and that after his death it should go to Jacob. When Horatio found that the other legatees had received their shares from the executor, and that his was withheld to be divided after his death, he was very indignant. He was finally appeased by his brother Jacob, who put some of his own bonds into an envelope with Horatio's name upon it, and made him believe that the bonds were a part of his share.

Horatio died in March, 1880. Eleven days before his death, being then seventy-six years of age, he made a will, giving his property, which consisted of the bequest received from Mrs. Clarissa B. Foster, to his brother Jacob and Jacob's wife Margaret, to be divided equally between them. The validity of this will was contested by young Marsh and by Andrew Foster, one of the brothers, and the Judge of Probate refused to admit it to probate, on the ground that the testator was unable to understand the value of money or property. From this decision Jacob Foster and his wife appealed, thus bringing the matter before the S. J. court, as above stated.

The case was presented to the court by several able lawyers on each side. The contestants urged the *prima facie* want of common knowledge in an uneducated deaf-mute, the decree of the Judge of Probate disallowing the will, and the fact that the

testator had been declared incompetent to manage his estate during his lifetime on the petition and sworn declaration of the very brother who now wished to establish the validity of the will. On the other hand, it was shown that the testator, though uneducated, was a remarkably intelligent man; and it was maintained that, while he might not have been capable of taking care of his property and investing it to the best advantage, he yet was sufficiently intelligent to give it away by will. This led to the introduction of testimony to show his intelligence and the manner in which the will was executed.

Horatio N. Foster lost his hearing at the age of three years, retaining no power of speech. He could not read nor write, (except his own name,) but he had learned to recognize the written names of all his near relatives. He belonged to an intellectual family, and was connected with the leading families of what one of the counsel called "the ancient and aristocratic town of East Machias." He was a man of fine physique, six feet high, with a head indicative of intellect.

Ideas were communicated to him by pantomime and by words. By long practice he had learned to read many words upon the lips by watching intently the lips and face of the person talking to him. In response, he used imitative signs and partly pronounced a few words. Most of his language, however, was pantomimic. For instance, he expressed "a week" by the motion of prayer, (one Sunday or praying-day;) "a year," by the imitation of reaping; "a wife," by the arm in a position to be taken by a woman and a kiss; "money," by the circular shape of a dollar on the palm; "silver money," by touching his white cuff, collar, or shirt. One witness, Warren Huntley, a good imitator, relieved the seriousness of the trial by reproducing his pantomime of various animals, such as a bear, fox, pig, etc. His fox was a veritable Reynard—ears, nose, and long bushy tail.

His skill in farming, both in planning and in working, was far above the average. In mechanical work he was a genius. Carpentry, gun-work, cobbling, mason-work, lock-work, blacksmithing, turning, coopery, wagon-work, repairing clocks, manufacturing churns, tubs, sleds, etc.,—in all these his skill was wonderful. In invention, many of his ideas would have been patentable. Once, wishing to make a padlock perfectly safe, he took out the post and put in one projecting an inch, and then bored out the key to correspond; then, fearing some

one might discover the secret of the key, he put a shoulder on the post, inside the lock, invisible and almost undiscoverable. Was a tool wanted, he made it. Planes of all kinds, carpenters' tools, bits, and augurs, some of them of perfect workmanship, and of which he had made every part, cutting-tools and all, were exhibited at the trial.

The manner in which the will was executed is described as follows by Mr. Pulsifer: "Six witnesses were present. A copy of his sister's will, from whom he inherited his property of $7,000, and a package of bonds, used as a symbol of the property, were laid on the table. Pointing to the will and the bonds, Dr. Johnson made an imitation of writing, and with a questioning look asked him in words if he should write his will. He nodded assent. Then Dr. Johnson imitated death, pointed to the old will, the bonds, and blank paper, and said in words: 'When you are dead and buried, what do you want done with all your money?' The words 'when,' 'dead,' 'buried,' 'what,' 'all,' and 'money,' he could without doubt read from the lips. He replied, moving his lips to say 'baby,' his sign for his brother Jacob, and pointed to the door out of which he had gone; he then described a half circle on the top of his head, his sign for his brother's wife, who wore a braid in that manner, pointed to the door out of which she had gone, and made a cutting motion across his arm to indicate division into equal parts. Then a young lady, who readily communicated with him, repeated Dr. Johnson's question. He replied as before, omitting the pointing to the doors. Then she placed the photographs of his natural heirs before him, repeating the same question with words and signs. He took the two photographs, and placed them apart from the others, with the sign of division. His bearing was thoughtful, serious, and intelligent, his eyes keenly fixed on the lips of the party communicating with him. The will was then written by Dr. Johnson, read to the company, and explained to the mute by the signs previously used, and to this he nodded his head. He was asked to make his mark, whereupon he took up the pen and to the surprise of all signed a capital H."

The trial lasted six days, during the whole of which the courtroom was crowded with visitors. Mr. Heath, one of the lawyers who defended the validity of the will, closed his address to the jury with the following description of the deaf-mute's death:

"There, lying in the twilight of life and day, his eyes, heavy with death, drank in her shadow as they traced its spirit lines upon the wall. For thirty summers to him wife, mother, sister, daughter, friend, e'en her shadow the dumb man loved. She came, a ministering angel, to strew his pathway to the doors of death with the roses of love. He turned his weary head, his love-lit eyes brightened, then saddened. Clasping her hand with affection, raising his arm toward heaven, with upturned eyes, tears coursing down the furrows of his time-worn cheek, the silent man bade her meet him in the great hereafter, where the deaf hear and the dumb sing for joy. Down into the valley of the shadow of death he went—a Christian, a gentleman, a *man*. He died, happy in the thought that Margaret, by his loving will, would be shielded in the autumn of her life. Living, he loved her; stricken, he willed her the half of all he had, that her youth of poverty might be an old age of ease; dying, he blessed her. May your verdict record his dying, loving wish in imperishable letters upon the records of this court!"

The charge of Judge Peters was about an hour in length. He reviewed the arguments of the counsel on each side, and summarized the evidence under each argument. Among other things he said:

"A sound mind is required; that means a mind sound enough properly to devise or bequeath property. It may be the lowest degree of mental soundness. Mere intellectual feebleness is not enough to constitute unsoundness. *Disposing* mind means so much mind and memory as would enable a man to transact common business with that intelligence which belongs to the weakest class of sound minds. He might not be able to make contracts, except of a simple nature, and might not have the ability to manage an estate, and still have the capacity to make a will. A disposing memory exists when a man can remember, at least with a general definiteness, what property he has, its condition generally, not minutely, his relations to those persons to whom he gives, and also to those from whom he excludes his bounty. He must have *active* memory enough to bring to his mind the nature and particulars of the business to be transacted, and mental power enough to appreciate them and to form some rational judgment in relation to them. A sound mind does not mean a man of common soundness, not an average; there must be the lowest and highest to make an average.

"If you are satisfied that the testator executed the paper with the belief that he thereby gave to his brother and his brother's wife such property as he should possess when he should die, then you will be authorized to regard it as a valid will and testament, though he might not really know what the will was. It is enough that he understood and appreciated what the effect of the act would be, though he had no knowledge of any of the forms pertaining to it required by law. In popular terms, he must know what he is about. Ordinarily, though not always, a less degree of intellect is required to make a will than to make a contract. I know of no different rule for this case than for any other. That the testator was deaf and dumb does not change the rule, which is general. The application to particular cases is for the jury." The judge also held that a person under guardianship could make a will, if of sufficient intelligence.

The jury were out an hour, and returned a verdict sustaining the will, upon the issues of capacity, intention, and undue influence raised by its opponents. It was subsequently admitted to probate.

VISIBLE SPEECH; A PLAN FOR SUPPLYING THE DEMAND FOR ARTICULATION TEACHERS; AND REMARKS ON METHODS OF GIVING SPEECH TO THE DEAF.

BY MISS EMMA GARRETT, PHILADELPHIA.

The Bell Method of Visible Speech has given rise to a great diversity of opinion in regard to its value in teaching the deaf. Some high authorities characterize it as an ingenious and scientific method and say the symbols are an aid in teaching articulation; in other quarters, teachers of equally high standing speak of the system as semi-scientific, showy, and absurd, calling the symbols stumbling-blocks in the way of the deaf acquiring speech.

Between these two opinions I take a middle ground, which seems to me the true one. I know of no more valuable foundation for an articulation teacher than a thorough knowledge of Visible Speech. The system may not be perfect, grant that; but there is so much that is good in it that no one engaged in the work of giving speech to the deaf can well afford to be without it. Indeed, as a means of culture, Visible Speech would be valuable to any one.

I, however, now object to the use of the symbols in teaching the deaf to speak (I formerly used them) for a number of reasons, the principal ones being that they interfere with lip-reading to some extent, and that they have "no currency outside the school-room." In the Bell system there is a symbol for every sound in our language, which symbols represent, to those hearing persons and intelligent deaf persons who are initiated in Visible Speech, the positions of organs of speech in producing these sounds. I think, however, in most, if not in all cases, the symbols are arbitrary to young deaf children. Could these symbols be in universal use among hearing people we should perhaps be better off than with our present faulty alphabet, which, for example, has but one character to represent the six or seven sounds of the letter *a*, while the letter *w*, which has a sound resembling somewhat the sound of *oo* in the word *room*, only closer and shorter, bears the name of *doubleyou*. So long, however, as hearing people are using this incomplete and faulty alphabet, I would say, By all means use the same for the deaf, and explain its short-comings to them as best you can. Even if we use the symbols, the inconsistencies of our pronunciation must all be known by the deaf some time; so I think it is well to accustom the deaf to them when we first attach meaning to written language. I desired to embody the above ideas on Visible Speech in an article for the *Annals*, trusting they might help some perplexed articulation teacher.

The number of persons interested in the subject of giving speech to the deaf is large; the number of properly trained teachers is small, far less than the demand for them. To aid in meeting this I should be glad to give a portion of my time to the training of a limited number of persons who would like to enter upon the work of teaching the deaf to speak. I would earnestly urge all persons who feel that they have sufficient knowledge of such work to train teachers, and who are able to devote some of their time to it, to do likewise in their different localities, and so assist me in supplying the demand and hastening the day when it shall become general in America for the deaf to speak.

Persons desiring to be trained by me may in some cases wish to complete the work in a short time. To such I would say that a knowledge of Visible Speech, or so much of it as pertains to the subject of giving speech to the deaf, can be attained in a

comparatively brief period by a person having a correct ear and a good English education; but I have only spoken of Visible Speech as a good foundation for an articulation teacher; there is much that such teachers should read and study in addition to Visible Speech. It is of great importance that they should visit the best oral schools and see the practical application of the theory they are studying. There are works on the voice that ought to be read; all knowledge they can gain of respiration, vocal development, and the anatomy of the vocal organs studied with models and works on anatomy or at dissections, will be valuable. The laryngoscope should be used in studying the mechanism of the voice; we see our own larynx with it, but the easiest experiment is on the larynx of another person.

In the study of works on the voice, students will discover that writers differ very much in their theories in regard to its production, but they will be apt to find in each of the best known of these some suggestions which will be of practical advantage to them in their teaching. Those who teach the deaf to speak are engaged in a work that is most interesting, but it is difficult and requires patience, and that we may be as well prepared as possible to meet the obstacles that we shall be sure to encounter in teaching, it behooves us to study everything that we can find bearing upon our important work.

I am a graduate of the School of Vocal Physiology, Boston, Massachusetts. Since my graduation I have devoted nearly four years to the study of this subject and its practical application in teaching the deaf to speak; therefore I could not give the entire result of my researches in a limited time; but after students are well grounded in Visible Speech, a course of study can be mapped out for them, and it will depend upon their interest in the subject how far they follow out the suggestions contained therein.

A large correspondence with principals of oral schools in different parts of Europe, together with valuable information received through the kindness of principals and teachers of oral schools in America, on the occasions of my visits to these schools, will enable me to give those persons whom I train a general idea of the methods at present employed in the best oral schools.

The oral school for the deaf, of which I have charge, began operations October 3d, 1881. I may mention here, for the benefit of those interested in this school, that the number of

pupils was limited to twenty on December 5th, but that this restriction to the natural growth of the school was removed on January 30th, and I was permitted to receive pupils seeking admission. In this school I am, at present, experimenting principally on a number of ideas obtained from the Italian method, together with some gained from American oral schools, and some original ones.

While I unhesitatingly give to the Germans the credit they deserve of having done more in the way of giving speech to the deaf than any other nation, I think, from what I have been able to learn of the Italian method, that the Italians (in whose country the general teaching of the deaf to speak has been of comparatively recent date) have perhaps discovered the best method yet known of attaining this much-to-be-desired result.

Their success may be due, in a degree, to the fact that the Italian language is somewhat easier for the deaf than either English or German; but I incline to the view of the principal of an institution in London, who says that "it is mainly to be attributed to the fact that they have taken nature for their model and conformed their methods of teaching to the beautiful step-by-step, but always successful method, to be seen in the nursery of every hearing child."

I should be pleased to communicate further with persons desiring instruction.*

A LETTER FROM NORWAY.

BY LARS A. HAVSTAD, M. A., CHRISTIANIA, NORWAY.

[MR. LARS M. LARSON, a student of the National Deaf-Mute College, of Norwegian descent, has established correspondence with several educated deaf-mutes of Norway. He permits us to make the following extract from a letter recently received from one of them, which our readers will find interesting alike for its information concerning the Norwegian Institutions and its references to the writer's own career.—ED. ANNALS.]

CHRISTIANIA, NORWAY, 3 *October*, 1881.

* * * As to the deaf-mute institutions of Norway, the Storthing (National Assembly of Deputies) grants every year

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* Miss Garrett's address is: Miss Emma Garrett, Pennsylvania Institution for the Deaf and Dumb, *Branch for Oral Instruction*, S.E. corner 7th and Chestnut sts., Philadelphia, Pa.—ED. ANNALS.

2,000 kr. to each of the three private ones. The Institution at Trondhjem belongs to the State. The rest of the money is supplied by the Amtsthings, (District Assemblies,) by the friends of the children, or by the pauper fund. The new act, published this year, (not yet come into operation,) provides that the State shall pay all the costs of teaching, and the Amtsthings all the costs of food and lodging, the last named having the right to fall back upon the friends of the pupils or the pauper funds. All deaf-mute children are to be sent to school at the age of 7–9 years. We have Lutheran schools only, the number of people outside the established church being very few—not more than two in a thousand. The schools have in late years been stationary, but as the new act provides a compulsory education and a school course of 8 years, (now 6–7,) they will, no doubt, soon improve. Our system is the oral method, the finger alphabet being banished, but signs are allowed as an aid. A new school at Christiania, just opened, is now introducing the "pure oral" method of the Milan Congress, not allowing signs. The old school of Trondhjem, (the first in our country, established in 1825,) makes an exception. It divides the pupils into two classes, the one being taught by the finger alphabet, the other by the oral method, accompanied with signs.

As to myself, I was born in 1851 at Arendal, a seafaring town on the coast of Skagrack. My father, who died when I was only twelve years old, was a custom-house officer. My grandfather was a farmer. At five years of age I lost my hearing and one eye by scarlet fever, having happily been taught to read a year before. After I had become deaf (stone-deaf) I retained the power of speech in some degree, and my father taught me to write when I was six years old, the printed types serving as models. When nearly nine years old I was sent to the Deaf-Mute Institution at Christiania, and went through the usual six classes in three years, when it was taken into consideration what to do with me and another boy of the same age, Halvard Aschehoug, a son of our well-known professor of law and member of the Storthing, T. H. Aschehoug. Halvard was deaf-born, but taught to speak. In order to make an experiment we were taught German, algebra, and geometry by special teachers, who had not before taught deaf-mutes, but contrived to make themselves intelligible to us. We used neither signs nor the finger alphabet. This succeeding well, we took Latin,

French, and Greek. The instruction seemed so successful that Mr. Balchen, the director of the Institution, resolved to let us try the *Examen Artium* in 1871, when we were each twenty years of age. We were not taught English, this branch being optional at the *Examen.* The little I know of your language I taught myself the year after the *Examen Artium.* The new university act has altered some of the regulations; German is now optional, but English compulsory. After the *Examen* I was a time teacher in history, geography, and the mother language at the Deaf-Mute Institution, but was soon inscribed as volunteer in the Department of the Interior, in the office of statistics, where I was named clerk in 1874. I send you a little publication I wrote in 1872 and 1873 in the National Record Office, (Rigsarkivet.) You will see my old name in it. I add some later publications.

Being liberal in politics, I got employment on one of our liberal daily newspapers in 1876, translating from French, English, and German, and occasionally writing leaders; and finding the situation of a clerk in the office of a conservative government rather inconsistent with this literary occupation, I sought and at last got an appointment in the National Audit Department. The majority of our Storthing are liberal, contending for a parliamentary government such as that of England, while the government and the minority of the Storthing maintain the independence of the royal government in the face of popular sentiment. Our parliamentary leader is John Sverdrup. The political situation is wholly the same in Sweden and in Denmark, both Scandinavian kings maintaining the traditions of the old *régime* against their peoples. In Sweden the king has, however, lately hoisted the flag of truce.

My appointment as a clerk in the Audit Department dates from 1st January, 1879.

As to church, I belong to the established Lutheran church. I am, however, no friend of established churches. You can, if you choose, count me as a Congregationalist or something of that sort.

Will you tell me something about yourself in exchange for the long account I have given you? Shall we do our best to bring the deaf-mutes of the New and the Old World nearer to each other? I rejoice to hear that you intend to visit Norway. I beg you to come soon. In 1883 we shall, I think, have a con-

gress in Christiania of Scandinavian teachers and others interested in the abnormal schools. The European Congress of Deaf-Mutes is to be held in Stockholm in 1884. Send a large number of deaf citizens of the United States across the Atlantic. * * *

Yours affectionately,

LARS A. HAVSTAD.

HORACE SMITH GILLET.

BY JOSEPH C. GORDON, M. A., WASHINGTON, D. C.

HORACE SMITH GILLET was born in Otsego county, New York, March 3, 1810. His parents were Samuel Gillet and Nancy (Judson) Gillet.

The Gillets, so tradition runs, were of Huguenot origin, though largely of English descent. Their names appear on the earliest colonial records of Connecticut, and they were among the original settlers of Windsor. They have left the impress of men of strong convictions, religious faith, and philanthropic lives.

The Judson family was of English origin, through one William Judson, who came to New England in 1634.

Mr. Gillet's parents removed to the vicinity of Columbus, Ohio, in his childhood, and when he was thirteen years old they made a visit to their relatives in the East, taking with them their two children—Horace and a younger brother. In less than a week after accomplishing this journey, which was an arduous one at that day, both parents sickened and died. Who shall say how much this event shaped and colored the after life of these boys? Both were noted for extreme reticence, thoughtful demeanor, and great dignity, and this quiet and reserved manner clung to Horace throughout his life.

The sons were taken by relatives, and Horace found a home with a wise and good uncle in Danbury, Connecticut, by whom he was fitted for college.

Of his boyhood, little is to be recorded. It was then that he received religious impressions which exerted a deep influence upon him ever after.

By the advice of Dr. Francis Wayland he entered Union College, at Schenectady, where he enjoyed the instruction of Eliphalet Nott, who was then in the full vigor of his powers.

After a successful career in the College he returned to the home of his childhood at Columbus, Ohio, where, yielding to the persuasions of his friends, he studied law and was admitted to the bar in 1837. The active practice of the law, however, neither suited his mental habits nor the generous impulses of his heart, and ere long he entered upon the vocation which proved to be his life-work.

The religious, educational, and philanthropic movements of that day were felt profoundly in this young State, nearly one-half of whose area was covered still by the virgin forest. The education of the deaf and dumb, by its beneficence and its novelty, awakened a general interest, and men came from far and near to see for themselves this peculiar work. It is said that in the year 1840 the Ohio Institution was visited by two thousand persons. It is not strange that able men, desirous of doing good, were drawn toward this field of effort, and we may well believe that Mr. Gillet was animated by none but the highest motives when he gave himself unreservedly to the work which he pursued with rare fidelity for the rest of his life.

He entered upon this new vocation, in the Ohio Institution, in the year 1841.

In 1850 he accepted an appointment in the Tennessee Institution, where he was superintendent for about five years. Though well qualified for the office, he longed for a gentler and more peaceful mode of life ; * moreover, " the conditions of social and educational life in the South were unsatisfactory ;" and he gladly availed himself of an invitation to teach in the Indiana Institu-

* Mr. Gillet's resignation was due, mainly, to the disastrous workings of an experiment in the internal organization of the Institution. The trustees, unwarned by the unfortunate results of similar attempts in older institutions, possibly ignorant of them, entrusted the management to two independent heads, assigning the intellectual department to the principal, and the domestic to an officer styled the curator. The experiment was tried with great persistence, and, finally, Mr. Gillet resigned, as his predecessor had done before him. These results had much to do with bringing the question of Organization into prominence, and in 1856 the Staunton Convention, after a full discussion of the subject, adopted an important report submitted by Dr. H. P. Peet, W. D. Cooke, and Thos. MacIntire. (See the Proceedings of the Fourth Convention, pp. 198–227.) Similar conclusions were ably presented in the admirable paper upon Organization by P. G. Gillett, LL. D., which received the unanimous approval of the Indianapolis Convention. Dr. Gillett's paper was published in the *Annals*, vol. xv, pp. 193–209.

tion, where his labors began in 1855, and ended only with his death, which took place on the 6th of February, 1882.

Mr. Gillet was thus in continuous service for more than forty years, the most of which were spent in teaching. Having charge of the "high class" from its organization, the responsibility of the finishing work rested largely upon him for many years. He discharged his duties as a teacher with an ability and devotion that won the respect and love of his pupils to a marked degree, so that many there are who attribute to his influence the main bent of their lives and whatever good they have done in the world.

A soul less symmetrical may seem more striking, but the well-developed, full-orbed man, in the harmonious exercise of mental and moral strength, becomes an inspiring force and an unconscious influence which no one can fully measure. Mr. Gillet was a man of unusual equipoise, possessing strong common sense, rare judgment, firmness, kindness, and tenderness. His patience excited the admiration of his fellow-instructors and won the love of many a pupil; yet, in the words of one of his earlier pupils,* "he was not a man to be trifled with. When any of the pupils presumed too much on his forbearance his face assumed a serious aspect and his dark eyes flashed forth glances of displeasure."

It is easy to gather from the reminiscences kindly furnished by many of his former pupils and others who knew him well, not only the characteristics already named, but many other traits, such as his unselfishness and high humility, his extreme conscientiousness, his faithfulness, his thoughtfulness, and his transparent honesty, not one of which could be omitted in any adequate outline of a character so perfect and so beautiful.

Though a man of scholarly tastes and attainments, he was neither a bookish man nor a pedant. His favorite studies were metaphysics, mathematics, and theology, but his class-room work was so exacting and absorbing that he more and more devoted himself to those studies which bore the most upon his efficiency as a teacher and upon the proficiency of his pupils. His whole soul was in his work, and he devoted a great deal of time and labor outside of his school-room to perfecting methods of in-

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* Reminiscences of Horace S. Gillet by J. D. H. S., in *Vis-a-Vis*, vol. xiv, Nos. 24, 25.

struction.* He was not given to experimenting upon his classes. His mental processes were philosophical and logical, and his methods were so carefully thought out, even to their remote results, that when any given line of action was attempted he felt that he could pursue the same safely to its end. His experience and skill made him a teacher of teachers as well as of pupils. He freely rendered invaluable help to many of the young and inexperienced teachers who entered the corps of instruction from time to time, and they will always regard him with grateful veneration.

His signs were simple, clear, and graceful. He had a genius for adapting the explanation and illustration, even of difficult subjects, to the capacity of those he instructed. His chapel exercises and Sunday lectures were plain and practical. They were often marked by a spirituality which made them peculiarly impressive.

Of a feeble frame, and never of robust health, his manner of life was so simple and methodical that he was rarely incapacitated for duty, though he might well have made the increasing infirmities of his later years a reasonable excuse for lessening the burdens which bore heavily upon him. Even when suffering from disease, it is said that he was never known to sit during a recitation or while imparting instruction.

Mr. Gillet felt that to surround every pupil, so far as possible, with sweet and wholesome influences like those of a well-ordered, Christian home, was of very great importance. He held that every officer and every instructor had a duty to perform in this matter which could neither be omitted nor delegated to another, and it was his practice to interest his pupils in conversation, to

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* Mr. Gillet had had experience in elementary and academic teaching before he became a teacher of the deaf. He warmly advised the association of teachers of the deaf with other professional teachers for mutual improvement. A paper on "Instruction in Primary Schools," prepared by him, was read at the Staunton Convention. (Proceedings of the Fourth Convention, pp. 59–168.) Certain of its suggestions have been generally adopted in the public schools. He contributed a paper on "The Mode of Teaching Language" to the Hartford Convention, (Proceedings of the Second Convention, pp. 12–20,) and on "Language considered with reference to the instruction of Primary Classes," to the Indianapolis Convention, (Proceedings of the Seventh Convention, pp. 15–25.) These thoughtful productions were received with great favor, and should be read by every member of the profession.

gain their confidence, to repose confidence in them, to enter into their cares and their joys; and at times this grave man delighted them with merry jokes and flashes of dry humor, and thus he bound his deaf friends to him with "hooks of steel."

Those who know the Indiana of to-day find it hard to realize that, when Mr. Gillet entered the Institution, much of the State was a wilderness, and that dark spots into which the "Hoosier schoolmaster" had not yet penetrated were to be found. From these wild surroundings there had been gathered into the Institution a number of deaf-mutes who had matured into muscular manhood, ignorant, passionate, and unused to self-control or any restraint. At any moment the teacher was liable to be forced to "try conclusions," and woe be to him if vanquished, or if he called for help! Mr. Gillet managed these untamed spirits with such tact and courage that he never had any serious difficulty with them, and not a few became good and useful men.

Mr. Gillet was tall and erect, deliberate but graceful in all his movements, and "of a dignified appearance, which was enhanced by raven locks" in his youth, "piercing black eyes, and a calm and sedate expression of visage." His friends recall the well-formed head, the high and rounded front, the small, delicately-shaped Roman nose, and the benevolent serenity of his face. His manner was dignified, courteous, polished, and free from all affectation.

It was natural that Mr. Gillet's advice should be sought by his pupils, who looked up to him as a wise and good father; but it was not sought by his pupils only; his fellow-instructors, especially the younger teachers, were accustomed to go to him for counsel. In matters of moment the officers of the Institution often profited by his good judgment, and when the efficiency of the Institution was in peril from political and other tornadoes the community at large felt the influence of a character which challenged the respect of all men.

One says of him, "I have had occasion to consult him frequently on delicate questions, and in every instance time has shown that his judgment was correct."

Another says, "deliberate in thought and action, slow in giving his opinion, his advice was always well-timed and worthy of consideration."

If the limits of this sketch permitted it would be pleasant and profitable to give copious extracts from reminiscences and

private letters, but one from our departed friend's well-known associate and companion, Dr. W. H. Latham, who has furnished valuable material for this article, must suffice. In summing up, the doctor says: "I have never known a purer or more unselfish man in my life. I never was so favorably impressed with the personal doings of any other man. His force of character was simply irresistible."

Unquestionably much of our revered friend's character was due to natural endowments, but he, with Divine favor, built thereon the life which should serve as an example and an inspiration to us. He was a Christian, a man of faith and prayer. In early life he consecrated himself to the Master's service, uniting with the Baptist church. In this relation, as in all others, with a devout and earnest heart "he made himself felt as a power for good." At the time of his death he was the senior deacon in the church of which he was a member, and for many years pastor and people alike often "turned to him for love, for light, for the clear, strong judgment of the practised mind."

Mr. Gillet was married Dec. 18th, 1838, to Miss Harriet Newell Bowker, who lives to mourn her loss. Two of their children are living, Mrs. O. E. Fleming, of Fort Wayne, and Mr. Arthur Gillet, of Indianapolis. One son, a young lieutenant, was killed by a Confederate shell in the war. A daughter, Helen, who died in 1877, was the wife of C. P. Jacobs, Esq., well known in connection with the national Sunday-school work.

Mr. Gillet died Feb. 6th, 1882. The disease was typho-malarial fever, complicated with rheumatism. The closing scenes of his life may best be told in the words of her who was nearest him: "First week out of school, fever for two days, then himself again, but very weak; Monday of second week in his class-room all the morning, but brought home looking sick and worn. On Tuesday the fever returned; on Thursday delirium set in; Saturday his brain seemed tumbling into wreck. Late Sunday night came a brief lucid interval, in which he said his life-work was probably done—had been trying day by day to be ready. He gave me good-bye kisses and then was off and away in wild dreaming. Through all the hours of his delirium he was hard at work in his school-room or conducting chapel exercises, now and then calling a 'halt' and dismissing his class, as he

'was so tired,' but almost instantly taking up the work again. So the hours passed. Monday night darkened over our home, but the deeper shadows of the dark valley were creeping up and over the pale sufferer. The wild delirium, like an angry storm, had done its work; and, like a little child asleep, the dying man with empty, folded hands and eyes close shut breathed soft and low for a brief while, then all was still. We knew then that the mortal had put on immortality. A great company of pitying, loving friends came to weep with us and join us in the sad burial services. The officers and his class of graduates with others laid on his casket rare floral offerings. He sleeps his last sleep in beautiful Crown Hill Cemetery, there to await the resurrection morning."

THE TENTH CONVENTION.

NATIONAL DEAF-MUTE COLLEGE,
KENDALL GREEN, NEAR WASHINGTON, D. C., *March* 15, 1882.

AT the Ninth Convention of American Instructors of the Deaf and Dumb, held at Columbus, Ohio, on the 17th–22d of August, 1878, the following resolution was adopted:

"*Resolved*, That all invitations for the entertainment of the next Convention be referred to the Standing Committee, who shall determine the matter, and duly announce the time and place."

At a meeting of the Committee, held in New York on the 28th of February, 1882, a communication was presented from the Board of Trustees of the Illinois Institution for the Education of the Deaf and Dumb, through Dr. Philip G. Gillett, Superintendent, inviting the Convention to meet in Jacksonville, at their Institution, during the summer of 1882.

An invitation was also presented from the Board of Directors of the California Institution for the Education of the Deaf and Dumb and the Blind, through Mr. Warring Wilkinson, Principal, offering the hospitalities of their Institution to the Convention.

After a careful consideration of the interests and convenience of all concerned, the Committee decided to accept the invitation of the authorities of the Illinois Institution, and, by order of the Committee, notice is hereby given that the Tenth Con-

vention will be called to order in that Institution on Saturday, the 26th day of August, at three o'clock P. M.

An invitation is extended to all persons engaged in the education of the deaf in the United States and the Dominion of Canada to be present at this Convention; and it is suggested to the principals of the several institutions that they invite such persons as may have been instructors, or are for other reasons interested in deaf-mute education, as might, in their judgment, properly participate in the proceedings of the Convention in the capacity of honorary members.

By order of the Convention, the Committee recommend to the writers of papers to observe the limit of twenty minutes, and it will be required that no paper shall exceed thirty minutes in its delivery; also that an abstract, not to exceed one page, be furnished to the Business Committee of the Convention on the first day of the meeting.

The Committee request that early notice may be given of intentions to present papers, the titles being forwarded to Philip G. Gillett, LL. D., who has been appointed Local Committee of Arrangements, to whom, also, due notice should be given by the delegates of their purpose to attend the Convention.

It is expected that the sessions of the Convention will continue at least through Wednesday, the 30th of August.

In behalf of the Committee:

E. M. Gallaudet,
Chairman.

NOTICES OF PUBLICATIONS.

BY THE EDITOR.

BAGINSKY, Dr. BENNO. Ueber die Folgen von Druchsteigerung in der Pauhenhöhle und die Function der Bogengänge. [On the Results of Increased Intratympanic Pressure and the Function of the Semicircular Canals.] Berlin: 1881. 8vo., pp. 35.

We referred last July (vol. xxvi, p. 198) to the theory that the semicircular canals of the inner ear are the organs of the sense of equilibrium, and that injury to these organs is therefore the occasion of the staggering gait sometimes observed in semi-mutes. Most of the investigations heretofore made have seemed to confirm this theory; but now comes Dr. Baginsky, and gives the results of numerous experiments upon dogs, rabbits, and pigeons, showing that is only when the injury extends to the

brain itself (as any injury to the semicircular canals is almost sure to do sooner or later) that the equipoise of the animal is destroyed. He therefore rejects totally the idea that the semicular canals can be considered the special organs of the sense of equilibrium. His experiments and conclusions are reported in the *American Journal of Otology* for January last, (vol. iv, pp. 51–62.)

FORNARI, PASQUALE. Compte-Rendu du Congrès International pour l'Amélioration du Sort des Sourds-Muets, tenu à Milan du 6 au 11 Septembre, 1880. [Report of the International Convention for the Amelioration of the Lot of Deaf-Mutes, held at Milan from the 6th to the 11th of September, 1880.] Rome: Héritiers Botta. 1881. 8vo., pp. 326.

The proceedings of the Milan Convention are published, we understand, both in Italian and in French, but only the French version has yet reached us. The preparation of this work, in view of the diversity of tongues in which the proceedings were carried on, and of the fact that the language of the French edition is a foreign one to the editor, must have been a task of great magnitude. It would be too much to say that the result is a report entirely free from error; but the errors, so far as we have been able to discover them, are few and unimportant, and the work as a whole is a worthy monument to the diligence, faithfulness, and intelligence of Professor Fornari.

The Convention has been so fully described and discussed in the *Annals* by persons who were present, that we need not consider it further at present. We will only say that the published proceedings confirm, to a considerable degree, the statements of Dr. Gallaudet and other American delegates concerning its partisan character. Thus, throughout the entire discussion of the methods of instruction, we do not find a single instance in which the advocates of the pure oral method were interrupted or called to order, though some of them, notably the presiding officer himself, spoke far beyond the ten minutes allotted to each individual, said whatever they wished to say, and continued the discussion after the *clôture* had been voted; while on several occasions gentlemen speaking on the other side were reminded by the president that they were departing from the question or that the *clôture* had been ordered. Perhaps the Abbe Tarra did not mean to be unfair and one-sided, but was only carried away by his enthusiasm for the method he was advocating; perhaps, on the other side of the Atlantic, the prevailing ideas of

what constitutes freedom of speech, fairness, and impartiality are different from ours in America; whatever the explanation, it certainly strikes the American reader queerly, just as it struck our representatives at Milan queerly, that the presiding officer should have allowed himself and his partisans to speak in entire disregard of the rules which he repeatedly enforced when his opponents had the floor.

We must also refer to one important argument in favor of the oral method, which has not been mentioned by any reviewer of the proceedings. This was the argument based on the needs of the confessional, brought forward by the Abbe Balestra, "l'apostolo della parola," as an admiring biographer calls him, since he was chiefly instrumental in introducing the oral method into the Italian schools thirteen years ago. He said in the Milan Convention: "It is necessary for a Catholic priest that the deaf-mutes should be able to speak, *because we have the confessional*, and in the country the priest will wholly misunderstand what the poor deaf-mute says to him by signs." Our readers can imagine what a powerful effect this argument must have produced upon the ecclesiastics who constituted a large part of the membership of the Convention.

The proceedings of the Convention make altogether a very interesting volume. As we read the glowing speeches of the Abbe Tarra, the Abbe Guérin, and others, we find ourselves admiring—nay, sharing—their enthusiasm for *la parole;* and yet we rise from the reading with the conviction that our American delegates spoke the words of truth and soberness when they said that speech was not everything, and that, however successful the oral method may be with the Italian language, and in some cases with the far more difficult English language, it would be a great misfortune for the deaf of this country if they were dependent upon that method alone for their education. We rejoice in the success of our oral schools, and hope to see their numbers multiplied and their influence increased; but we do not believe "the greatest good of the greatest number" would be promoted by the suppression of all other methods.

HAERTER, M. Das menschliche Ohr und seine Krankheiten. [The Human Ear and its Diseases.] Constance: Friedr. Stadler. 1881. 8vo., pp. 19.

A valuable paper read before the Conference of Würtemberg and Baden Instructors last year, and published as a supplement

to the report of the Meersburg Institution. Mr. Härter treats his subject in popular rather than scientific language, and urges in conclusion that no pupil should be received into an institution for the deaf without a careful examination of his organs of hearing by a competent aurist.

INSTITUTION REPORTS. (Published in 1881.) Columbia, Cologne, (Prussia,) Glasgow, (Scotland,) Maryland, Maryland Colored, Meersburg, (Baden,) Mississippi, New York Improved, Ohio, Rotterdam, (Holland,) South Australian, South Carolina, Texas, Turin, (Italy,) Wisconsin.

MAGNAT, M. Livre de lecture à l'usage des sourds-muets, d'après la méthode de J. R. Pereire. Troisième édition, revue, corrigée, et augmentée. [Reader for the Use of Deaf-Mutes, according to the method of J. R. Pereire. Third edition, revised, corrected, and enlarged.] Paris, 1881. 8vo., pp. 205.

Mr. Magnat's method of instruction, with which he now associates the name of Pereire, was fully described in the *Annals*, vol. xx, pp. 167–171. Of the Reader, therefore, we need only say that it is prepared in accordance with this method. It contains many useful suggestions to the teacher as well as exercises for the pupils, the latter printed in unusually large and clear type. It is a defect in these exercises, however, that the ordinary rules of punctuation and of capital letters are almost wholly disregarded.

MALLERY, Col. GARRICK. Sign-Language among North American Indians compared with that among other peoples and deaf-mutes. (Pp. 263-552 of the First Annual Report of the Bureau of Ethnology, 1879-'80.) Washington: Government Printing Office. 1881. 4to.

We have already mentioned (vol. xxv, p. 1; vol. xxvi, p. 76, etc.) Col. Mallery's valuable studies of the sign-language, and have printed two of them in the *Annals*. The publication before us is the most extensive and important contribution that he has yet made to the subject—indeed, that has ever been made by any one. It treats of the origin, history, and characteristics of gesture language; compares the signs used by the Indians with those of other peoples, especially the Italians, and of deaf-mutes; and gives many detailed descriptions of signs. Its value is enhanced by many wood-cuts illustrating the manner in which certain signs are made. Notwithstanding the scope and fulness of this publication it is yet not the *magnum opus* for which Col. Mallery has been collecting material, but merely a "pro-

gress report." For the more comprehensive publication of the future he still solicits the aid of teachers of the deaf and others interested in the subject.

PROCEEDINGS of the Conference of Head-Masters of Institutions and of other workers for the education of the deaf and dumb, held at the Statistical Society's rooms, King's College, London, June 22-24, 1881. London: W. H. Allen & Co. 1882. 8vo., pp. 157.

These Proceedings are edited by a committee of the Conference appointed for the purpose, consisting of Dr. David Buxton, vice-president, Messrs. Richard Elliott and W. Stainer, honorary secretaries, and Mr. B. St. John Ackers. To it is prefixed a carefully-prepared table of the British institutions, giving a variety of valuable statistics for the year 1881. The entire work of the editors seems to have been faithfully and successfully performed, and the publication affords gratifying evidence of the progress which the education of the deaf is making in Great Britain.

The titles of the papers read were given in the last October number of the *Annals*, (page 269.) They are here published in full, together with the discussions that followed them. A majority of the papers related to the comparative merits of the oral, manual, and combined methods, and the discussions upon the other papers almost invariably turned into that channel. The debates were carried on with great ability and in the most frank and courteous manner, notwithstanding the diversity of views expressed. The Conference wisely refrained from committing itself by the resolutions of a majority to any one method of instruction, the only resolutions adopted being one appointing a committee to prepare lesson-books and another expressing the usual vote of thanks to the officers.

SEXTON, SAMUEL, M. D. Causes of Deafness among School Children, and its Influences on Education, with Remarks on the Instruction of Pupils with Impaired Hearing and on Aural Hygiene in the Schools. (Circular of Information of the Bureau of Education, No. 5—1881.) Washington: Government Printing Office. 1881. 8vo., pp. 47.

—— Anomalies of the Membrana Tympani and Ossicles from Interruption of Intratympanic Air-Supply. (Reprinted from the American Journal of Otology, October, 1881.) New York: Trow's Printing and Bookbinding Company. 1881. 8vo., pp. 7.

Dr. Sexton, a distinguished otologist of New York, has given much attention to the causes of deafness among children, which

he finds far more common than is generally supposed. The treatise first named explains with more than usual clearness the structure of the ear and the method by which sound is transmitted, discusses the causes of deafness among school children, and makes some valuable suggestions with respect to the treatment of such cases. It is illustrated by excellent wood-cuts.

In speaking of the education of the deaf, Dr. Sexton shows that, while he esteems highly the work of our institutions, he does not fully understand their character. He refers to them as "more particularly asylums for the physical care of this class, which not only provide temporarily a charitable home for them, but also give them an education at the same time." The truth is that the *education* of the deaf is the chief and only aim of the institutions, the "physical care" of the pupils, though of no slight importance, being wholly an incidental matter resulting from their residence in the institution, while their residence in the institution is due to the fact that their education can there be far more efficiently and successfully carried on than "in a special department of the public schools"—the plan which Dr. Sexton advocates for the larger cities on the ground of economy.

The paper on anomalies of the membrana tympani, etc., describes with more particularity than the other treatise one of the causes of deafness among children.

WEISSWEILER, N. Lehrplan für die Taubstummen-Anstalt zu Köln, nebst einleitenden Bermerkungen. [Course of Instruction of the Institution for the Deaf and Dumb at Cologne, with Introductory Remarks.] (Pp. 44-69 of the 9th report of the Institution.) Cologne: 1881.

A carefully prepared scheme of the seven years' course of instruction of the Cologne Institution, with valuable introductory remarks explaining the peculiar character of the education given to the deaf. The report of which it forms a part is especially interesting as giving a full statement of the Cologne Institution in the semi-centennial year of its existence.

INSTITUTION ITEMS.

BY THE EDITOR.

Birmingham (England) Institution.—Mr. Arthur Hopper, who for forty years has been head-master of this Institution, died in February last. He was a prominent member of the profession, and took an active part in the Conference of Head-Masters held in London last year, of which he was one of the vice-presidents. The Birmingham *Post* says of him: "His untiring patience and earnest desire for the welfare of his pupils, combined with a most gentle and kindly disposition, endeared him to numerous friends, and made him beloved by all the poor children who have for many years benefited by his instructions."

Columbia Institution.—The Institution celebrated the twenty-fifth anniversary of its corporate existence on the 23d of February last. The occasion was pleasantly marked by a visit from the President of the United States, the members of his Cabinet, the Chief-Justice and Associate Justices of the Supreme Court, the Vice-President, the Speaker of the House of Representatives, the Chairmen of the Appropriation Committees of both Houses, the Comptroller and First Auditor of the Treasury, the Directors of the Institution, and the ladies of their families.

The Institution sustained a sad loss in the death on the 9th of March of Miss Anna A. Pratt, who for the past thirteen years has filled the position of matron, having previously been assistant matron for a short time. Miss Pratt's executive ability, discretion, conscientiousness, and faithfulness rendered the administration of her department remarkably efficient and successful, while her unfailing kindness of heart, entire unselfishness, and devotion to the welfare and happiness of others made her beloved as a mother by pupils and students, and as a dear sister by her associates.

Georgia Institution.—The department for the colored deaf and dumb was formally opened on the 15th of March last with twelve pupils in attendance. While subject to the same board of trustees and under the same principal as the department for whites, its immediate management is entrusted entirely to colored people.

Iowa Institution.—Mr. J. W. Blattner writes us that the number of pupils in this Institution in December last was 236, and the number of regular teachers 12. The statistics given in our tabular statement were not (as he supposed) "a mistake," but, as explained in a foot-note, were those of the year previous, no reply to our twice-made request for the statistics of 1881 having been received.

Kentucky Institution.—The distinction between rich and poor pupils has been abolished by an act of the Legislature, making the Institution free to all.

Liverpool (England) School.—At the annual meeting of the subscribers, held in February last, it was announced that the oral method had been carried on successfully during the past year with a considerable number of the pupils, while with others it was found impracticable. The number of teachers had been increased from seven to nine, and great improvements made in the sanitary condition of the building.

Mississippi Institution.—In accordance with Mr. Dobyns' recommendation the State Legislature has made an appropriation to establish a school for colored deaf-mutes, separate from the existing Institution, but under the same management. It has also provided for the appointment of a teacher of articulation for the existing Institution.

Scranton School.—A meeting of citizens was held in Scranton, Pa., on the 16th of February last with the view of establishing an institution in that place for the education of the deaf of northeastern Pennsylvania. Mr. William Connell, president of the Board of Education, presided. Communications were read from Mr. Koehler, principal of the Scranton Day-School, and from the Rev. Mr. Syle, of Philadelphia, showing the necessity of such an institution, and a committee was appointed to obtain grounds, prepare a plan of organization, and procure subscriptions. The meeting passed a vote expressing sympathy with Mr. Koehler in his efforts to educate the deaf-mute children of the city.

MISCELLANEOUS.

BY THE EDITOR.

The Pronunciation of the Deaf. — During the past few months there has been some discussion in France, England, and America on the pronunciation of the congenitally deaf who have been taught articulation. It began at a meeting of the Paris Academy of Science, (Nov. 7, 1881,) where Mr. Félix Hément, one of the promoters of the Pereire School, said that deaf-mutes, when taught articulate speech, have the accent of their respective countries, indicating organic conformations similar to those of their parents, and thus affording a new example of physical resemblances transmitted by inheritance. This assertion was controverted by Mr. E. Blanchard, who said that as deaf persons learned to speak only by imitating the positions in which their teacher placed his organs of speech they must infallibly imitate his intonations. The full discussion may be found in the *Comptes Rendues* for December, 1881, where there are also three notes from Mr. Hément, and one each from Mr. Blanchard, Dr. A. Graham Bell, and Mr. W. E. A. Axon. The subject has been further discussed in *Nature* (vol. xxv, pp. 101 and 124) and in the New York *Times*, (Dec. 10 and 26, 1881, and Jan. 29 and 30, 1882.) Mr. Axon quoted a curious statement from the Life and Letters of George Ticknor, (vol. i, page 196,) where he says, referring to his visit to the Institution for the Deaf and Dumb at Madrid:

"The pupils are well taught to read, write, and, what is more, to speak intelligibly. One fact I witnessed, and knew therefore personally, which is extremely curious. Not one of the pupils, of course, can ever have heard a human sound, and all their knowledge and practice in speaking must come from their imitation of the visible mechanical movement of the lips and other organs of enunciation by their teachers, who are all Castilians; yet each speaks clearly and decidedly, and with the accent of the province from which he comes, so that I could instantly distinguish the Catalonians and Biscayans and Castilians, whilst others more practised in Spanish felt the Malagan and Andalusian tones. How is this to be explained but by supposing an absolutely and originally different conformation of the organs of speech?"

Mr. Axon further cited the case of a deaf-mute of Manchester, whose teacher is personally known to him. "He became

deaf and dumb at a very early age, and did not talk until he was about seventeen, when he was taught articulation by Mr. Alley. He speaks with the accent of his native county of Stafford." Also the following, contributed by Mr. M. Martin to the Royal Society and published in No. 312 of the Philosophical Transactions. (This case was mentioned in the *Annals*, vol. i, p. 43, as a remarkable instance of the restoration of hearing, but without any reference to the peculiarity of the Highland accent:)

"Daniel Fraser, a native of Stratharig, some six miles from Inverness, continued deaf and dumb from his birth till the seventeenth year of his age. The Countess of Crawford kept him in her family for the space of eight or nine years. After seventeen years he was taken ill of a violent fever, but being let blood his fever abated and had not its natural course. About five or six months after he contracted a fever again, and had no blood drawn from him, and this went on with its natural course. Some weeks after his recovery he perceived a motion in his brain, which was very uneasy to him, and afterwards he began to hear, and in process of time to understand speech. This naturally disposed him to imitate others and attempt to speak. The servants were much amazed to hear him; he was not understood distinctly for the space of some weeks. He is understood now tolerably well, though he yet retains the Highland accent, as Highlanders do who are advanced to his years before they learn the English tongue. He can speak no Irish, for it was in the lowlands of Scotland that he first heard and spoke."

Professor Bell, speaking from a wider experience with the deaf than any of the other writers who have taken part in the discussion, said that he had examined the pronunciation of at least four hundred deaf-mutes who had been taught to speak, and he had never observed such a tendency as that described by Mr. Hément. "When dialectal pronunciations are heard *it always turns out upon investigation that such children could talk before they became deaf*, and that, therefore, the peculiarity is due to unconscious memory, and cannot correctly be attributed to heredity." We have no question that Professor Bell's explanation is the correct one, and that in all cases reported to which it does not seem to apply there is some inaccuracy in the narrative.

The Legal Responsibility of an Uneducated Deaf-Mute.—The Paris *National* of February 1, 1882, describes the trial of

one Marion, an uneducated deaf-mute, of Romainville, France, on the charge of having committed adultery with Elizabeth Tarente, wife of a toy-maker, named Laraize, of the same place. The accusation was brought by the woman's husband, and the case was tried before the Court of Provins, of which Mr. Louinche is the president.

It appeared in evidence that Marion was unmarried; that the woman, since her husband failed to provide for her support, had lived for several years as a servant in Marion's family; and that he was wholly without education. On the trial it was found impossible to communicate with him in any way, though another deaf-mute attempted to act as interpreter. The evidence was clear that the acts of which the husband complained had been committed, and Elizabeth was accordingly sentenced to a month's imprisonment; but Marion was acquitted on the ground that he did not know that the woman was married.

The Bordeaux Convention.—The Italian periodical *Dell' Educazione*, etc., for December gives a full account of the proceedings of the Third National Convention for the Amelioration of the Lot of Deaf-Mutes, held at Bordeaux, France, from the 8th to the 14th of August last.

Only advocates of the oral method were present, and resolutions reaffirming the vote at Milan in favor of that method were adopted without a dissenting voice. Other resolutions expressed the opinion that the relations between the deaf and hearing persons should be as intimate as possible; that the parents of deaf children should familiarize them at home with lip-reading, speech, and the meaning of words, but that special instruction from skilled teachers is essential to successful articulation teaching; that deaf children should be admitted as early as possible to the public schools, and there practised in writing, drawing, and lip-reading, but that they should not be taught articulation until they come under the direction of special teachers; that all the deaf who are not idiots, that is, all capable of being instructed in any way, should be taught by the oral method, and that in doubtful cases a prolonged trial should be given; that the term of instruction should be extended to eight years; that in the work of the school-room actions and real objects are preferable to pictures, and that colored pictures are preferable to plain; that elementary drawing should be

taught at an early stage of the course of instruction; that the deaf should be urged to follow country pursuits, especially agriculture, rather than congregate in large cities: that provision should be made for teaching trades to adults and finding them employment: that the institutions of France should remain under the direction of the Minister of the Interior, and should have increased means of support; and that all teachers of the deaf should be exempt from military service.

The next meeting of the Convention will be at Paris, in 1884, following the International Convention to be held at Brussels in 1883.

The Conference of English Governing Bodies.—Just as our last pages go to the press, we receive from Dr. Buxton, who was one of the honorary secretaries of this Conference, a reply to the criticisms of Mr. Howard, published in the last number of the *Annals*, page 59. Dr. Buxton's communication will be printed in the next number.

The Tenth Census.—We recently spent half a day in the Census Office examining the important work carried on under the direction of Mr. Fred. H. Wines, who has charge of the report relating to the deaf, the blind, etc. The statistics of the Tenth Census are much fuller with respect to these classes than those of any previous census, and Mr. Wines is endeavoring to make them as accurate as possible by the most careful and conscientious revision. It is a work of great magnitude, but the value of the results will fully justify the cost. The returns show the name, color, sex, age, and residence of all the deaf and dumb of the country, and in most cases the assigned cause of deafness, the age at which deafness occurred, if educated the institution at which education was received, the term of instruction, date of discharge, and other particulars. As the collation of the returns is not yet completed the Office is unwilling to furnish any figures for publication at present, but we venture to inform our readers that the total number of the deaf and dumb of the United States, shown by this Census, will be about 35,000, which is considerably *more than double* that of the last Census—not, of course, because there has been any such increase in the actual number, but because the present Census is so much more accurate.

Principals of institutions have often sought in various ways and with little success to obtain complete lists of the deaf children in the State who are of school age. The Census Office formerly declined to furnish its lists to institutions, but from the present returns Mr. Wines has supplied several institutions with the information desired, and is willing to continue to do so in all cases where the request is made by the proper authorities. On account, however, of the recent reduction of the working force of the Census Office it is necessary to employ some outside person to make the copy, of which the institution must pay the cost. This amounts to a few dollars, varying for different States according to the extent of the labor required. If in addition to the names and residences of the deaf, the names of parents or guardians are desired, the expense will be somewhat increased.

Mr. Wines will give in his special report a large amount of valuable information concerning the education of the deaf, with histories of the several institutions. In preparing this report he of course will need much assistance from principals and superintendents, and he begs that, however troublesome his requests for information may be, they may receive prompt and full replies.

British Periodicals.—At the end of 1881, the Rev. Samuel Smith, who has successfully conducted the *Deaf and Dumb Magazine* since its establishment, was compelled to resign the editorship on account of ill-health. He is succeeded by Mr. A. F. Strathern, an accomplished deaf gentleman, whose address is 128 Renfield street, Glasgow, Scotland.

Another periodical for the deaf, called *Our Little Messenger*, is published every month by Miss Jones, The Mall, Ballyshannon, County Donegal, Ireland. We have not yet seen it; but the *Messenger* says it "is about the size of a sheet of note-paper, and contains a Scripture lesson by Miss Tredennick, and an appropriate story by Miss Elwin, both written in the simplest language. The last page is devoted to little bits of news in small type."

Medallion of David E. Bartlett.—Mr. Francis Watts, of Rockville, Conn., a graduate of the American Asylum, who possesses considerable artistic skill, has made a marble medallion likeness of the late David E. Bartlett, which has been on exhibition for

some time at Hartford. The *Times* of that city says that it is "as admirable in its artistic merit as it is interesting in its authorship and design. The commission for the work was given to Mr. Watts by a number of deaf-mutes of Norwich and other places, for whom Professor Bartlett frequently conducted religious services during the later years of his life, and it is to be placed upon the walls of the Park Church in Norwich, (the Rev. Dr. Bacon's,) where these services were usually held, as a part of a memorial tablet to Mr. Bartlett."

Photograph of Church Workers. — At the Conference of Church Workers among Deaf-Mutes held in New York last October an excellent photograph was taken of Messrs. Thomas Gallaudet, Chamberlain, Syle, Mann, and Turner, showing the reverend gentlemen in their garb of office. It is now offered for sale for the benefit of the Ephphatha Guild, St. Stephen's Church, Philadelphia, at the price of 50 cents a copy, or $5 a dozen by mail, postage prepaid, and can be obtained of the Rev. Henry Winter Syle, 2206 Wallace street, Philadelphia.

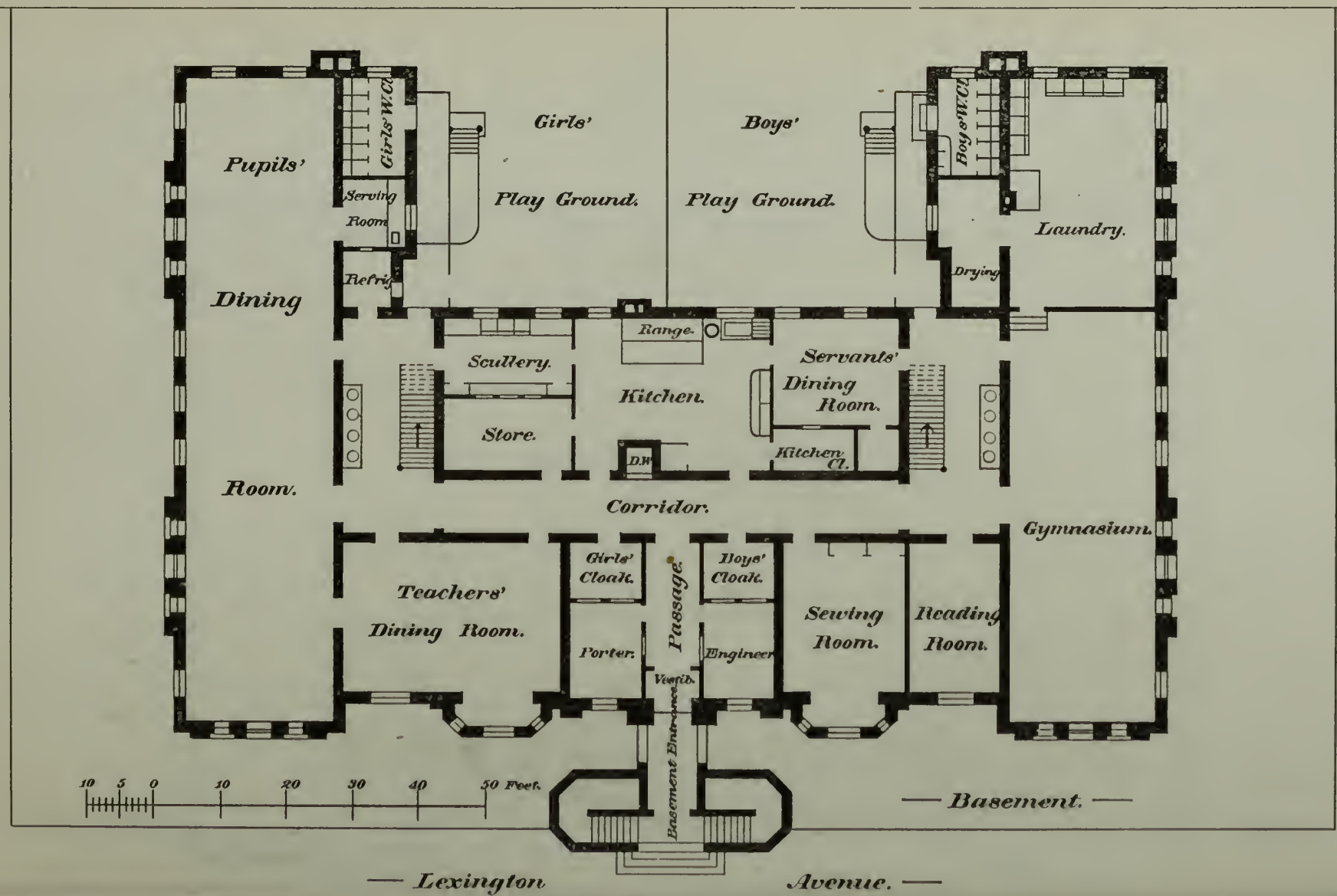
Summer School of Visible Speech.—Mr. Butterfield, of the School of Vocal Physiology, established in 1872 by Professor A. Graham Bell, requests us to publish the following notice:

"Several institutions for the deaf have applied to us for teachers of articulation during the past six months. Some of these positions we could not fill, all of our graduates being engaged. To supply this want it is proposed to arrange a special and thorough course of Visible Speech in the long summer vacation of 1882. For information, address L. Alonzo Butterfield, 90 Myrtle street, Boston, Mass."

Mr. Butterfield informs us that, if the proposed plan is carried out, the summer school will be established in some convenient and pleasant country place, where mountain air and scenery can be enjoyed at moderate cost for good board.

The Executive Committee.—The vacancy in the Standing Executive Committee of the Convention of American Instructors of the Deaf and Dumb, occasioned by the resignation of Dr. G. O. Fay, when he retired from the superintendency of the Ohio Institution, was filled at the recent meeting of the Committee in New York by the election of Philip G. Gillett, LL. D., Superintendent of the Illinois Institution.

INSTITUTION FOR THE IMPROVED INSTRUCTION OF DEAF-MUTES.


Pupils'
Dining
Room.
Girls' W.C.
Serving
Room
Refrig.
Girls'
Play Ground.
Boys'
Play Ground.
Boys' W.C.
Laundry.
Drying
Range.
Scullery.
Store.
Kitchen.
D.W.
Servants'
Dining
Room.
Kitchen
Cl.
Corridor.
Gymnasium.
Teachers'
Dining Room.
Girls'
Cloak.
Boys'
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Passage.
Porter.
Engineer
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Sewing
Room.
Reading
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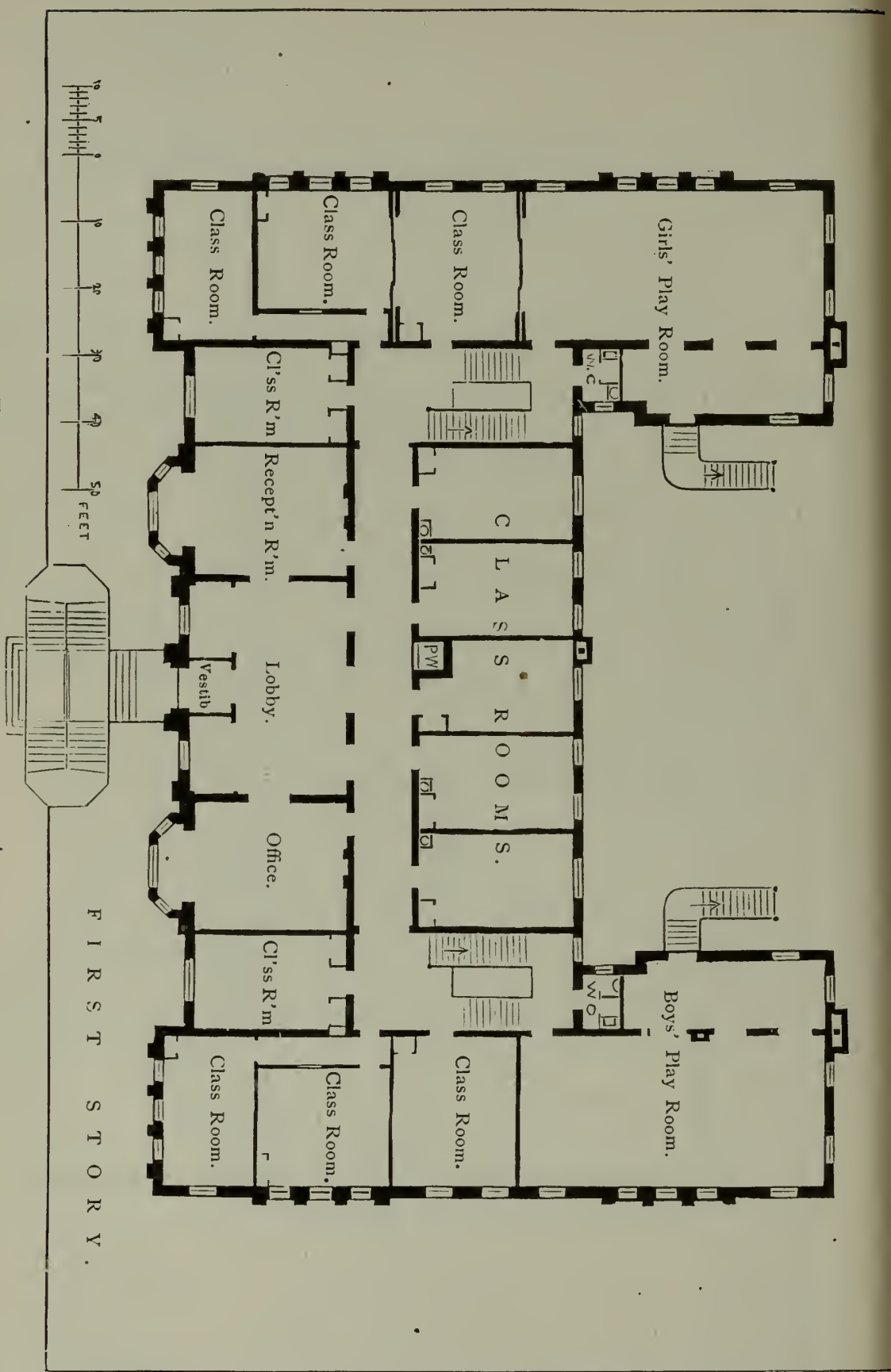
Basement Entrance
10 5 0 10 20 30 40 50 Feet.
— Basement. —
— Lexington Avenue. —
— 67. Street. —
— 68 Street. —

67TH STREET.



68TH STREET.

AMERICAN ANNALS

OF THE

DEAF AND DUMB.

VOL. XXVII., NO. 3.

JULY, 1882.

A BEAUTIFUL HOME.

BY D. GREENBERGER, NEW YORK.

No other portion of Manhattan Island is adorned by so many public buildings as that which is known as Lenox Hill. Here we find in close proximity to each other the grand and beautiful structures of the Lenox Library, the Presbyterian Hospital, the Normal College of the city of New York, the New York Foundling Asylum, the Baptist Home, the Hahneman Hospital, the Seventh Regiment Armory, the Mount Sinai Hospital, and the Chapin Home. It is in this neighborhood that the new home of the Institution for the Improved Instruction of Deaf-Mutes has recently been erected, and in point of architectural beauty it is fully equal to its elegant surroundings. The plot of ground on which it stands comprises twelve city lots, having a combined frontage on Lexington avenue of two hundred feet and ten inches, and a uniform depth from front to rear of one hundred and fifty-five feet. This ground was given to the Institution by the city of New York on a ninety-nine years' lease, at an annual rental of one dollar. Its estimated value is about one hundred and fifty thousand dollars. The building is placed in the centre of the Lexington avenue front, and has two wings, 25 x 100 feet each, and a main portion of 100 x 65 feet, making an entire frontage of one hundred and fifty feet on the avenue. It consists of three stories, a basement, a sub-cellar, and an attic, which is formed partly by the construction and arrangement of the roofs, and in the rear, between the wings, is treated

as a full story. The cellar has a height of eight feet; the basement is eleven, the first story fourteen, the second and third stories are each thirteen, and the attic is ten feet high. All the walls are built of red brick, and the avenue and street fronts are faced with Philadelphia pressed brick and brown-stone trimmings. A belt of ornamental brick-work of different colors runs all around the fronts below the sill course of the third-story windows.

The southerly wing, having more sunshine, and therefore being considered more healthy, is entirely given up to the girls, and the northerly to the boys. The apartments of the officers and domestics are placed in the main building between the wings. By this arrangement the two sexes are as completely separated as they can be under one roof.

The boiler-room is placed in the cellar, in the northwest corner of the building, because the prevailing winds during the winter season are from the northwest, and the heat thus travels through the building in the direction of the wind. Adjacent to the boiler-room are the coal-bins. The rest of the cellar contains store-rooms for vegetables, etc., a boot-blacking room for the girls, and one for the boys.

Entering the basement at the front door, we find the engineer's room on the right and the janitor's room on the left. Back of these is a cloak-room for the girls on the south, and one for the boys on the north side. These cloak-rooms have shelves and rows of strips with hanging hooks for the hats and wraps of the day scholars. The resident pupils also keep their hats here, and such articles of clothing as they use when they leave the building for the play-grounds. The teachers' dining-room, 33 ft. 3 in. x 22 ft. 6 in., a sewing-room, and a reading-room for the older pupils, occupy the rest of the front part of the main building in this story. None of the other conveniences is so much appreciated by the larger boys and girls as the reading-room. They are very glad to have a room where they can sit down and read a book or a paper without being disturbed by the little children playing around them. We have a large number of weekly and monthly periodicals that are published in this city and sent to us free of charge. The reading-room is visited by the girls at certain hours, and at others by the boys. The servants' dining-room, kitchen, store-room, scullery, and refrigerator are in the rear part of the main building,

and the dining-room, with sixteen windows, extends through the entire width and depth of the southerly wing, viz., 25 x 100 feet. Adjoining it is a serving-room with a steam-table, where the meats and vegetables can be kept hot while they are carved and dished out. Underneath this steam-table are two large compartments for heating plates. Before we had this arrangement we found it impossible to serve the meals hot to the pupils, but at present we are able to do it. In the northerly wing there are the laundry with the drying-room and the gymnasium, the latter being 25 x 65 feet.

In the staircase hall of each wing in the basement there is a wash-stand with four basins, marble top and base, and nickel-plated self-closing faucets. Here the pupils wash their hands and faces when they come in from the play-grounds, the lavatories in the second and third stories being kept locked during the day. Covered passageways extend from the rear entrance doors of the basement along the side of each wing to the water-closet rooms.

The first story contains a large entrance hall, 24 x 32 ft., with beautiful marble-tiled floor and a wainscot of white ash five feet high, in small panels of the Queen Anne style and of fine cabinet finish. To the right of the hall is the office, and to the left the reception-room. All the class-rooms, thirteen in number, are on this floor; also the study-rooms for the boys and girls, as may be seen from the accompanying diagram. The class-rooms in the southerly wing are separated from the girls' study by sliding doors, which can be thrown open, thus forming a large assembly-room when occasion requires. Each of the seven class-rooms in the main building has a marble wash-stand, and those in the wings are supplied from sinks in the adjoining little side halls. There is also a closet with shelves for school-books, stationery, etc., in every school-room, and two moulded strips of white ash are fitted up all along the walls with small hooks for hanging up pictures, charts, etc. The walls have a wainscoting four feet high, made of white ash, with neatly-moulded capping of black walnut. All the doors in this story have two large panes of ornamental ground and cut French glass, admitting abundant light into the corridor, and giving it a bright, cheerful aspect. At first I had serious apprehensions with regard to these glass doors in the school-rooms, but I find that these apprehensions were groundless. During almost an entire

school year only a few panes of glass have been broken. An outside staircase leads from each of the play-rooms to the yards below, affording convenient communication between the play-rooms and play-grounds, and additional means of egress in case of accident.

The front part of the second story of the main building contains the principal's apartments, consisting of a nursery, bath-room, bed-room, parlor, and study. These apartments are separated from the other rooms in the same story by a hall on each side. There are also two double bed-rooms for teachers in front and seven single ones in the rear of this floor. Each wing contains a dormitory for ten beds in front, communicating by a door with a larger one for twenty beds in the rear. On each side of the dividing partitions, between the large and small dormitories, there is a double tier of lockers fitted up with shelves. These lockers are numbered and intended for the use of the pupils. The larger boys and girls take care of their own lockers and carry the keys to them, but those of the smaller children are under the charge of the attendants. Adjoining each of the larger dormitories is a lavatory which extends in the rear of the respective wings towards the centre of the main building over the water-closets in the basement, and has two marble wash-stands with ten basins. Two bath-rooms and water-closets for night use are partitioned off in each of the lavatories. All water-closets in connection with the dormitories are Zane's sanitary closets, and those in the basement are supplied with water from McFarland's automatic iron cisterns, which can be so regulated that they dump the water automatically and flush the closets at intervals of from two to ten minutes. These cisterns work quite satisfactorily.

The sizes and arrangements of the dormitories and lavatories in the third story correspond with those of the story below. In the front part of the main building in this floor there are the apartments of the matron and assistant matron, blanket and linen closets, hanging closets for pupils' use, and several chambers for teachers and supervisors. In the rear are seven rooms for domestics.

The entire mansard or attic story, except the two stair halls and the southerly wing containing the hospital, is not finished interiorly and is not in use at present. The sick-rooms, located in this part of the building, are as perfectly insulated as possi-

ble under the circumstances, and have each an open grate for ventilating purposes. They are adjoined by attendants' rooms and separate bath-rooms for the two sexes, and have wash-basins supplied with hot and cold water. An electric bell and speaking-tube connect the hospital with the kitchen.

At each of the six stair-landings in the half stories there is a private bath-room fitted up. Four of these bath-rooms are for the officers and two for the domestics.

The building is heated by steam and lighted by gas. The water from the Croton pipes does not rise above the first story. All the wash-basins, baths, etc., in the upper stories are supplied from two tanks of one thousand gallons capacity each, which are fitted up in the attic story and fed by steam pumps.

The boys' and girls' sitting-rooms, dormitories, and lavatories are connected with ventilating flues. Over the spacious staircase hall, 14 x 24 feet, at each end of the main building, there is a skylight 5 x 10 ft., provided with a large-size ridge ventilator, and over every door in the house there is a fanlight hung on centre pivots. Thus the staircase-halls act as large ventilating shafts, and by lowering a few windows in different rooms several inches from the top, a good circulation of air can be secured throughout the entire building.

Double floors are laid in all the stories, the underflooring being of $\frac{7}{8}$-in. narrow white pine and the upper floors of narrow Georgia yellow pine plank $1\frac{1}{8}$-in. thick. The four entire tiers of floor-beams are deafened with fire-proof plaster deafening blocks, two inches thick, and all the mansard fronts are sheathed over the wooden rafters with solid fire-proof plaster blocks three in. thick.

One of Webb's excelsior elevators with wire ropes for hoist and counter-balance, and with automatic stop and brake, runs in a brick shaft provided for that purpose from the cellar to the top story. The brick-work in this elevator shaft is left exposed, and the openings in the several stories have iron doors and strong wire guards. The elevator is used only for hoisting clothes and baggage, but is large enough to convey passengers in case of sickness. A separate small dumb-waiter runs from the cellar to the kitchen for hoisting fuel and provisions.

A system of electric bells and speaking-tubes runs through the building. There is one bell and speaking-tube from the Sixty-seventh street side entrance, where all supplies are deliv-

ered to the kitchen, and one door-opener from the kitchen to open the outside and entry doors. The basement and first story front entrances have one bell each with two connections—one in the basement hall and one on the third story, where the bed-rooms of the domestics are. There is a bell and speaking-tube from the main hall in the first story to the principal's apartments; also from the corridor on each floor to the kitchen, and from the latter place to the matron's room. The bell-work includes one of Newman's annunciators, which is placed in the kitchen.

All the walls in the halls, passages, and stairways, and in the rooms to which the pupils have access, are wainscoted with narrow strips of white ash. This wainscoting, which has a height of four feet and a neatly-moulded black-walnut capping, protects the walls, and is very ornamental.

The total cost of the erection of the building was $134,904.53. The Association had a building fund of about $45.000, which had accumulated from members' dues, donations, and bequests; the sum of $80,000 was obtained as a loan by issuing certificates of indebtedness for $250 each, bearing interest at the rate of six per cent. per annum and payable in ten years, and the remainder was raised by voluntary contributions of the trustees and friends of the Institution.

A REQUISITE OF A WELL ORGANIZED INSTITUTION.

BY LESTER GOODMAN, B. A., JACKSONVILLE, ILL.

"THE secret of thrift," says the late Charles Kingsley, "is knowledge. The more you know, the more you can save yourself and that which belongs to you, and you can do more work with less effort. A knowledge of the laws of commercial credit, we all know, saves capital, enabling a less capital to do the work of a greater. Knowledge of the electric telegraph saves time; knowledge of writing saves human speech and locomotion; knowledge of domestic economy saves income; knowledge of sanitary laws saves health and life; knowledge of the laws of intellect saves wear and tear of brain, and knowledge of the laws of the spirit—what does it not save?" The scope of these remarks is so broad as to reach every department of human life, but to no single pursuit are they more forcibly adapted than to the profession and work of an instructor of the deaf.

The teachers of the Illinois Institution—actuated by the same grand spirit as their Superintendent, whose desire is that the Illinois Institution should be tested, not by its numbers, (though, in certain cases, that is no inconsiderable test,) but by the increase of wisdom among its officers and pupils; not by the length of its roll-call, but by the character of its recitations—meet once a month for the discussion and consideration of such topics as naturally arise and are suggested to them in their arduous work.

The subject discussed at a late meeting was "Teaching, and the Simple Sentence." After an admirable exposition of the subject by a lady teacher, the discussion of various methods of teaching simple sentences became general and animated.

Thoughtfully proceeding homeward, I was struck with the fact that in teachers' meetings there exists one of the great helps to the onward march of the deaf, and that such meetings can become a much more active force than they are at present. I left that meeting encouraged, exhilarated, with the thought that I had a profession that was far-reaching in its scope, and was capable of change and improvement; that the higher one advanced, the farther his horizon widened till he clearly saw that although finiteness is the common inheritance of the human race, it is certainly not of instruction for the deaf.

In every institution for the deaf there are some teachers who stand head and shoulders above their co-laborers in intellectual attainments, mental power, solid judgment, breadth of information, depth of conviction, clearness of perception, and largeness of resource. They read the hearts of their pupils as a wise man reads a book; they have eyes to see and sense to understand what they see; they have been tutored by events; they can live through in minutes the experience which it takes others years to buy; they have, what is none too common, speculative insight.

The teachers' meeting is a grand field for such, since in all callings the larger part do not possess an analytical mind. They do not work intelligently, but merely repeat the processes which they have learned to comprehend, and about whose tendencies they have no curiosity, and even less knowledge.

In the meeting, the thinker can render material aid. He can cause unintelligent acts to become intelligent by conveying the knowledge of their ends. By stating right means, and showing

how they are to be used and the results they will accomplish, he can give a teacher a method. As soon as a teacher has a thoroughly good method, something to be kept prominently in view, something to work at and work towards, his capacity for efficient work is more than doubled. Those who are laboring under "arrested development" the thinker can animate and cause to produce good results by giving them means whose ends they can see. Finally, the thinker can unify and generalize the results of various methods upon the basis of the truest logical connection; he can present new problems, and recognize old problems in new forms.

That our profession has defects cannot be denied. That these defects are organic is certainly not true. The defects which cling to our profession are parasitic; they are functional, wholly incidental, removable, curable.

To arrive at a just understanding of these parasitic defects which are torturing the growth of our national system, taking life-giving juices away from their legitimate destination, is the business of every instructor of the deaf, and the removal of such incidental defects should be one of his greatest aims, one of the ends towards which his methods should tend. Here, again, the teacher of wide experience can render aid.

It goes without saying that everybody is wiser than anybody; that collective experience is of more value and greater in extent than individual experience. Teachers' meetings rightly inaugurated, manfully sustained, will result in the adoption and practice of the best methods that are known to those who take part in them. They will result in the diffusion of knowledge, which will save wear and tear; they will sow seed-thoughts of inestimable value; they will give new views and new impulses, which, carried away, will act as a stimulus; they will be to the instructor what the whetstone is to the mower's scythe.

There is no better way for a man to use his mind during waking hours than in thoughtful thinking. Teachers' meetings will promote thought; not one-sided but all-sided, not selfish but sympathetic. When a man becomes a mental hermit, holding his brains to be for his own enjoyment only, he is, to say the least, selfish rather than wise. Much is rightfully expected from him to whom much is given. The true place for the richly-endowed man, the place where he will enjoy the greatest suc-

cess, is right along by the side of his less endowed brother man.

The meeting, from its very nature, will foster fellow-feeling. The teacher needs to have some means by which he can meet his fellow-teacher, and in friendly intercourse consider the important subjects upon which the progress of his profession depends, the difficulties of his work, and the best means of surmounting them.

The meeting is peculiarly adapted to the diffusion of the best plans of instruction. Rightly conducted, it cannot fail of being a great help to our cause. No man, and the teacher least of all, will suffer from having his own every-day private thinking improved. One of the needs of teachers is to meet teachers, and in debate and discussion have the cobwebs of the mind brushed away, and the machinery of thinking set into healthy and vigorous action.

With the importance of teachers' meetings granted, it may not be amiss to consider here one or two essential points. In the first place, it must be known that the teachers are in earnest; no society can be put into successful operation without real, hearty co-operation from the start. Teachers, as well as other people, feel indisposition towards labor. As far as a teacher can, it is his business to be an intelligent worker in the meeting and not remain an automaton. The meeting should never degenerate into formalism.

In such a meeting a sign critic is an important feature. The early teachers of the deaf in America stand unequalled for the grace and accuracy with which they used signs. This resulted from the fact that every one of them took regular lessons from Mr. Clerc, paying him a fee of fifty dollars. "The success of an instructor of the deaf depends in no small degree upon the clearness and definiteness with which he is able to communicate with his pupils through the medium of signs, thus leading them to precision in their own ideas." When a teacher comes across a word, phrase, or expression which he cannot intelligently render in signs, let him make a note of it, and consult the sign critic and the teachers at the next meeting. In this way the most difficult part of the language of signs can be mastered.

The benefit of teachers' meetings may be summed up as follows:

1. There may be among the teachers one or more who, as a

former Secretary of State said of himself, cannot work till they feel the spurs. Upon such the meeting will act as a spur.

2. As there are some lives that do not shine except by putting them in the vicinity of lives that do, they must catch the light.

3. The meeting will put the teachers *en rapport*, harmonize the different departments, and awaken a more lively interest among teachers of the higher classes as to what is going on in the lower grades. This is a very important point. Mistakes made in the primary department unfit the pupil for successful work in the higher grades, and give his teachers great vexation. It behooves teachers to take a lively interest in the training of pupils who, in the course of time, will be under them.

4. If knowledge is the secret of thrift, it is also the secret of efficient teaching. The meeting will increase a teacher's knowledge of his profession, and thus cause him to be a more efficient teacher.

5. It is most desirable to those engaged in our peculiar work to compare views, consider progress, and take counsel for united and harmonious action.

6. "The more we do, the more we can do; the more busy we are, the more leisure we have."

THE DIVISION OF WORDS INTO SYLLABLES.

BY E. A. HODGSON, NEW YORK.

There is, perhaps, no one thing connected with language that is more neglected by intelligent people in general than the division of words into syllables. A knowledge of this art may not be a necessary accomplishment, but it is at least a desirable one. To a hearing person possessed of an ordinary common-school education it is no very hard task to learn the proper place to make a division, because of the knowledge of sound; but to the deaf-mute, to whom all sound is utterly without meaning, there are obstacles in the way of its acquirement that are almost insurmountable.

For the purpose of facilitating the efforts of teachers of the deaf in this important branch of instruction, we present the following rules for the guidance of their pupils. As many persons disagree in regard to the proper place to make a division in a great number of words, the system here advocated may be op-

posed in many instances. However this may be, it cannot be denied that these rules form the nearest approximation to a perfect system, so far as they go, that can be compiled. We do not claim that they are all original with us, but the greater part are the result of our own study and thought and experience. They are followed in the direction and education of deaf-mute apprentices in the printing-office of the New York Institution.

It is supposed that most of the pupils have learned the vowels and consonants; but, in order to impress them more thoroughly with the importance of the distinction, as well as to make the vowels and consonants more familiar, this classification of letters is made the first step in the system of instruction.

VOWELS AND CONSONANTS.

The vowels are a, e, i, o, u, and sometimes w and y.

All other letters are called consonants.

SYLLABLES.

Every syllable must contain at least one vowel and one consonant.*

As a general rule, a syllable is begun by a consonant.

PREFIXES.

A prefix is a word or particle attached to the beginning of another word.

There are three classes of prefixes which are met with in every-day reading, and a knowledge of which is of the utmost importance. They are English, Latin, and Greek.

English Prefixes.

be-	fore-	out-	with-
down-	gain-	some-	un-
ever-	how-	under-	
for-	mis-	up-	

Latin Prefixes.

ante-	cor-	in-	pro-
circum-	de-	inter-	re-
contra-	dis-	intro-	retro-
co-	ex-	ob-	sub-
col-	extra-	per-	subter-
com-	il-	post-	super-
con-	im-	pre-	trans-

* Every syllable of a word need not necessarily have a consonant, but every proper division in writing or printing requires one.

Greek Prefixes.

amphi-	dia-	meta-	syn-
ana-	epi-	para-	syl-
anti-	hyper-	peri-	
apo-	hypo-	sym-	

Whenever any of the above prefixes begins a word, the best place to make a division in that word is immediately after the prefix.

Examples.

Be-come, down-fall, ever-more, for-feit, fore-runner, how-ever, mis-take, out-ward, some-times, un-heard, under-took, up-heaval, with-stand.

Ante-cedent, circum-stance, contra-dict, co-operate, col-league, con-cern, com-pare, cor-rect, de-sire, dis-pose, ex-tend, extra-ordinary, im-pose, il-legal, in-struct, inter-fere, intro-duce, obvious, per-form, post-pone, pre-fix, pro-tect, re-place, retro-grade, sub-ordinate, subter-fuge, super-ficial, trans-parent.

Amphi-theatre, ana-lyze, anti-dote, apo-thegm, dia-logue, epi-taph, hyper-critical, hypo-crite, meta-phor, para-dox, peri-od, sym-pathy, syl-logism, syn-thetical.

TERMINATIONS.

Terminations and common endings to words can always begin the next line when it is necessary to divide. Those most met with are—

-ble	-lessness	-some
-dom	-like	-teen
-ever	-ly*	-teenth
-fold	-man (-men)	-tion
-ful	-ment	-ty
-fully	-ness	-ward
-fulness	-out	-where
-hood	-ship	-wise
-kind	-self (selves)	-woman (-women)
-less	-sion	

Examples.

Sel-dom, wher-ever, four-fold, thank-ful, cheer-fully, hope-fulness, hardi-hood, man-kind, heed-less, careless-ness, queen-like, hasti-ly, Turco-man, amuse-ment, blessed-ness, with-out, hard-ship, him-self, expan-sion, cumber-some, thir-teen, seven-

*When the ending -ly is preceded by b or p, the division occurs before them; as hum-bly, am-ply.

teenth, atten-tion, abili-ty, awk-ward, every-where, like-wise, gentle-woman.

Other Terminations.

When a word ends in -ing, the -ing can be cut off and carried to the beginning of the next line, provided no letter has been added in changing the form of the original word; as complain-ing, abus-ing, under-going, etc.

But if the final consonant has been doubled, the letter added must go along with the termination; as wed-ding, begin-ning, forget-ting, etc.

Although it is proper to begin a line with the terminal ending -ed, it should be avoided as much as possible, because of the numerous examples where its correctness is more than questionable. For instance, separat-ed is good usage, bless-ed is in some cases good and in others is not, while amus-ed is entirely wrong.*

MISCELLANEOUS.

Whenever two vowels are separated by a single consonant, the consonant can begin the next line. The exceptions to this rule are the letter x and final e, (which is generally silent.) Prefixes and terminal endings, while they may, in many cases, agree with the usage here advanced, are not considered in connection with this rule. Examples: Si-lent, conso-nant, se-pa-rate.

When a vowel appears on either side of a doubled consonant, divide between the two consonants; as an-nounce, miscel-la-neous, tram-meled, etc.

The above rule will also hold good with any two consonants coming together, except b, † c, d, f, g, p, and t, followed by l or r; also c and p by h, and t by h or w.

Examples.

Rule.—Corus-cation, ter-minal, vin-dicate.

Exceptions.—No-ble, He-brew, la-dle, Ma-drid, mira-cle, va-grant, pa-triot, sta-ple, etc.

* These examples are explained phonetically by the fact that in separated the ending -ed is pronounced as a separate syllable; in blessed it is pronounced the same as blest when considered as a verb, and as bless-ed when an adjective. Amused is always pronounced as a word of two syllables—a-mused.

† When b is connected with l in the middle of a word, it is not an exception; as, pub-lication, estab-lish.

Whenever three consonants come together, divide between the first and second; as, al-though, cen-tre, af-flict, fur-ther, etc.

Whenever a vowel is doubled in a word, it is impossible to separate one from the other to make two syllables, except in the case of prefixes. You cannot divide coop, but co-operate is correctly divided between the two o's. The reason for this is that in the latter word co- is a prefix. The way to distinguish a prefix is to see if the rest of the word is a separate word by itself. In the first, cutting off co- would leave only -op, which is not a word; but in the latter case we have -operate, which is a distinct and separate word.

Any two vowels coming together should not be separated, except in the cases of prefixes and terminations, though there are instances where it can be done with perfect good taste and usage. However, the rule is so generally correct that it is best to follow it and learn the exceptions by experience.

The prime idea in the foregoing rules is to divide words according to their derivations. Although the rules have been specially prepared for use in the printing-office over which I have the honor to preside, it is quite evident that they can be taught with profit in the class-room. In writing letters to strangers or to friends, the absurd divisions which deaf-mutes often make are an eye-sore to educated and intelligent people. By a thorough drilling in the above rules they could be obviated in a great measure, if not entirely avoided.

THE MILAN CONGRESS AND THE FUTURE OF THE EDUCATION OF THE DEAF AND DUMB.*

BY RICHARD ELLIOT, M. A., LONDON, ENGLAND.

The subject of my paper will, I believe, need no apology before such a meeting as this. So much prominence has been given to the discussions of the important international gathering about which I am to speak, so radical are its recommendations, so confident are its assumptions, that it seemed to me some reference to it was inevitable, when we came together. By the kindness of my Committee, I was privileged to attend this Milan Congress, and I can, therefore, speak of it from per-

* Read before the Conference of British Head Masters, 1881.

sonal knowledge. The task I have set myself is, to consider whether the Congress and what was presented as supplementary to it was worthy of that consideration which has been claimed for it, and how far it was entitled to modify our views and practice.

I have no intention nor desire to enter into any discussion as to whether the Congress was or was not, in its origin and design, of a partisan character. I saw nothing to lead me to suspect that that great majority which pronounced in favor of "la parole" was not acting in strict accordance with convictions conscientiously held. And the fact cannot be ignored, whatever may be thought of its competency to form a correct judgment on the subjects considered, that the decision come to was that of probably the largest body of actual teachers of the deaf and dumb who have yet met together. Their enthusiastic support of the oral system was due to a real belief that that system was the salvation of the deaf-mute. And although we may allow that enthusiasts are often wanting in that calm judgment which seekers after truth should have, and that neophytes are proverbially partisans, yet, as a meeting of experts, their conclusions merit, at the least, respect and attention at the hands of fellow-workers in the same field of labor.

The subject of systems—the main feature in the business of that Congress—is still under discussion with us. We do not wish to shirk it, and we have not yet made our final decision—if, indeed, any decision can be final. We are all one in the earnest desire to give the unfortunate objects of our care all the advantages they are capable of receiving. Our efforts have all the same end in view—to render the deaf child to society. And when we, who have approached the same object by different directions, are met, as now, to take counsel, and to advise with each other in our common work, it is, I think, the duty of every one to consider carefully and impartially whatever may be urged in favor of the system about which his own experience has taught him the least. Those who have long taught by the finger and sign system cannot ignore the fact that some gentlemen, whom they must honor for the truly philanthropic motives which have actuated them, have brought the oral system within the range of "practical politics." Once more we are called upon to consider its claims. And at the same time that I would urge a respectful and careful attention to them, so also would I ask a like at-

tention on the part of those who are its professed adherents, to whatever may be said on behalf of that method which they have rejected—it may be without a due consideration of all the circumstances of the case. We have the lamentable condition of our unfortunate little ones, appealing sadly, though silently, to us, to cast aside anything approaching to a fanatical advocacy of one or another theory, or to a mere enthusiastic partisanship. A subject so momentous in its issues to them should be approached in a calm and judicial spirit, with a determination to do our best, without prejudice or heat, to form a true and just judgment, with the view of securing to them the utmost benefit they can receive by human means. Let us have enthusiasm in the highest degree for the relief of their disabilities, but calm judiciousness in the choice of the means. Our work is of too onerous a nature, our responsibilities are too great, to make our poor ignorant children the stalking horses of our pet theories, the mere *corpus vile* of our crude dogmas.

The true test by which a system should be judged is its results—not results as shown by exceptional specimens, but results in general. By this rule each system, notwithstanding the abstract arguments or specious theories by which it may be propped up, must stand or fall.

But to come to the International Congress. Its decision was in favor of the oral system. I think the first consideration that presents itself in estimating the value of scientific evidence, and the conclusions based upon it, is the scientific competency of the witnesses, and of the body which passes judgment. Now, as in the Congress, the argument was practically on the side of the oral system, and but little was said for that which uses signs, it becomes a fair subject of inquiry whether its few advocates could or did present a fair view of its capabilities in an intelligible form to the meeting. This question, I am afraid, I must answer in the negative. So far as I could make out, except what was said by or for the English-speaking members, in a not very efficient way, hardly a word was advanced in its favor. There was a little pecking, now and then, at some of the features of the popular system, but judgment in its favor went practically by default. The old French system was killed, if I may so speak, over and over again. Practically, it made no fight. Learned French savants had come to the Congress, thirsting after new developments in the world of

science and philosophy. Alike from the intellectual eminence on which they stood, as from the humble standpoint of the novice who had but little actual experience to guide him in forming his judgment, this system appeared as a defunct relic of past darkness, as an exploded theory, unsuited to the present age of enlightenment and progress. Some among the majority were, no doubt, capable of intelligently estimating the difference between the two systems from actual experience in each. The majority which condemned signs was overwhelming. But, notwithstanding this, the insignificant minority who voted for their retention in instruction represented something more than their mere numbers, taken in comparison with the majority, might imply. A man who has spent many years in the actual work of teaching, who has become intimately acquainted with the whole course of the intellectual development of hundreds or thousands, must be, *ceteris paribus*, more capable of forming a sound and reliable judgment on the subject presented for consideration than one whose actual work has been to teach a mere handful of children for a limited period of time. Now the former description will apply to all the minority; but to how many of the majority could it be applied? Some could not have been teachers at all. The absurdity of giving the same weight to the opinion and votes of such men as Dr. Peet and Dr. Gallaudet, and the young members of the teaching staff, is, I think, self-evident. It is like setting up the decisions of the judicial bench side by side with the opinions of a number of lawyers' clerks. The great majority of the forty-six members who, we are told, were connected with the schools in Milan, and who represented a total of children fewer than half of those I myself represented at the Congress, could certainly know little or nothing of the opposite system, and, therefore, the "incontestable superiority" of speech over signs for the purpose named they must have taken on trust. Of the fifty-six French members, nearly or quite all of whom voted on the same side, the greater number were members of religious orders; and though their self-sacrifice and devotion to the work are beyond all praise, yet I am very doubtful whether the system to which they bind themselves is one calculated to develop width of experience, power of discrimination, or independence of judgment.

The favorable points of the sign system were not presented to the meeting in any way to equal the fervid eloquence of the

advocates of the "méthode orale pure." So far as I know, not one word was said in the language of the majority of the Congress in its favor. The provisions made for interpreting were very inefficient, so far as English was concerned. No doubt it is true the president invited some one to say something in favor of the system which was so generally condemned; but this invitation was not conveyed in an intelligible form to at least one English member until two or three months afterwards.

When a prisoner is on his trial, we are apt to think he has not had fair play unless what he has to urge in defence is presented in at least as effective a form as the prosecution. In the present case, had such a presenting of the case of the sign system been made; had there, in fact, been a real debate, the decision, I venture to think, would have worn more the appearance of that of a deliberative assembly than it did, and would so far have been more weighty and trustworthy.

Again, the different languages spoken interposed a serious barrier to free discussion and interchange of thought between the members of different nationalities, and the constitution of the assembly was not representative of the opinions of the countries which participated in the Congress in their several degrees of importance. The official language and that mostly spoken was, of course, the Italian; next came the French. The English language was understood probably by no more than about two persons other than the English and Americans present. A good system of interpretation might have obviated, to some extent, a difficulty which practically condemned to silence in the discussion those who could have contributed their quota of knowledge and experience. A few addresses, indeed, spoken in English, were turned into French; but hardly anything was conveyed to us in our own language. No doubt the difficulty on the score of language was, to a great extent, inevitable and to be expected. I am not so much finding fault with the Congress in this respect as with the claim that seems to have been advanced for it, that it was a kind of Œcumenical Council or International Parliament, in which all countries were duly represented, and that as such, having met in solemn deliberation, its views should be taken as representing the collective wisdom of the world.

Of the countries represented, Italy came first in point of numbers, with 53 per cent. of the members; then France, with

34 per cent.; England and America about 7 per cent. Germany, I believe, sent but one representative, while I am not aware that even one came from the two countries of Europe in which, probably, the most ample provision is made for educating the deaf and dumb. I mean Belgium and Switzerland. There was no authoritative representation of the views held by the majority of English teachers. The American gentlemen present were duly accredited representatives of the profession in their own country; but, as I have before indicated, although they represented a body which educates six thousand pupils, their votes had no more weight than those of an equal number of the merest tyros in the art of teaching.

The mode of conducting the business of the Congress was open to objection, I thought. A programme had been previously arranged, opinions had been invited beforehand, various gentlemen had taken the trouble to state their views in writing, and translations and abstracts of these had been prepared, evidently at a great expense of time and trouble; but the Congress would have none of these things. It hastened to "la parole," and for about three-fourths of its time it could not be prevailed upon to give attention to anything else.

The officers of the Congress reflected the prevailing views—all, with one exception, favoring the popular side. Those for each of the four languages were voted for by all the members, according to a "ticket" cast beforehand.

On an impartial review of the whole course of the proceedings of the Congress, of the weight of the evidence offered, so far as I could understand it, and taking into consideration the professional standing of the great bulk of its members, I fail to see that it should influence our profession and the public generally to the extent that has been claimed for it. The views and opinions of such men as the eloquent president, and also the former president, are entitled to receive every consideration at the hands of their fellow-teachers; but those of men who are not practically acquainted with the work of deaf-mute teaching; of teachers who are ignorant of what an opposing system can accomplish; of those, further, whose experience is limited to a small circle of scholars taught under exceptional circumstances, cannot be accepted as final by teachers whose knowledge is wide and practical, and whose scholars, past and present, form an aggregate of hundreds or thousands. The

highest claim that, in my opinion, can fairly be made for the Congress is that it presented the case of the Italian schools, and the unanimity of their teachers, as an example in favor of the system it advocated; and, further, that it testified to the superiority of that system, in their view, with a language as an instrument peculiarly well adapted to its requirements.

But there was another exhibition, to which I think more attention was due—I mean the result shown of the work done. And here I freely admit that, so far as I was able to judge of evidence in a language unknown to me, the results were surprising. I will go further. Provided that the work were *bonâ fide*, and as much could be done by us, with our comparatively difficult language, as was done for the Italian pupils, then the system by which it could be done would do more for the deaf, socially, than the one by which we have hitherto taught. But let me not be misunderstood. I do not mean to imply that the Italian pupils, notwithstanding their immense educational advantages, appeared to be better educated than our own pupils, or were intellectually or in knowledge their superiors,—I should rather think the contrary the case,—but simply that they possessed what nine people out of ten would value more, because they understand it better, a readier means of communication, and, therefore, a closer intimacy with the world around, in its every-day aspect. In the latest stages of instruction they appeared to be able to express themselves so as to be readily understood, while the well-mouthed communications which were made to them were generally easily comprehended. But, to my mind, the most important thing presented was the exhibition to the audience of former pupils of the schools, young men and young women, who were out in life. About thirty were so presented. Whether or not, as was suggested to me, these exercises were all carefully prepared beforehand, the fact remains that all in succession came forward, and, in response to the interrogations of the director, spoke freely and fluently to the large audience, some making speeches of considerable length. These were evidently clearly understood by the native part of the audience, for there was every appropriate manifestation of attention on their part.

At the end of each examination there was a dramatic recital, and at one institution an evening theatrical entertainment, given by the elder pupils. Having the words before me in each case,

I was enabled to follow their utterance without difficulty. The length of some of the speeches, and the accuracy with which they were recited, surprised me, and went far to show that what was so well rendered was well understood, for I think it would have been impossible to repeat so much as a mere jargon of unintelligible words.

I attended the examinations of three schools at Milan, and also that of which the Abbe Balestra is the director, at Como. And here I must express my surprise and gratification at the fact that a large audience could be kept together in the heat of a southern climate, for four and five hours, to see and hear the evidences of the work done. How happy should we in England be, if we could get an audience to sit without yawning, on a similar occasion, for even half that time. But a better day is, I think, dawning on our work.

The classes were very small respectively, and not one of the teachers was under adult age—all apparently were intelligent, well educated, and of good social standing. In the boys' school, under the directorship of the president of the Congress, the Abbe Tarra, there were five classes of eight pupils each, one of seven, one of six, one of five, and a staff of teachers, such as I have mentioned, of nine, including the director.

This school appeared to be organized under an arrangement, which may be called the three eights, for there were eight classes, eight years of instruction, and, I understood, eight pupils admitted each year. The pupils range in age from ten to eighteen. Further educational provision is made for their learning trades while in the school. Everything seemed to be carefully done to increase the educational efficiency of the schools, and every arrangement tended to the development of the faculty of speech. The means and appliances used for the convenience of teaching appeared to be on the most liberal scale. It was evident that in the arrangement of the buildings of the institution the views of a practical educationist had been followed implicitly, and that nothing had been sacrificed to the too common English fault of building a showy but inconvenient edifice. This remark also applies to the other schools I saw. Outside they were homely, almost mean in appearance, but inside, pre-eminently schools for the deaf and dumb.

The examinations were evidently the great event of the school year, and probably especial pains had been taken in their prep-

aration this year. As a matter of professional opinion, I should say that everything had been carefully rehearsed beforehand. The examinations were conducted exclusively by the teachers of each class, except in the case of the school for girls, in which the director examined.

The different stages of instruction in each class were carefully drawn out and printed, and the questioning in each class was confined to these standards. I think that the pupils were under the very best conditions for answering correctly; and they did answer correctly—in fact, I think they answered too correctly, for there were apparently no mistakes made, nor was there any deliberation before the answers were given. They followed the questions, or, as it appeared to me and others, half the questions, with so great a rapidity as to suggest strongly what an ardent oralist afterwards spontaneously said to me, that it was "tout préparé." I must except from this general statement, however, the highest class in the Royal School, and the small school at Como. Neither of these had apparently reached that almost impossible point of progress in a school, absolute correctness. The answering, although prompt, was by no means distributed equally among all the pupils.

One more point must be noticed. The elder pupils and the ex-pupils conversed with each other freely, and without any apparent difficulty, merely by the lips, and without any signs at all. Notwithstanding all the above qualifications, the examinations must certainly be considered as highly successful, and may fairly be taken to show that spoken language, the main object of instruction, is acquired by at least a large proportion of the pupils in the school. But the amount of knowledge—intellectual knowledge I mean—gained, as shown by the printed curriculum, seems to be of a very elementary character and not very extensive, when the educational advantages of the pupils and the long school period is taken into consideration.

One test I should have liked to see employed. I proposed it at one of the examinations, but do not know if the proposition reached the proper authority. It was this: That something should be read from a book or newspaper previously unknown to the lip-readers, and by a person with whose utterance they were unacquainted, and the result shown.

Notwithstanding the excellence of the articulation and the power of lip-reading gained, I need not say to such an audience

as this that the deaf appeared still to be a long way off from that complete identity with the hearing which, it appears, some look for as the result of instruction. A deaf person must see definite movements on the visible organs of speech if he is to read them; he must have, in other words, deliberate and distinct utterance, and occasionally patient reiteration.

Another point cannot be passed by. No information, so far as I know, was given as to whether any of the pupils under examination had lost their hearing after speech had been gained naturally, or were only partially deaf. Some, we may fairly infer, of those examined, must have belonged to these two classes. We should not class children who spoke naturally as evidences of the success of our system of teaching, and we all know, too, that a certain amount of hearing is a great help to clearness of utterance. It is, at least, a great misfortune that information was not given on these subjects. The figures I am about to quote raise a strong presumption that a proportion of the pupils in the schools of Milan were semi-mutes, and able to speak naturally before instruction. They are from the official statistical tables prepared by authority and presented to each member of the Congress, and, if I have interpreted them rightly, give rather a disingenuous look to this feature of the proceedings.

On page 11 of the Report, I gather that on the 31st December, 1871, in the province of Lombardy, there were 3,383 deaf-mutes born deaf, and 608 who became deaf after birth, *i. e.*, 15 per cent. of the latter. On page 62, I find the Royal School in Milan had, in 1880, 19 pupils of the born deaf class, and 33 cases of after birth deafness; *i. e.*, instead of taking 15 per cent. as it fairly should of the cases of acquired deafness, it has 63 per cent. To choose fairly, according to the proportion of the whole number in the province. the relative number in the Institution should be, of pupils with acquired deafness, 8 instead of 33; of born deaf pupils, 44 instead of 19. The proportion of cases of acquired deafness in the School for the Poor, according to the figures given, is still higher, namely, 70 per cent. of the whole. Extending the calculation to the whole of Italy, I find that the proportion of cases of acquired deafness (3,575 out of 19,779) is 18 per cent. of the whole. Thirty-two of the schools contain 671 and 669 of each class; *i. e.*, 50 per cent. of each. To be fairly proportionate they should contain 241 cases

of acquired deafness instead of 669, and 1,099 born deaf pupils instead of 671. It thus appears that the class of pupils which contains the semi-mute has the lion's share of the provision made for education in Italy generally, and is still better off in the schools of Milan.

I have endeavored to present a fair view of my impressions of the Milan Congress. I have tried to show why I cannot accept the decisions of the Congress itself as conclusive, and to state the difficulties I felt on a general review of that which was offered as supplementary to it. I have now come to the second part of my title, on which I propose to say a few brief words. What is to be the future of the education of the deaf and dumb? We have to take into account the rapid growth of the oral system on the Continent, its universal adoption in Italy, the evidences of success it can and does show, and the high estimation in which even a little speech, apart from education, is held by those whose work we do, the parents of the children and the general public. To my mind, the time has come for a thorough and impartial trial of the system, with the possibilities we can bring to bear upon it. All seem to admit that the English language presents far more difficulties than the soft, smooth, phonetic utterances of the Italian, or than the German; but difficulties will not deter us if the work can be done. At the same time, it seems that the system is not applicable to all in the same degree. To some, even if we allow it could eventually lead to the acquirement of speech and lip-reading in any useful degree, the length of time required and the expensive character of the work would constitute it a practical failure. Why should not these, whose intelligence and reason can be quickly and effectually reached through this agency of signs, have signs? There are those, too, and they are an appreciable number, who have physical malformations and defective vision. Shall we condemn them to spend their energies on an almost impossible task? If the figures I have quoted are reliable, the Italian schools do not educate a fair proportion of the born deaf pupils. Is it that they are not found to be so susceptible to the teaching of the oral system as that class that contains the semi-mutes? If so, we shall not, I am sure, adopt any such selection. We shall adapt the system to the pupils, not the pupils to the system. To the honor of the English schools they have benefited all who have any intellectual capacity. If we can, by

changing our system, increase the benefit given to a certain number, let us by all means do so, and if there is a reasonable probability that a path not yet followed will lead to this result, let us try the path.

I am aware that in advocating a trial of the pure oral system I may be met by the assertion that the system has been tried in England with the English language, and that it is to the examination of the results given by that trial that we should look for evidence of what the system can do. I must admit that there is force in this objection; but still, we cannot well test these results. I mean the completed education; they cannot be got at. The persons who should, by their superior adaptability for the purposes of life, exemplify the advantages they have over those taught by signs, do not come forward. We have seen what has been done in the schools; we have formed our opinions on that point, favorable or unfavorable. We know that an education can be given by means of speech and lip-reading, and that *if* speech can be well acquired, our pupil will be brought nearer to the world. Let us not forbid this where the ability exists.

Again, we are painfully aware of the fascination signs exercise over our pupils when formulated into a systematic medium of intercourse, and that with this (to them) pleasant language, their earnest efforts are not called forth to gain the more perfect medium. Public opinion asks—nay, urges—us to give them speech. This pure oral system, by those who have used it in other languages, is said to be the most effectual means to that end. Let us, then, in all good faith, try that which their experience recommends to us. I believe we must sacrifice much to this experiment. That early and pleasant intercourse with our pupils, those early lessons in religion and morals, that mind development which signs enable us to commence from the first, must all be given up. We must wait patiently until the crude forms of speech are mastered, until a free medium of communication is established. How long shall we have to wait for this? It may be three or four years; but, in view of the end to be gained, we must have patience. I believe the public require the trial to be made, and to the public we must look to supply the means. To officer our schools as efficiently as those in Milan would, I think, involve an expense of about £20 to £25 per child per annum for instruction alone. Will the public pay such a sum?

Having thus honestly provided for an authoritative trial of the system, let us meet together after the lapse of a certain period and compare notes, and if the results are conclusively favorable, then let the question of rival systems be set at rest. If I believed that the Congress at Milan had settled the question, I should have said, Change your system. I do not believe it has done so, so far as the English language is concerned; but it has brought forward prominently the claims of the system it advocates, and therefore I say, Try it, but try it without sacrificing the interests of any child in the enlightenment it seeks at your hands.

Much has been done lately to give speech to the deaf. In many of our schools, where once was silence, there are now many deaf pupils speaking intelligibly, taught mainly, too, by the lips. We have gone far in this direction; we are strongly recommended to go farther. Before finally deciding, let us be certain of our ground.

The body under which I have the honor to work have decided, wisely I think, that such a trial shall be made, so far as their Institution is concerned. And this trial will be made under the most favorable conditions they are able to provide. And the result I need not say, will be to do that which experience shall prove to be for the highest interests of the unfortunate children of whom they are the guardians. No more than this can be, I think, expected. If the pure oral system is so superior to the other, its merits must make themselves apparent; and if, finally, it be so proved, and the speaking deaf become a class able to take their place in society with higher qualifications and more privileges than the deaf and dumb, no one will rejoice more than the writer of this paper.

THE APPORTIONMENT OF LABOR.

BY MISS ANGIE FULLER, AUSTIN, TEXAS.

A MATTER of considerable importance in our deaf-mute schools, where the sweeping, dusting, and scrubbing is in part done by the pupils, is the judicious apportionment of labor; the first consideration in all cases being an equitable distribution of the work and thoroughness in the doing of all that must be done. By all thoughtful persons the object of detailing pupils to the

doing of a part of the domestic work will be speedily apprehended in its three-fold design of affording them opportunity to form industrious and neat habits; to cultivate principles of justice by giving some equivalent for what they daily receive; and at the same time to obviate the additional expense which the keeping of a sufficient number of hired helpers to perform all the household labors would inevitably necessitate.

A plan to render the periodical apportionment of work less perplexing having lately occurred to my mind,—one too, which is susceptible of such variation or elaboration as the size or architectural arrangement of any institution may render desirable,—I submit it for the consideration of interested parties, hoping it may make less difficult the duties of some of our matrons and supervisors. I preface it with the suggestion that in those schools where the art of printing is taught, the cost will be small. This plan is to have cards of any size deemed convenient, and finished off with a ring or eyelet for hanging them up in any desired place; the cards to be printed, one set for each month; each month being divided into weekly or fortnightly periods as the number of pupils in any one school justifies.

The following is a sample of the cards proposed:

JANUARY, 1882.

First Week.	*Second Week.*
Sitting-room, Lily James.	—— ——
Study-room, Mira Bird.	—— ——
Clothes-room, Julia Curtis.	—— ——
Wash-room, Alice Dean.	—— ——
Upper hall, Eva Teak.	—— ——
Front stairs, Metta French.	—— ——
Back stairs, Alma Day.	—— ——
Dormitory, Buena Vail.	—— ——
Office, —— ——.	—— ——
Parlor, —— ——.	—— ——

At the end of each week or fortnight the card can be taken down, and the names of those pupils who are next to be detailed to work put in the blanks of the next succeeding.

If this plan is pursued a greater sense of responsibility may be created among the pupils. They will be constantly reminded by the card upon which their names are placed that they are expected to keep one particular part of the building in good, cleanly order, and that, if they fail to do it, no other pupil will be blamed. Another good point to be gained is, that in

case of remissness in duty, any officer who happens to notice the evidence of remissness can, by glancing at the card, know in a minute who has charge of that particular room and summon him or her to receive such directions and reproof as the case may require.

ARTICULATION IN DEAF-MUTE INSTRUCTION.*

BY R. S. STORRS, M. A., HARTFORD, CONN.

PROBABLY the most unwelcome event which could happen to the advocates of articulation as a method of *universal* deaf-mute instruction would be to be taken at their word, and to have the entire work committed to them for accomplishment by their own methods alone. Any such practical acceptance of their theories is probably as undesired by them as it is improbable. If, years ago, when Horace Mann and his coadjutors first put forth their demand that the mass of deaf-mutes should be taught by articulation rather than by signs; if the entire responsibility for the education of all Massachusetts deaf-mutes could have been at once surrendered to and forced upon the agitators, it would have been by far the shortest and surest way of antagonizing their preposterous claim. Their inevitable failure of valuable results in three-fourths of the cases thus committed to their care would have far more effectually demonstrated their error than any amount of argument could have done, and it would not have been long before they would have been compelled to themselves re-establish sign schools for the majority of their pupilage.

The objection then and now to the adoption of this mode of argument would, of course, be the immense loss of educational opportunity sustained by those pupils who should be thus made the unfortunate subjects of the converting experiment, the *corpus* upon which should be demonstrated the fatal result. Nor ought any such sacrifice to be really necessary for the result. None know better than those articulationists of any considerable experience how impossible it is by this method, within any reasonable limit of time and expense, to educate much the larger portion of those commonly called deaf-mutes. None know better than they that the cases of really remunerative success in

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* From the New York *Independent*, April 20, 1882.

educating congenital deaf-mutes by this method are extremely few, and that a very large proportion of the *apparent* successes of this method, as exhibited in articulation schools, are not successes of *deaf-mutes* at all, but of a class of pupils who are *radically* different from such, viz., of *semi-deaf* and *semi-mute* pupils, who together constitute at least *one-fifth* of the entire pupilage of our ordinary deaf-mute institutions. None know better than these experienced articulationists that the whole question at issue is simply one of proportion—*i. e.*, what percentage of those usually called deaf-mutes are hopeful cases for experiment in these methods, and what much larger percentage can receive no practical benefit which shall at all recompense the time and expense involved.

There are, indeed, exceptionally ardent or inexperienced advocates of the method whose sanguine and sweeping claims in its behalf can awaken only the amused astonishment of any reasonable reader. Such an amazing and amusing utterance is the effusive letter of an English articulationist in a recent number of *The Education*, reporting the highly *ex-parte* proceedings of the recent Milan Convention of deaf-mute instructors, and claiming speech to be the best and *the only* method of educating the deaf, who have no other added defect than deafness!

Such an amusing extravagance also is the last official report of the inexperienced superintendent of the North Carolina Deaf-Mute Institution, based chiefly upon a single week's observation of the workings of this method in two schools only, and upon barely four years of personal acquaintance with any phase whatever of deaf-mute instruction. The utter wildness of the series of matured (?) conclusions thus rapidly ripened must not a little annoy those more reasonable articulationists to whom their author comes as a too eager ally.

For this at least is a fortunate and undeniable outcome from the last decade's agitation of the subject, viz., that those articulationists who have had placed upon them thus the necessity of demonstrating results, instead of issuing pronunciamentos, have grown much more moderate in their claims than in the days of their irresponsible inexperience. As a general thing, such instructors now only claim in theory what they find themselves able plausibly to show as result, viz., that a percentage of *selected* cases, amounting to perhaps half the total, including

the semi-mute and semi-deaf, may be hopefully experimented upon.

Even this proportion, immensely reduced as it is below the earliest claims, is probably still far greater than the common-sense of the American public will ultimately endorse. That public will, undoubtedly, decide this, as most other similar questions, upon the ground of the proved utility of results, which shall be reasonably proportioned to the time and money expended in reaching them, and not upon the basis of merely theoretical possibilities.

No one denies the *possibility*, so far as that goes, of teaching any and every deaf-mute to articulate to some extent by an expenditure of time and money out of all reasonable proportion to the result attained. Nor does any one deny the possibility of teaching most semi-mutes and an occasional deaf-mute by this method, at only a reasonable outlay of effort and expense. The more sanguine among experienced teachers would estimate the proportion of such hopeful cases at perhaps twenty-five per cent. of the whole. A more conservative and probably more correct estimate would reduce the proportion of really remunerative cases to fifteen or possibly twenty per cent., excluding thus nearly all really toto-congenital deaf-mutes.

It is evident that either estimate leaves an ample field for the largest usefulness of all the sign institutions now existing. Such institutions can have, therefore, no jealousy of other institutions organized upon an articulation basis, nor need there be any controversy between them. If the latter will plainly and fairly define their own claims, abstaining from those too sweeping statements which can only awaken delusive hopes in the friends of deaf-mutes, they will not at all interfere with the legitimate work of the former.

On the other hand, the articulation schools have an ample field for their full activity in providing for the remaining cases of conceded hopefulness, the *exclusive* care of which they may, with much reason, claim for themselves. It is wholly unwise to place in sign schools those semi-mutes whom it is desired to restore to ready oral intercourse with others; and if, by the amicable agreement of all parties, all such cases could be at once remitted to the articulationists, a long step would have been taken toward the satisfactory settlement of this much-debated question.

PADRE ENRICO MARCHIÒ.

BY PADRE TOMMASO PENDOLA, SIENNA, ITALY.

[THIS loving memorial of the lamented Padre Marchiò was written by the venerable principal of the Sienna Institution for the March number of the Italian periodical, *Dell' Educazione*, etc., and has since been published in pamphlet form. For the translation we are indebted to Mrs. Kate J. Matson, of Rome, Italy.

Padre Marchiò's name is known to us in America chiefly from his valuable contributions to the oral method of instruction, of which Mr. Greenberger gave a summary in the last volume of the *Annals*, pages 112–123, and from his spirited defence of the manner in which the Milan Convention was conducted, in reply to the criticisms made upon it by Dr. E. M. Gallaudet. It will be observed by the readers of this sketch that the entire period of Padre Marchiò's connection with deaf-mute instruction was less than nine years. Had his life been spared to a longer practical experience in the work he might perhaps have seen more fully than he did the value of other methods than his own for large numbers of the deaf, and, without losing his enthusiasm for the "pure oral" method, have become less of a partisan for its universal adoption. However that may be, we lament in his early death the loss of a man of rare mental endowments, high scholarly attainments, and devoted piety. It is a loss not only for the Sienna Institution, but for the cause of deaf-mute education in Italy and throughout the world. We on this side of the Atlantic, who never saw him, who differ from his views in some respects, but who have learned to admire and esteem him for his noble qualities of mind and heart, offer our sincere sympathy to our bereaved brethren across the sea, and assure them that we also mourn.—ED. ANNALS.]

Who would have imagined it? These pages, which for seven years have recorded the wisdom of an active instructor of deaf-mutes, are destined to receive my tears. Yes, I weep while writing, for death has robbed me of a colleague and a friend; I weep bitterly, for it has harvested before the time a cherished existence, which heaven had endowed with a powerful genius to benefit an unfortunate class of afflicted ones.

Whoever knew Padre Enrico Marchiò will certainly not accuse my words of exaggeration, but will mourn with me over the loss of a man who, at the age of forty-five years, leaves an honored name and a most sincere regret. In writing of him I do not seek to praise him; I relieve myself of a profound grief, and transmit to posterity a document which may preserve august and glorious the memory of one whose mortal career is marked with a luminous track.

In Radicondoli, a province eighteen miles to the west of

Sienna, which belonged in antiquity to the Counts Aldobrandeschi, of Sovana, and which passed afterwards under the rule of the republic of Sienna, and which, occupied by Cosimo I, duke of Florence, at length made part of the Tuscan family, was born on the 5th of August, 1836, our Enrico, of Giuseppe Marchiò and Giuseppa Falorin, who, for their probity rather than for their worldly possessions, enjoyed the good will and esteem of the public.

I believe it useless to mention here how great was the vivacity of his character in his first years; how generous appeared his nature; how sensible his heart, and how quick his mind. A splendid aurora is not always the harbinger of a day undisturbed by threatening clouds or by furious tempests. Governed by long experience, I have not very much confidence in the prodigies of a time of life when one lives chiefly in the senses, and I have always deferred judging of them until a matured reason has given sure indications of a capacity to make good use of the gifts bestowed by Heaven.

Enrico's good parents were anxious to prove his natural abilities, and taking him to Sienna confided his intellectual instruction to the Rev. Giovanni Battista Bernardi, who had the reputation of being a learned and patient master. Some of Enrico's classmates have told me lately that, though through the gaiety of his manners, which endeared him to his fellows, and through the ardor of a mind already full of enthusiasm and life, he was inclined to frolic, yet in his classes he invariably held the highest place. Thus he gave to his parents and teacher the presage of fine hopes.

Our Enrico had received from nature a quick and ready mind, and had been reared by the paternal and scholastic education in the spirit of the Gospel precepts; it is not, therefore, to be wondered at that in the years of illusions and of sentiment he preserved his manners uncorrupted, and devoted himself to those studies which enlarge the mind by degrees and prepare it for the culture of the sciences. In a short time he had, with rare success, distanced his fellow-students in the way of literary exercises. I remember a few years ago, in talking with Bernardi, who congratulated himself upon having had our Enrico for a pupil, he said to me: "Oh! what a consolation it was for me to find in him an intellect quick to seize the idea and a love

entirely devoted to the study of good literature. From those days in which I introduced him to the study of that language which our ancestors imposed upon the world, I judged that in due time he would know how to enjoy its majesty and grace ; easy in expressing his ideas in writing, he acquired, in the assiduous study of good books, a style to merit praise and encouragement, and although he had as yet received no particular instruction, even amused himself with composing verses. With the increase of years the love of study increased in him, and the Latin classics, the golden books of the Three Hundred, and the sacred volume of Dante were the sources from which he imbibed a knowledge which made him honored in life." These words, which showed how much affection the worthy instructor preserved in his heart for his pupil, confirm the truth of the maxim which another friend and distinguished writer has often repeated to me : That the study of literature should be made in youth and directed by those who, to a mind devoted to the pursuit of good things, have joined the knowledge of all that belongs to the beautiful, to true elegance, to purity of language, of style, and of taste.

Meanwhile the time had arrived when young men not demoralized by vice, and wise in their action, feel the need of referring themselves to God, in order to know the destiny prescribed for their earthly pilgrimage ; and here I cannot say what thoughts arose in Enrico's mind, which had not yet finished its third lustrum. I only know that in his choice neither the designs of his parents, the counsels of his friends, nor the pressure of ecclesiastics had any part, and that, although he read in his future an apostolate full of fatigue and sacrifices, on the 3d of November, 1852, with mature counsel and firm intention, he gave his name to the Calasanziano Order, and put on the consecrated robes.

In this new condition he was entirely absorbed in exercising himself in that piety which, in the Scriptures, has promise of the life that now is and of that which is to come. He knew that to make good pupils it is necessary for the master to be good, and that to be useful in the grand mission of educator he should study to be worthy of approbation before God. No sooner was his novitiate finished than he was sent to enter a field in which his talents could expand freely and be inspired to lofty flights. Schooled in philosophic discipline by that learned

master, Padre Celestino Zini, who to-day presides over the Provincia Scolopica of Tuscany, he acquired such potency in reasoning that very few were able to equal him in the abundance, force, and convincing power of his eloquence. Exercised in mathematics and natural philosophy by the two Calasanziani, Eugenio Barsanti and Filippo Cecchi, names revered by the learned of Italy and of foreign nations, he was seized with a love for the science of nature, in which he made such rapid and important progress that its study formed his delight during the rest of his life.

A mind which united in an uncommon harmony a singular aptitude for letters and a particular disposition for the sciences must have felt the need of reaching the goal, and attaining a noble and glorious end; but our Enrico had educated his spirit in the severe principles of the Gospel, and knew well that the life, the perfection, the grandeur of the human will, are nourished by Christian obedience. I hope that these words will not make enemies for me of the upholders of liberty and independence, for the facts with which I continue the sketch of my lamented colleague will serve to prove the truth of what I say.

Destined in 1855, by the superior authority of the Order, to teach the Italian language in the *Scuole Pie* of Florence, he hastened joyfully thither, to find himself in the midst of the troop of young men confided to him.

Who is ignorant of how little this time of life is attracted by a serious occupation, how much it is disposed by nature to inconstancy and caprice, and how unwillingly it lends itself to that grammatical instruction in which the nomenclature of the parts does not correspond to the ideas, and the inexactitude of the definitions and the multiplicity of the rules render the study difficult and tiresome. But the young instructor did not fall short of his work. Recognizing the necessity of circumscribing his mind, and of entrenching himself with his pupils, he joined authority to courtesy, and, with the ardent thought of forming the heart to Christian virtues, knew well how to penetrate into those youthful minds, and to make them prize the instruction in language, explained by him with easy examples, and untrammeled by the precepts and forms used with little profit in other schools. This instruction, pursued by him with conscientious zeal, with the goodness of a father and the affability of a friend and companion, made him so much esteemed by his

scholars that afterwards, in mature years, they said that they had received from him an instruction which served as a most solid foundation upon which to raise with unerring intelligence the edifice of classic literature.

This, his particular system in teaching, which he went on always perfecting, he applied in the succeeding years, and always with the greatest success; now in the college of Urbino; now in the Scolopian schools of Pietrasanta; now in the Tolomei College at Sienna, where, in 1858, he wrote, and afterwards published, a grammar which, while according to my views it is not exempt from certain defects, is certainly one of the best and most advantageous in the instruction of youth. He was never of the number of those who take the hours of repose from school for recreation. His ambition was kindled by the constant desire to learn something which should increase his wealth of knowledge; for this reason, in these hours, we see him in the Sienna Athenæum, now attending the lessons given by Professor Fausto Lasinio in the Hebrew tongue, now sitting among the pupils of Professor Eugenio Ferrai, studying Greek literature, and now interesting himself in those doctrines of theology which the Rev. Domenico Padelletti expounded with profound reasoning.

Admitted to the service of the altar, he made use of his acquisitions, not for the pomp of vain erudition, but better to exercise a ministry in which the union of knowledge and virtue is a duty that God himself imposed upon the teachers of the Gospel. Never in this new condition of life did he assume that severity of manner which repels rather than attracts young hearts, nor that intolerance for the failings of others which is often the daughter of pride; but he put in practice that maxim which St. Paul impressed upon Timothy: "The servant of the Lord must be gentle unto all men, apt to teach, and patient." Affectionate and cordial, he opened his heart to friendship and found congenial companionship in many of similar ideas, and having been born with a talent for epigrams, ready in thought and speech, he delighted to season his conversation with that salt which produces innocent hilarity. By these means he knew how to attract the love of all who approached him, and fired as he was by enthusiasm for religion, virtue, and knowledge, he caused such noble affections to germinate in the youth of Tolomei College that all regarded him with good will, and loved him as a father and a friend.

In November, 1872, the supreme authority of the Order sent him to teach natural philosophy in the *Scuole Pie* in Empoli, a populous province, which the historian, Guicciardin, called the granary of the Florentine Republic, where he would have been able to give splendid proofs of his ability. But scarcely arrived there, his health became so impaired that he found himself unable to satisfy the wishes of those who had sent him and the desires of his own mind. Those who judge of facts by the often deceptive light of reason attribute the cause of his ill health to the climate not agreeing with his constitution or to the change of his habits. I, accustomed to read in the inspired pages that the destiny of man is in the hands of God, see in the smallest events the work of a Divine wisdom, which leads humanity and individuals to fulfil its designs. The malady, although combatted with skill, did not cease to afflict his mind, accustomed to activity and labor, and it was therefore the advice of his physicians that he should return to the province where he had spent a large part of his youth. Oh, how comforting it is to me to recall the day when I embraced him in this Institution for Deaf-Mutes, where, relieved from his duties of instructor, he was to pass the summer months, in the hope that the pure air, mental repose, and loving care of friends would ameliorate his health. I believe that the Supreme Ruler of all things made use of these elements to restore his weakened constitution, and that, at the same time, penetrating into that conscience with the voice of authority, it called our Enrico to exercise a new and loving ministry which should give life and health to many an afflicted one.

My colleagues and myself, occupied with the education of deaf-mutes, followed him for almost a year with an attentive and watchful eye, and we saw him, although discouraged by the malady which afflicted him, turn from time to time with serene countenance to those poor deaf-mutes, to caress them, to assist them when ill, and to show himself tender and loving to all. He wanted to take part in the convention of instructors of the deaf of Italy, which was held in Sienna in 1873, but the state of his health was such that he was obliged to return to his family for the sake of the country air. Now, who from these facts will not perceive the evidence of a vocation to exercise an apostolate, which, being new and unknown to him, could only have been inspired by Heaven? His entirely restored health,

the spontaneous and unexpected assignment of him as instructor in this Institution by the superiors of the Order, the satisfied desire of his colleagues, and his own content in being able to consecrate the rest of his life to this particular work of Christian charity, show clearly the Divine will in this his predestination. It will be a difficult undertaking for me to condense into these few pages all that he accomplished from this time forth in a brief space of time.

In 1872 first appeared the periodical *Dell' Educazione dei Sordo-Muti in Italia*, which, in September of the preceding year, Cavaliere D. Giulio Tarra, principal of the Provincial Institution for Poor Deaf-Mutes in Milan, Dr. Giovanni Anfossi, then instructor in the Royal Institution of Turin, and I had planned to publish. This periodical had for its object the promulgation of the oral method; at the same time it invited all teachers of the deaf to take part with their labors and experiments in this work of pious regeneration. Padre Marchiò did not present himself as collaborator until February, 1875, when he offered an article signed M. S. This delay to enter the new arena had been counselled by his prudence. To prepare himself to fulfil his mission efficiently, he wished to examine everything that the most capable writers had written upon the subject, and being conversant with French and English, which tongues he also spoke with facility, he occupied himself in absorbed study of the works published on this subject in these two languages. Neither was he content with that alone; with a mind capable of taking in at a glance all the variety of the parts of which a subject is composed, he knew that one would but imperfectly accomplish the instruction of deaf-mutes in articulate speech unless he had acquired an exact knowledge of the functions of the organs destined to produce and utter sound, and to moderate the voice. We saw him, therefore, immersed in the study of the writings of the most learned men, and we found him afterwards in the Sienna Athenæum a close observer of those physiological experiments upon which could be formed a distinct conception of the vocal organs. And here I should be tempted to too great length if I made mention of all the works undertaken by him to arrive at the desired end. The pages of the Periodical for 1876 and the years following preserve the rich treasure. I will only say that through scientific observations, through studying for himself how one can speak, and

through experiments multiplied with patient intelligence, he succeeded in finding expedients and resources to lead his pupils to express their thoughts with a speech, which, for its clearness and grace, resembled closely that used by hearing persons.

To illustrate the life of a man whose intellect had no repose, and whose genius was applied to many branches of human knowledge, I will mention his invention of a new spirometer for regulating the action of the thorax, which was adopted by the medical clinics of Florence and of Sienna, and received a silver medal from the late gymnastic convention at Rome; the class readers for the use of the schools, written with great purity of language, and in part already published; the creation of a lithographic work-shop, enriched by all the modern inventions, with the sole purpose of opening to the pupils another way besides the one already offered in the Sienna Institution for acquiring a livelihood; and the not few monographs, directed with powerful arguments against whoever undertook to sustain the union of signs with words in the instruction of deaf-mutes.

Immersed in such grave and widely differing thoughts he yet did not forget that he had been called to the cultivation of the mystic vine. Exact and fervent in the exercise of all his priestly duties, his conduct was ever so irreproachable as to be a model of well doing, both in doctrine and purity of life. However much one might differ with him in opinion, none could speak evil of him. Days came when a great part of the secular journals tried to profane the soil of Italy, upon which a thousand heroes of christianity have impressed the indelible traces of sanctity and faith, and with incredulity in every virtue tried to drag the populace into despair for the future and the belief that life ends for man as for the brutes. Padre Marchiò was convinced that to bridle a bold and unlicensed press requires the combined efforts of the church, family, and government by promoting a Christian education of the multitude; but indignant at these outrages upon the fundamental truths of the social edifice, he devoted his learned and facile pen to publications inspired by the love of Christ, and, with the strongest love for Catholic traditions, girded himself to combat the hated sophisms and to defend the true principles emanating from the divine laws of God.

At the summit of all his thoughts was an ideal which, waking

or sleeping, always accompanied him. Entering the Sienna Institution at a time when the inventions of modern science were already applied to the instruction of the deaf, and entirely ignorant of the system based upon the manual alphabet and the sign-language, he saw the great benefit bestowed upon these afflicted creatures in restoring them, speaking, to their families and country. Endowed with a sensitive heart and sagacious and acute mind, he could not remain indifferent to a system which conforms the most to nature and reason; and he became a master of it to such an extent that he was, as it were, a soldier vigilant and on the alert to resist whoever, armed with contrary opinions, would have wished to assail it. It was the ambition of conquest that drew him with two of his friends—the above-mentioned Rev. Giulio Tarra and Padre Costantino Mattioli, of the *Scuole Pie*—to the national convention which the instructors of the deaf-mutes of France held at Lyons in 1879. They could not take part in the deliberations of this learned gathering, but with prudent wisdom urged those who were credulous of the success of the pure oral method to abandon their chairs, come into Italy, visit our institutions, and convince themselves of the fact that in the instruction of deaf-mutes the sign-language, as auxiliary to articulation teaching, is a hindrance to the final practice of spoken language. Oh, how it rejoiced my heart to see within the walls of this Institution so many visitors, so many illustrious Frenchmen, follow one another. I opened to them our doors and my own heart, but I entrusted them to the good Padre Marchiò, in whom they found such a sympathetic disposition that they became his sincere friends and brothers, and departed converts to the facts observed. To prove the truth of my assertion I call to witness the profound philosopher, Adolphe Franck, the most learned Inspector Claveau, the good Canon Bourse, the eloquent Abbe Guérin, and the excellent director Peyron; and to these names I could add many others which are now impressed upon my heart, if the brevity imposed upon me did not prevent.

But upon a more populous and larger theatre our Enrico was destined to present himself, and one where his presence would appear more resplendent. This theatre was the largest hall of the Royal Technical Institution of Saint Martha in Milan, in which, on the 6th of August, 1880, assembled from all parts of Europe and distant America the most illustrious champions of

the redemption of deaf-mutes, forming that convention which history will register in her annals as a monument of glory and of love. Padre Marchiò, whose fame had already spread through all these countries, was elected by unanimous vote vice-president for Italy. . The discussion of the questions proposed was peaceful, inspired by science, and directed by the mutual desire to ameliorate the fate of the deaf-mutes of every country. As the report of the observations made by Messrs. Claveau and Denis upon the institutions of Belgium, Holland, and Switzerland had placed in a favorable light those in which instruction by means of the voice alone is applied, and the convictions acquired by many during their visits to the school of Sienna, and by others through the exhibitions given by the two institutions of Milan, had prepared the minds of the greater number of the delegates in favor of the oral method, in a few days a solemn and almost unanimous cry was heard to echo, "*Viva la parola!*" Though our Marchiò had not to sustain long discussions in this international gathering of distinguished men, and though there was not offered to him a public occasion of proving his knowledge in regard to the subjects discussed, yet he grew in the estimation and affection of all the learned of this assembly, since in the private meetings of those days he exercised a remarkable influence in placing the minds in accord in the pious work of the regeneration of the unfortunate. All recognized in those counsels that prudence which, joined to learning, renders a name most honored. For this reason, whilst some delighted in his conversation, always pleasing and instructive, others from foreign lands invited him to visit their schools, in which the oral method was already taught, because they could profit by the new experiments made by him; and others, almost by force, tried to persuade him to visit those foreign lands where the instructors persisted in applying the sign-language, in order that through the eloquence of arguments and facts they might be induced by him to embrace the new system. I will not say how he, full of life and vigor, was inclined to satisfy the desires of all. I will only add that he received a cordial welcome at Marseilles; that he found great extension of results in the capital of France; that at Soissons he lived almost two months in affectionate intercourse with those good and fervent instructors, and that he had promised to return there in October of this year.

It is not to be wondered at that a man so worthy of his country should have been numbered among the "Cavaliers of the Royal Order of the Crown of Italy;" that by the Minister of Public Instruction he should have been selected to form part of the commission which was to study and propose a law by which all the deaf-mutes of Italy should be educated; and that this same Convention of Milan should have chosen him to be a member of the committee to which was confided the duty of preparing the next international convention to meet in the magnificent capital of Belgium. But here my pen would like to close this writing. The few days which remained to complete the earthly pilgrimage of this my colleague are full of sad memories, and the sacred duty of recording them rends my heart.

On the 7th of February, 1882, our beloved Enrico was attacked by bronchitis so severely as to cause sad presentiment among the teachers of the Institution. But the serenity of his face, the tranquillity of mind which is born of a pure conscience, and the cheerfulness with which he addressed all who approached his bed, gave hope that perhaps the hour prescribed by heaven to cut off a cherished and useful life had not yet arrived. I cannot describe the joy which reigned in the hearts of his colleagues, his pupils, and his fellow-citizens when his physician declared that he had conquered the violence of the malady, and gave hopes of a speedy and perfect cure.

But man is too short-sighted; and while he is rejoicing in the hope of a blessing, terrible tribulation descends upon his spirit and destroys every illusion.

It was the 20th of February, and the good Enrico had returned to the fulfilment of his accustomed offices, when duty, of which he was a strict observer, called him out of doors. It was intensely cold, and a furious wind struck him when on his way home; he was taken with a violent fever and obliged to go back to bed. The physician recognized at once the gravity of the case; all the skill of his art endeavored to check the disease. But this time the malady was so rapid and violent that skill and the most assiduous care could not overcome its force. God had already descended into that soul and called it to receive the crown of glory prepared for him who has kept the faith. The dying one heard the voice and made ready to obey; he turned to the attendant priest, and, with pious accents, begged him to purify his heart with the blood of the Lamb

slain for the redemption of the world, to administer the bread of the angels to comfort him in ascending to the eternal hills, and to wash away the remains of his sins with the unction of the sacred oil. At half-past four in the afternoon of the 24th of February his beautiful spirit ascended to heaven.

His fellow-laborers and pupils mourned him bitterly, the entire city wept for him, and the news, which spread rapidly throughout Italy and into foreign countries, afflicted with sadness all who had known and prized his zeal.

If any one asks me what now remains of him, I, tearfully, will reply, The everlasting memory of his Christian and civil virtues, and a tomb opened by friendship,* upon which I should like to see inscribed:

Here sleeps in the Lord the useful citizen, the faithful priest, the unwearied benefactor of deaf-mutes.

TEACHING IDIOMATIC LANGUAGE.

BY HARRY WHITE, B. A., BEVERLY, MASS.

Among the studies that are taught in every institution, such as language, arithmetic, geography, history, natural philosophy, etc., the branch of knowledge most important in its results and of the greatest usefulness, when the social well-being of the pupils in after-life is considered, is the idiomatic use of language. This should be made a distinct study for the schoolroom, and should be taught daily and incessantly from the time the pupils are able to construct sentences to the day they graduate.

The English language is not, like mathematics, easily reduced to rules and axioms, or else a Kerl's grammar would be all that is necessary to teach its correct use. How can a deaf-mute, to whom the language in all its forms is strange and new, be expected to master it without the constant aid and guidance of the teacher? Give a man tools of the use of which he is ignorant, and he will make bungling work with them. First teach a deaf-mute the uses and purposes of language, and he will

* He was buried in the Monumental cemetery of the Arch-confraternity of the Misericordia of Sienna, in a magnificent chapel constructed by the Countess Raffo, by whom Padre Marchiò was greatly esteemed, her sons having been his pupils in the Tolomei College, and where are also buried the husband, a son, and a daughter of the countess.

surely, though slowly, acquire a certain degree of proficiency in the tools he works with. It will not do to put him through a book unless you take every step with him, explaining every stage of the journey. Many have gone through books in which the English language could be studied to advantage, yet are unable to use even the simplest elements of English correctly. Why is this? The English language should be made a distinct study, like arithmetic, to be taught, explained, and practised every day. Even when a teacher thus makes language a special study in his school-room, it will take the pupil all the years he remains in school to master it, so many are the forms and the idioms of expression.

Beginning with those questions and phrases which are used in familiar intercourse, such as "How do you do?" "Where are you going?" "What are you doing?" "When are you going home?" and the like, a teacher might change the tenses, persons, genders, and numbers in succession so as to reach the pupil's understanding. He might write down on the blackboard a few common phrases or expressions day by day, explain their uses and meaning, make the pupils commit them to memory, and then test their memory and understanding. In this way every pronoun, every tense, and every mood may be taught with the best results.

Throw away grammar, I say, and take up each root and branch of the language, and teach word by word, phrase by phrase. Grammar will do for the finishing of the course, but not for the beginning. You can teach the necessary elements of the language only in the way above described; that is, by examples and practice. All technical terms of grammar will practically be of no use to the pupil if he is unable to write a few sentences without making those glaring inconsistencies so characteristic of the majority of our class. In fact, it is not an uncommon case that a deaf-mute has the whole grammar on his fingers' ends, yet cannot carry on ordinary conversation without breaches of grammar.

Send a deaf-mute to a store to buy something, and ten to one he will be at a loss to express in plain English what he wants; and why? Because he has never been taught the current terms of speech used in buying and selling, such as "How much for a dozen?" "How much do you charge for this or that?" "I want a pound of sugar." These and like expressions have never

been taught him. Hearing children catch those expressions from the lips of older people, but deaf-mutes have no such means of gaining language, and must draw their supply from their teacher or books. If a teacher is diligent in furnishing all the desired information upon all sorts of subjects whatever, that teacher is doing his duty well.

It will be found from experience in the school-room that a pupil may be acquainted with the meaning of every word that is asked him, yet be unable to catch the sense of the whole question. I remember very well the vexation and mortification of spirit which I felt when, after I came home for the first time from school, a brother of mine asked me this apparently simple question: "How do you do?" Although I could make out the meaning of each word very well, try as hard as I might I could not make out the sense of the whole question, as such an expression was then new to me.

A pupil accustomed to one form in which a word is used will not be able, strange as it may seem, to understand it when used in a different sentence. For example, he may answer readily enough "Where do you live?" "How old are you?" but he will be at a loss to answer "Where does your father live?" "How old is your mother?" He must be accustomed to all forms of language before he can use with facility, and adapt to every-day circumstances, all that he is taught.

A NEW BENEFICENCE.*

BY R. S. STORRS, M. A., HARTFORD, CONN.

"How most effectively to aid the deaf and dumb, as a class, by a memorial gift for a deaf-mute sister?" was the recent inquiry of a large-hearted lady (Mrs. Senator Foster, of Norwich, Conn.) at the institution where the sister was once a pupil. "In no other way so broadly and permanently as by founding a deaf-mute publication fund," was the unhesitating answer. The result has been the founding by Mrs. Foster of the Ellen Lyman Deaf-Mute Publication Fund, by a present gift of two thousand dollars, placed in the trustee care of the American Asylum at Hartford, with intimation in the terms of the con-

* From the New York *Independent*, May 25, 1882.

veyance of a generous increase of the fund from the same source at some future time.

The cumulative beneficial result of such a gift or bequest, as the years roll on, can hardly be over-estimated by any who intelligently appreciate its need. Yet, in behalf of a department of education too little understood by the public, a few words of explanation may be desirable.

That Professor Anagnos should push with such earnestness and success his publication fund for the blind, of course, surprises no one: but that the deaf-mute, the very end and aim of whose education is his introduction to the common world of letters, should need any such special provision is not, perhaps, at first glance, quite obvious.

The explanation lies in the very peculiar difficulties attending the *education* of those whose minds are compelled to work in an absolute inner as well as outer silence. It is, of course, impossible adequately to state within the compass of a newspaper article what these difficulties are, involving, as they do, the deepest mysteries of thought clothed upon only visually and never voicing itself within the soul. These difficulties are but imperfectly apprehended, even by those professionally most conversant with them, and are usually not even surmised by others. None the less, however, are they very real and often well-nigh insuperable difficulties, necessitating the utmost care and skill at every stage of the educational process.

While, therefore, it is unquestionably true that the ripely educated deaf-mute has no occasion for any such special library as the blind person needs, it is also equally true that a skilfully and especially prepared elementary literature, both text-book and miscellaneous, is indispensable to the best results during the entire educational process.

Of children's books there is, indeed, no deficiency in our day, a superabundance rather; and of books, too, "written down" to the very lowest level of even infantile intelligence. The simplicity, however, of the colloquial style in which these books are, almost without exception, written is a very different thing from that true simplicity of language construction which is almost a necessity to a mind acquiring language by purely visual processes. It may even be said that it is the very books which are most successfully "written down" to childish apprehension, in the colloquial style, that, of all others, most thickly

bristle with difficulties for the deaf-mute in a properly progressive course of language training.

It cannot, of course, be expected that this should be understood or practically regarded by any authors except those who are professionally conversant with deaf-mutes. Hence you might count upon the fingers of one hand almost the books prepared by even the most felicitous of children's writers which are at all well adapted to the wants of deaf-mutes in the earlier stages of their education.*

That more than half a century should have elapsed without official recognition of this need on the part of any, even the oldest, of American deaf-mute institutions, is little to their credit. If, fifty years ago, a sum equal to that now given by Mrs. Foster could have been devoted to this purpose, and during all these intervening years could have been constantly bearing its beneficent fruit in the shape of a gradually accumulating elementary literature, exactly suited to the wants of deaf-mute pupils, it is not at all extravagant to say that the present generation of deaf-mutes could be now reaping from it a distinct and added advantage fully equal to their entire present educational opportunities in all other directions.

It remains, however, as sadly as it is strangely true that the deaf-mute pupil of the present day, groping his way from the alphabet to the Unabridged, is nearly as unaided by special printed assistance as was the deaf-mute of fifty years ago. The hektograph, indeed, enabling the teacher to duplicate for class use his own specially prepared lessons, promises partly to remedy this hitherto great deficiency; but it is to permanent funds like this of Mrs. Foster that we must still look (as we have so long vainly looked) for any miscellaneous literature at all suited to a partly educated deaf-mute. May we not hope that the example thus set by Mrs. Foster may find speedy imitators among directors of our deaf-mute institutions and others in any peculiar manner responsible for their welfare?

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* It is a somewhat singular coincidence that we should be indebted to an author by the name of Foster for a child's "Story of the Bible" and "Story of the Gospels," combining in a very remarkable manner colloquial and constructive simplicity of style to the almost equal pleasure and profit of both hearing and deaf-mute children. The books are published in Philadelphia, and are almost models of true simplicity and purity of style.

BENJAMIN FERRERS, A DEAF-MUTE ARTIST.

To the Editor of the Annals:

SIR: These fine lines, translated from the Latin of Vincent Bourne, may be found in the fourth volume of the works (*he* calls them Recreations) of Charles Lamb. They have never appeared in the *Annals*, nor, I think, in any American periodical. The artist who evoked them was named Benjamin Ferrers, and died in 1732. I have been unable to find any other allusion to him. As he died nearly thirty years before Braidwood's school was established, he was probably "uneducated." Perhaps some English correspondent can give an account of one who, being capable of inspiring such sentiments, must have been endowed with no ordinary talent and character.

A. G. DRAPER.

And hath thy blameless life become
A prey to the devouring tomb?
A more mute silence hast thou known,
A deafness deeper than thine own
While Time was? and no friendly Muse
That mark'd thy life, and knows thy dues,
Repair with quickening verse the breach,
And write thee into light and speech?
The Power that made the Tongue restrain'd
Thy lips from lies, and speeches feign'd;
Who made the Hearing, without wrong
Did rescue thine from Siren's song.
He let thee *see* the ways of men,
Which thou with pencil, not with pen,
Careful Beholder, down didst note,
And all their motley actions quote,
Thyself unstain'd the while. From look
Or gesture reading, more than book,
In letter'd pride thou took'st no part,
Contented with the Silent Art,
Thyself as silent.
Might I be
As speechless, deaf, and good, as He!

THE PROPOSED STATUE OF DR. T. H. GALLAUDET.

BY EDMUND BOOTH, M. A., ANAMOSA, IOWA.

THERE recently appeared in the deaf-mute papers an article stating that the hundredth anniversary of the birth of Thomas H. Gallaudet would occur December 10th, 1887. This was accompanied by a proposal that the deaf-mutes of the United States raise $10,000 for a bronze statue to his memory, and that it be placed in Fairmount Park, Philadelphia, that city being his birthplace. It was further proposed that Congress be asked to give condemned cannon for the material, which, with the $10,000, would be sufficient to complete the work.

The project is in the highest degree commendable. I believe the deaf-mutes of France have erected a statue to De l'Epée, and those of Germany to Heinicke. It would be most creditable to the mutes of America, and ennobling to all thus engaged, to give similar expression to their love, admiration, and respect for the genuine, thoroughly Christian gentleman who founded the first school for the education of deaf-mutes on the Western Continent. I object only to the location of the proposed statue.

Philadelphia was his birthplace, but that city never knew him. He left it and went further north for a college education when young, afterwards living in New York, and next in Hartford, where his meeting with little Alice Cogswell led to his subsequent life-work as an instructor of deaf-mutes. Statues of Daniel Webster and Henry Clay are found in the large cities, but no one thinks of erecting such in Salisbury or in the slashes of Hanover, their respective birthplaces. Congress, a hundred years ago, voted the erection of a monument at Yorktown in commemoration of the capture of Cornwallis, but nothing was done. The recent celebration has revived the plan, but it seems destined to remain an unaccomplished project to the end of time. The plain reason is, the place is unsuitable.

The proper place for the statue of Dr. Gallaudet is Kendall Green, the location of the College near Washington. He originated, and with the aid of Mr. Clerc, and subsequently other assistants, built up the first school of the kind in our land; and his youngest son, E. M. Gallaudet, adopting his system, went further, and the National College is the result. It was thought

in the beginning that one school would be sufficient for the whole country, and now the number exceeds fifty. The College is the cap-sheaf, the crowning glory of T. H. Gallaudet's labors. There the more advanced pupils of all the various schools may enter and obtain the higher education. Let the statue be placed on Kendall Green. Statesmen and philanthropists from all parts of the world, visiting Washington, naturally desire to observe the modes of conveying through the eye alone all the various grades of knowledge from the lowest to the highest, and to them the statue of Dr. Gallaudet would be of special interest; more so, I venture to say, than are now or will ever be the statues of half the generals which adorn the parks of Washington, for these generals were endowed mainly with physical courage and capacity to carry out orders, while Gallaudet's work, not so noisy, was on the minds, hearts, and souls of multitudes, and it is mind, heart, and soul, or, as we may say, ideas, that rule the world. Real statesmen and philanthropists understand this, and, as I said, they will feel more interest in looking at a statue of Gallaudet than at those of men who have commanded armies.

Time is ever moving on, and within sight of the statue of T. H. Gallaudet another generation will place that of his youngest son, the man who, amid innumerable difficulties, and in spite of discouragements and the gibes and sneers of the shallow and the thoughtless, founded and built up the National College for Deaf-Mutes. We need not doubt each generation works up to the light that is within it.

So let us have a statue of Thomas H. Gallaudet on the College grounds at Kendall Green, and a national convention of deaf-mutes, and an unveiling of the statue, on the hundredth anniversary of his birth in the year 1887.

DAY-SCHOOLS COMPARED WITH INSTITUTIONS.

BY THE EDITOR.

Mr. P. A. Emery, Principal of the Chicago Day-Schools, in a letter to the editor of the *Annals*, takes exception to a remark incidentally made in the last number, (page 124,) in our review of Dr. Sexton's treatise on the causes of deafness among school children, to the effect that the education of the deaf can be far more efficiently and successfully carried on in our institutions than "in a special department of the public schools"—the plan that Dr. Sexton advocated on the ground of economy. Mr. Emery says:

"If you meant a purely mental-cramming education then I will admit that the boarding of mutes may allow of the best possible mental-cramming education; but if you meant an education in the full sense of that word, as it should be, you must have overlooked the *facts* of better health; no sore eyes; less idle and sensual habits of both mind and body; less dependence upon others and more self-reliance; a greater knowledge of the world in its every-day moving panorama; the ways and habits of all classes of people; the habit of early learning to battle with the vicissitudes of life and all kinds of weather, which strengthens health and character and lengthens life; the creation of a longer and more familiar intimacy between the mute and his relatives and friends instead of shortening and loosening it, and which makes him feel at home and not as a stranger, so to speak, in his own home; the *compelling* of his parents, brothers, sisters, and friends to learn to talk with him in his own language, because they have him always with them, and by his constantly trying to make them understand what he wants and also what he saw in going to and returning from school and what he learned in school, which strengthens the bonds of relationship and friendship in him instead of weakening them, as is too often the case; and, lastly, though not the least; the long time allowed him for schooling, from the time he is six years old until he is twenty-one, instead of for eight or ten years after he is ten years old, which prevents his growing dull and vicious ere he enters school at ten; also preventing in a large measure that mental cramming in order to get through in the short time allotted those denied a day-schooling. The day-school gives its

pupils all the above-enumerated advantages, capped off with a prospect of a better collegiate education, because better physically and mentally prepared for a college course.

"The advantages that many of the semi-mutes have over the real mute is more on account of their primary instruction at home ere they entered the mute institution than their partial ability to hear and talk. The ability to talk or articulate is a fine thing for a mute, but ideas, especially plenty of good ones, are much finer things. Hence a mute securing some schooling from the time he is six years old until he enters a State boarding-school must, in the very nature of things, have a start, a long one, too, of those denied such till ten or twelve years old.

"Of course this cannot be so with those thinly scattered over the country, but as it can with those in cities and large towns, why not allow them this early schooling? Is not economy also, as Dr. Sexton hints, in their favor? If so, how untenable must be many, if not all, of the objections to day-schools."

The editor of the *Annals* expressed his views on this subject in a paper read before the Seventh Convention, and during the twelve years that have passed since then he has seen no reason to change them. In referring to Mr. Emery's remarks, therefore, we shall take the liberty of repeating some things that were said at that time.

Answering the questions of Mr. Emery's last paragraph first, we will say that in States where provision is not made for receiving deaf children into the institutions until they are ten or twelve years old, we agree with him that much useful instruction can be given in the day-schools of large cities. Such schools are also of great advantage in keeping the little children who attend them from the pernicious influences of the street during a portion of every day. In some States, however, children are now received into the institutions as young as six years of age; where this is the case, with arrangements for their care and instruction wisely adapted to their tender years, the question is no longer between the good of the day-school and the evil of the street during school hours, but between the day-school keeping the pupil for a few hours each day—the street and the home doing their work during the large remainder of the time—and, on the other hand, the influences of institution life exerted during the whole twenty-four hours.

As for economy, the actual outlay of public money while the

education is going on is of course much less when the pupil boards at home than when he is supported in the institution. But, as Dr. Gillett said when the subject was under discussion in the Seventh Convention, States and communities must look beyond the present to the future. The day-school makes no provision for teaching trades. If the institution, as in its complete development in this country it endeavors to do, gives the pupil a handicraft while it educates the intellect, so that when his course is finished he is able to enter upon a life of self-supporting and productive industry instead of becoming a vagrant or a pauper, the greater immediate expense may in the end prove the wiser and truer economy.

Most of the arguments brought forward by Mr. Emery in behalf of day-schools would be very forcible if they were really, as he implies, based upon "facts." But when we remember the homes from which many of the pupils come in a large city, the over-crowded, unventilated garrets and cellars, the insufficient, ill-prepared food, the exposure to contagious diseases, we cannot believe that health, eyesight, and the physical well-being generally are so well cared for at home as in the institutions with their well-ventilated rooms, ample play-grounds, gymnasiums, work-shops, regular hours, and abundant nourishing food, chosen and prepared with special reference to the needs of childhood. Then if sickness comes to the pupils of the day-school their homes in most cases afford no such favorable conditions for restoration to health and strength as the convenient and cheerful sick-room of the institution, where the devoted matron, who is often more than a mother to the little children under her charge, the trained nurse, and the skilful physician combine their care and attention for the restoration of the patient. Although deaf children have generally a feebler physical organization than their hearing and speaking fellows, the ratio of sickness and death among the pupils of our institutions, owing to their favorable environment, is far less than among hearing children of the same age in large cities.

The "idle and sensual habits" of which Mr. Emery speaks seem to us more likely to be formed under the influences of the street, where many of the day-scholars in large cities are forced to spend much of their time, than in the institution. Since they have nothing to do out of school hours, they are idle; and vicious habits, alas! are easily suggested to them by cor-

rupt associates, with the aid of no other language than that of action and gesture. In the well-regulated institution, on the other hand, there is suitable employment in manual labor for part of the day, and recreation under wise supervision for hours of leisure. Where large numbers of children are brought together it is, of course, almost impossible wholly to exclude evil influences; but all the regimen of institution life is adapted to counteract these influences, and to promote industry and virtue, as well as impart knowledge.

"Greater knowledge of the world," and of "the ways and habits of" some "classes of people," more "battles with the vicissitudes of life," doubtless, fall to the lot of the deaf child attending the day-school than to one committed to the fostering care of the institution; but is this knowledge of the kind that a wise parent would wish his child to acquire? In battling with the vicissitudes of life, all unprepared for the conflict, is there not danger that he will be conquered rather than conqueror? To ask such questions is to answer them.

The argument that the day pupil enjoys more of the society of his relatives and friends than the institution pupil; that he may converse with them out of school; that he may enjoy all the blessed influences of a home while obtaining his school education, seems at the first glance a very weighty one; but in the case of deaf children there are peculiar circumstances which greatly modify, if they do not wholly destroy, its force. Many deaf-mutes in our large cities belong to the poorest and lowest classes. The very cause of their deafness may too often be traced, if not to the cruelty, at least to the carelessness, neglect, or ignorance of their parents. No beneficial influences whatever come to them from their homes. Their relatives and friends cannot or will not—certainly, in most cases, do not—learn to converse with them except by such rude and elementary gestures as serve for necessary directions, questions, and answers. Even when their parents are able and willing to provide for all their wants, home is not the same happy place for them, and does not exert the same benign influence, as with hearing children. A mistaken tenderness and compassion for the deaf child's misfortune often leads to his being petted and indulged to his own injury, while from his playmates and friends he suffers the other extreme of undue teasing and annoyance. In most of the childish games of his brothers and sisters he is unable to join

on equal terms. No one can place a higher estimate than we do upon the happy influence of a well-ordered home; but in the case of most deaf children we believe that, if the family is made the type and model of the institution, if the family idea predominates in the classification and arrangement of pupils, the selection of officers, and all the domestic arrangements, the home influence may be exerted through the institution better than in their own homes.

To Mr. Emery's question whether we meant "a mental-cramming education" when we said that the education of the deaf could be carried on more efficiently and successfully in an institution than in a day-school, we need not reply. Such an education is to be deprecated anywhere. There is no more reason why it should be given in an institution than in a day-school. On the contrary, the opportunities for "an education in the full sense of that word, as it should be," are certainly greater in the institution. The mind of the deaf child who attends a day-school, however well he may be taught, has little outside of the school-room, save the vicious influences already mentioned, to stimulate it to action or aid in its development; but in the institution his education is continually going on, upon the playground as well as in the school-room. If his communication with his fellow deaf-mutes by signs is of less assistance in the acquisition of the language of his country than conversation with hearing persons by the manual alphabet, writing, or speech, it has, on the other hand, a much greater effect in stimulating his thought, developing his ideas, and imparting useful information; while a teacher or other officer is always at hand to explain any doubtful question that may arise in his mind, and carry on the work of the school-room in various ways. Then, in the evening the pupil has a period of study of one, two, or three hours, according to his age and class, under the supervision of a teacher or some officer appointed for that purpose, in preparation of his lessons for the next day. Add to this that his attendance in the class-room is punctual and regular, while in the day-school there are liable to be many interruptions from tardiness and frequent absence, and it will be seen that the educational advantages are decidedly with the institution rather than the day-school. To sum up the whole matter, in the institution the physical, intellectual, and moral welfare of all the pupils is cared for in every way all the time;

in the day-school it is cared for, in the case of many of the pupils, only for the five hours, more or less, that they are in the school-room, five or six days of each week.

We fully appreciate the good work that is done in some of our day-schools, and shall rejoice to see that work extended and prospered in every suitable way; but we still think that, as a rule, the education of the deaf can be far more efficiently and successfully carrried on in well-organized institutions than in special departments of the public schools.

NOTICES OF PUBLICATIONS.

BY THE EDITOR.

BURNETT, SWAN M., M. D. Otomyces Purpureus (Wreden) in the Human Ear. Reprinted from the Archives of Otology. New York: G. P. Putnam's Sons. 1882. 8vo., pp. 8.

In this pamphlet, Dr. Burnett, a prominent otologist of Washington, describes a remarkable case of fungoid growth in the ear.

HOETZOLD, MORITZ. Bilder aus der Taubstummenwelt. [Pictures from the Deaf-Mute World.] Dresden: B. G. Teubner. 1881. 8vo., pp. 72.

Mr. Hötzold is a deaf-mute, the president of the Hephata (Ephphatha) Deaf-Mute Society of Dresden. This book, which is published for the benefit of the Heinicke Monument Fund, is chiefly devoted to the earnest and eloquent defence of the sign-language as a means of instruction, culture, and social intercourse for the deaf. The author, while he favors articulation teaching, has no sympathy whatever with the "pure oral" method, or with any method that would deprive the deaf-mute of a cultivated language of signs during his education and after its completion. He speaks not for himself alone, but for many, probably a majority, of the most intelligent and highly educated graduates of the German schools. It is a curious and noteworthy fact that while the sign-language is falling into disrepute and being abandoned in those schools of Europe where it has hitherto held undisputed sway, it is most warmly defended and advocated by the graduates of the German institutions, whose teachers have always looked upon it with disfavor, and in some cases have tried to suppress it altogether.

Mr. Hötzold believes that by the "pure oral" method real

success can be obtained only with semi-mute and semi-deaf pupils. The others, he says, may learn words and sentences by rote, but they will have scarcely any comprehension of their actual meaning. He is brought to this opinion by his own experience. In the first school that he himself attended, where signs, though not wholly discarded, were little used, and the attempt was made to give the meaning of adjectives, verbs, and other parts of speech by colors, models, pictures, etc., and sometimes by rude gestures, he learned to speak and write numerous sentences—and even wrote letters to his parents—without understanding them at all. It was only after he went to the Dresden Institution that he learned through the sign-language to comprehend the sentences he had written in his copy-books at the former school in utter ignorance of their meaning.

HOUDIN, AUGUSTE. Rapport de Statistique, présenté au Congrès de Bordeaux pour l'amélioration du sort des sourds-muets. [Statistical Report, presented to the Bordeaux Convention.] Bordeaux: Feret et Fils. 1882. 8vo., pp. 40.

Mr. Houdin, who was honorary president of the Convention held at Bordeaux last year, has prepared this report on the institutions of France with great industry and care. It is not his fault, but that of the officers of many of the institutions, that it is not all that could be desired. There are sixty-seven institutions in France. Of these only thirty-three replied to Mr. Houdin's circular of inquiry asking information. We can sympathize with Mr. Houdin in his disappointment at this result, for we have had a similar experience in our efforts to obtain statistics from institution officers, especially those of France. Mr. Houdin was able from his own knowledge to supply the information desired concerning three other institutions, making thirty-six in all with respect to which full and interesting particulars are given. A table, published as an appendix, brings the statistics of the French institutions down to March of the present year, and shows a total of 3,333 pupils in 54 institutions. Mr. Houdin estimates the number in all the institutions at nearly 3,600.

INSTITUTION REPORTS. (Published in 1881.) Mackay Institution, with photograph of the late Mr. Joseph Mackay. (Published in 1882.) American, Indiana, Le Couteulx St. Mary's, New York, and Pennsylvania Institutions.

PETTINGELL, Rev. J. H. The Life Everlasting: What is It? Where is It? Whose is It? With a Symposium in which Twenty Representative Men unite in expressing their own Views on the Question discussed by the Author. Philadelphia: J. D. Brown. 1882. 12mo., pp. 800.

Mr. Pettingell is by far the most voluminous writer in our profession, and the present work gives fresh proof of his industry, ability, and biblical learning. Its subject lies outside the scope of the *Annals*, and we mention it only because of the interest we and many of our readers take in the author. The views of "the Life Everlasting" advocated by Mr. Pettingell are not those of any church creed, but that they are held, to a greater or less extent, by prominent men of various churches, is shown by the "Symposium" which forms a supplement to the book.

INSTITUTION ITEMS.

BY THE EDITOR.

Birmingham (England) Institution.—Mr. Edward Townsend, a teacher in the Margate Institution, has been appointed principal in the place of the late Mr. Hopper.

California Institution.—During part of May and June, Mr. Wilkinson visited some of the leading institutions and technical schools of the country, with a view especially to studying the problem of industrial education. He intends to introduce some of the features of the best technical schools into the California Institution, and thus hopes to make the industrial department more efficient and successful than is generally the case in our institutions.

Halifax Institution.—Mr. Hutton, formerly principal, has resigned his position in the Ulster Institution, and returned to his old post in this Institution. We are glad to welcome him back to the fellowship of our work in America.

Illinois Institution.—Dr. H. W. Milligan has resigned his position as teacher to become professor of belles-lettres in Illinois College. We are sorry to lose from the ranks of our profession so experienced and successful a worker as Dr. Milligan.

Minnesota Institution.—Mr. David H. Carroll, a teacher of nine years' standing, died on the 7th of May last. Mr. Carroll lost his hearing at the age of thirteen. He was a pupil of the Ohio Institution for two years, and of the National College for six years. He was graduated from college with the highest honors in 1873, and since that time has been a teacher in this Institution. He was married in 1876 to Miss Isabella H. Ransom, who survives him. He also leaves a little daughter two years old.

Mr. Carroll distinguished himself in college by his industry, faithfulness, and unblemished Christian character, and we are informed that his career as a teacher fully justified the high hopes inspired by his college course. One of his associates writes of him in the *Mute's Companion:*

"He was one of those exceptional men combining a vigorous intellect, a strong will, and a persistent, unconquerable industry, with an unselfish, gentle, and lovable disposition. The governing motive of his whole life was a high sense of right and duty. His influence over his pupils was unbounded, and his success as a teacher very great. He was justly regarded by his associates and friends as in every sense a perfect man, and was held in the greatest affection and esteem by all who knew him. His religious faith was consistent with his character—simple, sincere, and unquestioning. Accepting with perfect trust the truths of Christianity, and making them the guide of his daily life, he paid little heed to theological mystification on one side, or to modern materialism on the other. The essence of his creed may be stated in the language of his favorite text in chapel lectures: 'What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God?'"

Besides the duties of the class-room, Mr. Carroll was editor of the excellent little paper published at the Minnesota Institution, the *Mute's Companion*, which, as well as the Institution printing office, was established chiefly through his efforts. He contributed to the *Annals* two short but thoughtful papers: "Teaching Deaf-Mutes to Read," vol. xx, p. 228, and "The Great Thing," vol. xxvi, p. 247.

We join with Mr. Carroll's late associates in deploring the loss to the Institution of "an instructor of such varied attainments, excellence of character, sound judgment, and rare devotion," and to the deaf-mutes of his State and country, for whose welfare he was active in every good word and work, of "one so wise and beneficent in his plans, so systematic and diligent in his work, so sympathet earnest in his efforts."

National College.—The following degrees have recently been conferred: *Bachelor of Arts:* T. H. Coleman, of South Carolina; Lars Larson, of Wisconsin; R. M. Ziegler, of Pennsylvania, and E. L. Van Damme, of Michigan, who have pursued the full college course of study; *Bachelor of Science*: G. T. Dougherty, of Missouri; J. G. Saxton, of New York, and George Layton, of West Virginia, who have pursued selected courses; *Master of Arts* (honorary): Lars A. Havstad, a deaf gentleman of Christiania, Norway, who passed the *examen artium* of the University at Christiania in 1871, and is the author of several valuable works on political and financial subjects.

On Presentation Day a scholarly and eloquent address was delivered by the Rev. William C. Cattell, D. D., LL. D., President of Lafayette College, on the subject of "A Liberal Education." It will be published in the next Report of the Columbia Institution.

The Rev. Dr. F. J. Clerc has presented the College with a fine crayon portrait of his father, Laurent Clerc, the first deaf teacher of the deaf in America. It is the work of Mr. John Carlin, of New York.

New Jersey Institution.—At the last session of the Legislature a bill establishing a "State Institution for the Deaf and Dumb," was passed, and has since received the Governor's signature. It provides, according to the Trenton *Gazette*, that the property at Trenton, lately used as a Home for Soldiers' Children, shall be set apart for this purpose, "under control of a board of eleven trustees, consisting of the Governor, Comptroller, State Superintendent of Public Instruction, and several citizens named in the bill, their terms of service to be one, two, three, and four years, their successors to be appointed by the Governor and approved by the Senate; any indigent deaf and dumb person of suitable age and capacity, legal residents of the State, to be entitled to admission to the Institution; admissions to be regulated by the board of trustees, upon proper certification from the city or county officers; the trustees to have full charge of all affairs of the Institution; the board to receive no compensation, except in the case of the treasurer, whose salary shall be fixed by the board; the current expenses to be paid out of the State Treasury, and not to exceed $225 per year for each pupil." The passage of the bill is said to have been chiefly due to the intelligent and persistent advocacy of Senator Taylor.

Maryland Institution.—Miss F. H. Veitch, one of the teachers of articulation, has resigned her position. Her successor will be appointed before the opening of the next term, so that there will still be two teachers of articulation.

Ohio Institution.—Miss Harriet W. Dare, a valued teacher of six years' service in the Institution, died suddenly of apoplexy on the 14th of May last. In her death, say her associates, "the Institution has lost one of its most faithful, prompt, and efficient teachers, who, by her attractive social qualities and her worthy Christian character, had won the affection and esteem of all."

Virginia Institution.—The *Goodson Gazette* announces the following sweeping changes among the officials of the Institution, made by the new "Readjuster" Board of Directors: Principal, Dr. W. R. Vaughan, of Gordonsville, in place of Capt. T. S. Doyle; matron, Mrs. Margaret Lawrence, of Staunton, in place of Mrs. Fanny Johnson; assistant matron, Miss Mollie Woodward, of Staunton, in place of Miss Bettie Woodward; steward, Thos. S. Davis, of Staunton, in place of Capt. A. N. Breckinridge; first teacher of the blind, L. Poyntz, re-elected; first teacher of deaf-mutes, W. W. Brannaman, of Augusta, in place of G. D. Euritt; governess and teacher, Miss Mary Kerr, re-elected.

Western New York Institution.—The Institution now publishes a daily paper called "Paper for our Little People." At the end of each week the sheets are bound in a cover and sent to subscribers. It is edited by the teachers in rotation and printed by the pupils. Both in contents and appearance it is highly creditable to all concerned.

MISCELLANEOUS.

BY THE EDITOR.

The Relation of Religion, Consanguinity, and Social Position to Deaf-Mutism.—In a paragraph bearing this title in the last January number of the *Annals* we referred to some statistics relating to the proportion of deaf-mutes among the Catholics, Protestants and Jews, of Berlin, and intimated some doubt as to their trustworthiness. We overlooked the fact that in an ar-

ticle published in the *Annals*, vol. xxii, p. 146, Mgr. De Haerne had given as the authority for these statistics Dr. R. Liebrich, of Berlin, "himself a Jew by birth, not likely to be misinformed as to the excess of deaf-mutes among the Jews, nor to make statements prejudicial to that race." Dr. Liebrich, like Mgr. De Haerne, ascribed the large proportion of deaf children among Jews to the influence of consanguineous marriages.

In the same paper Mgr. De Haerne referred to the proportion of deaf-mutes among the Protestants and Catholics of Nassau, and promised to make further inquiries on this subject. He has since done so, and sends us the following results :

"According to the official statistics of the Duchy of Nassau, there were—

In	237,953	Evangelical inhabitants,	216	deaf-mutes.	
"	211,083	Catholic	"	151	"
"	112	Memnonite	"	no	"
"	307	Dissident	"	no	"
"	7,112	Jewish	"	14	"

"This gives one deaf-mute to 508 Jews, 1,101 Evangelicals, and 1,397 Catholics.

"The same statistics show that 21 marriages between persons related in the second and third degrees produced 11 deaf-mute children. Of these 21 marriages there were 14 between first cousins, 12 of the couples being Evangelical and 2 Catholic. Of 7 marriages between the children of first cousins, 4 were of Evangelicals and 3 of Catholics. The author of this statistical account, Professor Mickel, makes the following remarks : 'The number of the deaf and dumb is in proportion to the facility allowed by ecclesiastical and civil authorities to marriage between relatives.'

"Since the annexation of the Duchy of Nassau (1866) the Institution for Deaf-Mutes at Camberg has continued on the same footing as before, except that there has been some increase in the number of pupils, due to the new inhabitants. The country is now called the Wiesbaden Regency, and includes the Institution of Frankfort as well as that of Camberg. The following are the statistics of the Camberg school : In 1867 there were in the Institution 68 pupils, viz : 40 Evangelicals, 27 Catholics, and 1 Jew. Of the 27 Catholics, 9 were from Luxembourg, and should therefore be omitted in considering the proportion to the population of Nassau. There remain then 18 Catholics. In 1878, of 73 pupils, 44 were Evangelicals, 28 Catholics and

1 Jew. Deducting 8 Catholics from Luxembourg, there remain 20. In 1879, of 72 pupils, 45 were Evangelicals, 26 Catholics. Deducting 5 Catholics from Luxembourg, there remain 21. In 1881, of 83 pupils from Nassau (Wiesbaden) 52 were Evangelicals, 30 Catholics, and 1 Jew. These were all from Nassau, as Luxembourg had established an institution for its own pupils in 1880. The summary for Nassau (Wiesbaden) is as follows:

	Evangelicals.	*Catholics.*	*Jews.*
1877	40	18	1
1878	44	20	1
1879	45	21	1
1880	41	26	1
1881	52	30	1
	222	114	5

"The statistics of the population of the Regency of Wiesbaden (Nassau increased since the annexation) for 1881 are 731,425 inhabitants, of whom 422,627 are Evangelicals, 283,448 Catholics, 22,174 Jews, 2,182 Dissidents, 994 without denomination of religion. Comparing the two preceding tables we find that the population of the Regency gives 2 Catholics for 3 Protestants, and that the Camberg Institution of Nassau has 1 Catholic pupil to 3 Protestant. The proportion is acccordingly 6 Protestant inhabitants to 4 Catholic, and 6 Protestant deaf-mute pupils to 3 Catholic, a result nearly the same as that shown at Berlin and elsewhere."

Cerebro-Spinal Meningitis as a Cause of Deafness.—Of the 77 new pupils admitted to the Pennsylvania Institution last year, 66 were cases of adventitious deafness, 18 of them having lost their hearing by cerebro-spinal meningitis. Mr. Foster adds, in his last Report, that of the 46 pupils admitted since 1870 from Lackawanna county, 39, or nearly 85 per cent., owe their deafness to this terrible disease; while of 319 pupils now in the Institution, 84 are the victims of the same destroyer, most of them coming from the northeastern counties, but no part of the State being exempt. Mr. Koehler, of the Scranton Day-School, says that in Lackawanna county, which contains the large proportion of 84 deaf-mutes in a population of 89,628, most of the *children* who are deaf lost their hearing by this disease.

Mexican Institutions.—We have heard from two or three sources, during the past few years, that there was an institution for the education of the deaf in Mexico, and a Mexican gentleman who visited Washington last year said there were two such institutions; but, as our inquiries addressed to the institution supposed to be in the city of Mexico, and through our Department of State to the government of Mexico, elicited no reply, we did not venture to include either in our list of the institutions of the world published in the last January *Annals.* The Rev. Job Turner, of the Church Mission to Deaf-Mutes, has recently visited Mexico, and in a letter to the editor of the *Annals* assures him of the existence of the two institutions, and gives much interesting information. He writes:

"I visited the Institution in the city of Mexico yesterday, The director, C. Ramon I. Alcaráz, gave me a cordial welcome and directed his officers to show me through the establishment. I was much pleased with what I saw.

"There are 30 pupils—23 boys and 7 girls. They are well instructed in writing, drawing, needlework, gymnastics, etc. The director is assisted by a principal professor, named José M. Margner, and five assistants—three deaf-mute gentlemen and two ladies—one of whom is a semi-mute, while the other hears and speaks. The sign method is used. They have a beautiful flower-garden of about an acre and a half, surrounded, as is usual here, by a high wall. The flowers are cultivated by the boys. The government gives $100 to each pupil on graduation, to enable him to set up for himself in business.

"The law establishing a school for deaf-mutes was passed in 1861, but the school was not opened until nine years ago. The first director was Eduardo Hust, who came from South America. He died last January.

"The principal professor, who could talk very well with me in signs, though our signs are somewhat different, told me that there is another school at Zecatecas, Mexico. It was opened six months ago by a graduate of this Institution, and, like this, is supported by the government."

The Conference of English Governing Bodies.—Dr. Buxton, one of the honorary secretaries of the "Conference of Governing Bodies for the Education of the Deaf," (London, 1881,) writes as follows:

"If your correspondent, Mr. Howard, (*Annals* for January, p. 59,) had been better informed upon the subject of his letter, his statement would have been much more accurate and trustworthy, or (more probably still) he would not have written at all.

"The circular of General Cotton, chairman of the Ealing Committee, inviting the governing bodies of all the institutions in Great Britain to meet and confer on the Milan resolutions, was responded to favorably in every case but one, by a far larger number of the institutions than were represented by delegates when the Conference actually met. Many wished the Conference to be held who were not able to attend it. The difficulty of fixing a time convenient for all, and the inability to attend which presented itself at the last moment to several gentlemen who had promised to be present, (a leading member of Mr. Howard's own Committee being one of these,) caused a diminution of numbers which perhaps tempted, but by no means justifies, Mr. Howard's disparaging observations.

"After the Milan resolutions were published, it was considered that not one but *two* conferences should be convened. Steps to this end were taken simultaneously, and the head masters were really asked to meet first. As they can only meet during vacations, and as the unanimous reply was that the ensuing Christmas would be too early, the governing bodies were the first to meet. They met in March (not April) and the head masters in June. Thus the entire programme, as originally proposed, has been carried out, with results which are already becoming manifest.

"That the Ealing Committee should take the initiative was surely most natural and appropriate: 1. The only Englishman appointed on the committee of arrangements *before* the Milan Congress was their secretary. 2. The secretary of the English-speaking section elected at the Congress was their principal. 3. The only society represented there by members of its committee, by subscribers, and by officers, was their society. 4. The object triumphantly upheld by the Congress was their object.

"My purpose is not to discuss or defend the action of the Conference criticized by Mr. Howard, but only to point out his mistakes and misstatements, of which I will only mention one more. He says 'the speeches of the *dissentient minority* were most unsatisfactorily reported.' (The italics are mine.) Now, sir, as the entire arrangements for reporting broke down so

completely that the engagement was practically cancelled, and the reporter, in the face of the acknowledged badness of the work, was glad to accept half the sum he had contracted for, I leave your readers to judge of the trustworthiness of Mr. Howard's communication. If they could see the reporter's notes as I received them, and compare them with the published report, they would then see how much our thanks are due, not to the 'dissentient minority' only, but to every lady and gentleman who addressed the Conference, without whose willing co-operation with the editing secretary, in compiling and revising, no report of the proceedings could have been published at all. That, under these circumstances, it was imperfect, I admit; that it was partial, and purposely partial, which is imputed by your correspondent, I most emphatically and indignantly deny."

Dr. Peet's Latest Advance in Language Teaching.—In the last Report (the sixty-third) of the New York Institution, Dr. Peet, after speaking of the difficulties of the deaf-mute in acquiring language, and the various methods that have been employed to teach it, especially his father's Course of Instruction and his own Language Lessons, says:

".During the last year the experiments in our class-rooms have enabled us greatly to shorten this method, and to offer as a result a substantial advance in the system of teaching the deaf and dumb; an advance of such a nature that there is every reason to believe that the deaf-mute will, in regard to his appreciation and idiomatic use of alphabetic discourse, soon be brought upon a par with the semi-mute, and with the hearing person of the same grade of intellect. It depends on the discovery that, when the pupil has acquired a certain degree of conception of the regimen of the sentence through the method just alluded to, [Peet's Language Lessons], and a certain knowl edge of signs such as are used among the pupils of the Institution in their ordinary conversation, the teacher need only present to his eye, through the manual alphabet, the consecutive words of connected discourse, and require him to make the appropriate sign for each word as it is given him, to secure to him a comprehension of the whole. If there is any word which he does not understand, the teacher must of course explain it to him.

"In order to fix his attention, moreover, it is important that he be required to reproduce, in writing, each sentence as it has been dictated.

"This is the nearest approach possible to the method by which hearing children learn language. Words, phrases, and

sentences are spoken *to* them or in their presence, and, by repeated efforts, they come to speak, as from themselves, such things as they have heard. Great use is also made of conversation, the teacher asking a question by dactylology and the pupil making a sign for each word as it is spelled and then writing out his answer. By means of the large slates with which the walls of the school-rooms are lined, a whole class of twenty pupils can answer the same question at the same time, or reproduce sentences that have been dictated. Being thus constantly addressed in the English language, they become familiar with its forms, and are soon able to follow its order. Reading thus becomes comparatively easy to them, for they have only to make a mental sign for each word, as the hearing child associates with it a mental sound, to understand the meaning of a passage within the scope of their comprehension.

"The advantage of using the manual alphabet rather than writing, in dictating to the deaf, is not only that each word disappears before the next is formed, just as it does in speech, and has to be considered separately, connected in the memory with what precedes it, and interwoven by the judgment, as woof with warp, in the complex web of thought, but that, in anticipation of what is coming. the attention is more concentrated, and the mind kept more constantly on the alert.

"No instrument of instruction can effectively take the place of the spelled word and the responsive sign. Articulation and lip-reading cannot do it, for, when the teacher speaks the word, and the pupil is required to read it on his lips, the process must be far more tedious, because the labial indications given by speech are very much more indistinct and uncertain and require more reiteration, while the responsive articulation uttered by the pupil has, to a mind which words have never reached through the ear, no such significance as the manual sign which nature and association constantly suggest."

Mr. Job Williams in the last (sixty-sixth) Report of the American Asylum writes as follows, apparently in reply to the foregoing remarks of Dr. Peet:

"A careful examination of what has been accomplished in deaf-mute instruction during the past year has revealed no new methods, nor any new applications of old methods by any system. Some old theories have been revived, and some theories, long since exploded, have been brought forward as new.

"Fifty years ago language exercises were dictated to deaf-mutes by signs given in the order of the words of the English language. Nay, the teachers even went so far as to accompany each word-sign, thus given, with its appropriate grammatical symbol. Sentences thus given were reproduced with marvellous accuracy. Visitors to the school-rooms were astonished at

the proficiency of the pupils. Yet, while pupils could reproduce sentences from the methodical or word-signs of the teachers with machine-like accuracy, the process made mere machines of them, and did not tend to make them independent writers. They were not taught to think and weigh the force of each word, and when thrown upon themselves they failed. The results were so unsatisfactory to the instructors, who knew the truth of the matter, that that method of instruction was abandoned more than a quarter of a century ago.

"How shall deaf-mutes be taught to use the English language with the same facility and accuracy of idiomatic expression as hearing persons of equal ability? has been the question of questions ever since deaf-mute instruction began. 'I have it! I have it!' has often been the cry. 'Use signs in the order of the words in written language.' But when this theory is put to the test, it has the same slight failing that always is found in the machine for perpetual motion, so often invented,—it will not work. But this Will-o'-the-Wisp will not away. Periodically it returns. 'Signs in the order of the words will cure deaf-mutisms' is the alluring form it takes. Sometimes, even at this late day, we see teachers pursuing this phantom, trying to seize what is apparently only just beyond their reach. But, alas! it always eludes their grasp.

"Signs used in the order of words may sometimes serve a good purpose in translating to those who already have a good command of written or spoken language, when the object is to convey the exact form of words, the grammatical constructions having already been mastered and the idioms familiarized. But such a use of signs is contrary to the genius of the sign-language. That requires signs to be used in the natural order of thought. When so used, they convey thought vividly. Change this order, and give the signs in the order of words in the English language, especially with young pupils, and the life is at once taken out of them. To explain the meaning of language, to convey ideas, to awaken thought, to stimulate and train the reasoning powers, signs used in the natural order are invaluable; but when used mechanically, as a means of teaching the order of words in the English language they are nearly worthless.

"How, then, shall the English language be acquired? By practice in the use of it in either or all of the forms of reading it, writing it, spelling it, and speaking it. This practice should always be founded on a carefully devised system of instruction, founded upon grammatical principles, so that the difficulties may be presented one at a time, and not hurled *en masse* at the pupil. Will this give the toto-congenitally deaf the same freedom in the use of idiomatic English as the same persons would have had, if possessed of all their faculties? No. Nor will this be possible by any means short of the gift of hearing. Without this sense

we see no possible way of securing the same amount of practice as with it. Approximations may be reached, but approximations only. It is a fact, and we may as well acknowledge it, that the *great mass* of congenital mutes, (there have been exceptions,) never have succeeded in gaining a perfect command of idiomatic English, nor is there any probability, so far as we can now see, that any method of instruction will ever be devised by which they will be able to do this. The difficulty is a radical one, and lies in conditions imposed by Providence—conditions which human art or skill can neither remove nor overcome. With rare exceptions teachers must be content, if toto-congenitally deaf pupils learn to express their ideas in language with clearness and grammatical accuracy, and must not expect them to attain to the mastery of all the English idioms."

Dr. Peet is, perhaps, too sanguine in hoping that by his method "the deaf-mute will soon be brought upon a par with the semi-mute and the hearing person in his appreciation and idiomatic use of alphabetic discourse." But this is certainly a result worth aiming at, and we all know that the higher one's ideal, the greater is often his success. Dr. Peet's application of the use of signs in the order of words, as we understand it, is not precisely that which Mr. Williams says was tried and abandoned a quarter of a century ago, but which, we believe, has, in fact, never been abandoned in the Kentucky Institution, where it was most warmly defended and most faithfully practised. However that may be, we are glad to have the New York Institution try the experiment in Dr. Peet's way, just as we are glad, while ourselves still having faith in the "natural" method of teaching language, to have the Institution at Hartford try the experiment of the "scientific" method so ably advocated and clearly expounded by Professor Storrs in recent volumes of the *Annals.* We all admit that perfection is not yet attained. Let us each, then, go on in the course that seems to him the best, and leave the future to determine which is right; and here we must say that the "scientific" method shows some very satisfactory results in the pupils' compositions appended to the last Report of the American Asylum, which, so far as they go, may well challenge comparison with those produced by any other method whatever.

In declaring that "the use of signs in the order of words is contrary to the genius of the sign-language," and that this genius "requires signs to be used in the natural order of thought," Mr. Williams revives a discussion which, in former

years, occupied many pages of the *Annals*. We will not enter into this discussion now, but until it has been determined what "the natural order of thought" is, we cannot agree with him that the order of words is necessarily fatal to the sign-language; and if he had seen such masters of the sign-language as Dr. E. M. Gallaudet, Dr. I. L. Peet, or Mr. Wilkinson deliver a lecture in signs, following the general order of English words, (though not making a sign for every word,) he would not, we think, have asserted that when signs are thus made "the life is at once taken out of them."

Situation Wanted.—Mr. James H. Logan, M. A., formerly a teacher in the Illinois Institution, and more recently acting principal of the Western Pennsylvania Institution, requests us to announce that he thinks of returning to the profession of deaf-mute instruction, and that he is open to offers of a situation. His address is 101 Arch street, Allegheny City, Pa.

The Tenth Convention.—The Tenth Convention of American Instructors of the Deaf and Dumb, as announced by the Standing Executive Committee in the last number of the *Annals*, will meet at the Illinois Institution for the Education of the Deaf and Dumb, Jacksonville, Ill., on Saturday, August 26, at three o'clock P. M. We call the attention of all persons expecting to be present at the Convention to the suggestions of the Committee published in the last number of the *Annals*, page 118, and also to the following letter from Philip G. Gillett, LL. D., Superintendent of the Illinois Institution and Local Committee of Arrangements, which gives further information of interest:

"INSTITUTION FOR THE EDUCATION OF THE DEAF AND DUMB,
"JACKSONVILLE, *June* 9, 1882.

"*To the Editor of the Annals:*

"SIR: Please state in the July number of the *Annals*, for the better information of parties who will attend the Tenth Convention of American Instructors of the Deaf and Dumb, that Jacksonville, Illinois, the seat of the Illinois Institution for the Education of the Deaf and Dumb, which has the honor of entertaining the Convention, is reached by the Chicago and Alton Railroad, which has termini at Chicago, Ills., St. Louis, Mo., and Kansas City, Mo.; and by the Wabash, St. Louis, and Pacific Railway, which has termini at Toledo, Ohio, Chicago, Ills., St.

Louis, Mo., Kansas City, Mo., Cairo, Peoria, Keokuk, and Quincy, Ills., and Hannibal, Mo.

"Both these lines will return members of the Convention, who have paid full fare in coming, for one-third fare to the points from which they severally take passage on these roads.

"The Chicago and Alton Railroad is selling rebate tickets between Jacksonville and Chicago, which reduce the fare between those points one-half.

"Members of the Convention who may desire to make a stop in Chicago are commended to the Grand Pacific Hotel, and those who may stop in St. Louis to the Southern Hotel. No arrangements have yet been made with these houses for a reduction of prices, but should it be done, which is probable, notice will be forwarded to this effect to the superintendents of the various institutions.

"The Convention will be called to order, as decided by the Executive Committee and announced in the April number of the *Annals*, at three o'clock P. M., Saturday, August 26; but we shall be prepared to entertain members of the Convention at any time on or after Friday morning, August 25, till the close of the Convention.

"All trains entering Jacksonville stop at the 'Jacksonville Junction Depot,' from which the Institution is reached by horse-cars. Fare on horse-cars, ten cents, or five tickets for twenty-five cents.

"The invitation of the Executive Committee in the *Annals* extends to 'all persons engaged in the education of the deaf,' which I understand to include trustees, principals or superintendents, teachers and matrons of institutions, and accredited ministers of the Gospel in the deaf-mute work; and all such will, consequently, be accorded a hearty welcome by the management of this Institution. Members of State boards of charities and State officers and former instructors of the deaf will also be cordially welcomed.

"All persons who purpose attending the Convention, and gentlemen who will be accompanied by their wives, or persons who have preference as to room-mates, are requested to notify the undersigned of such facts by the 15th of August. We hope to make all members of the Convention comfortable, and will do all we can to make the occasion enjoyable and pleasant.

"Sincerely yours,

"PHILIP G. GILLETT."

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METHODS OF TEACHING LANGUAGE.

BY B. D. PETTENGILL, PHILADELPHIA.

THE methods which have been devised for teaching language are many and various, but all of them may be resolved into, or are some combinations of, the two general methods called, respectively, the natural and the scientific. The distinguishing difference between these two methods is, that in the natural method the practice precedes the theory, but in the scientific the rules, definitions, and formulas come first. It ought not to be very difficult to demonstrate that in teaching language to uncultured pupils we should commence by showing them the use of language, by leading them to use it as a means to an end, as an instrument of expressing their thoughts and wants, and of obtaining the objects of their desire. By this means alone can they be incited to any enthusiasm in their work, and be led to voluntary exertion to overcome the difficulties before them. The distant prospect of dry rules, definitions, and formulas becoming useful to them is not sufficient to awaken their interest in the study of them before they have felt their need of such guides and directions.

Naturally, rationally, and philosophically the teacher of language should make the ideas always come before the words, should proceed from the simple to the compound, from the concrete to the abstract, from facts to principles, from examples to rules, and from perception in the pupil to reflection. Some writers on the philosophy of language contend that uneducated deaf-mutes, being without any regular language, do not and cannot reason. This is probably an exaggerated view of their incapabilities, but it is certain that their minds deal mostly

with the concrete and very little with the abstract, and that principles, definitions, and abstractions are almost entirely unknown to them. To commence, then, teaching language to deaf-mutes by laying down principles, and by giving them rules, definitions, and formulas, would seem to be as unsuitable a procedure as could well be devised. Such a practice is, to use a homely phrase, like putting the cart before the horse. Definitions are generalizations of facts, and are of course unintelligible to the pupil until he has some knowledge of the facts themselves. Mature minds may evolve particulars from generals, but undeveloped minds must know something of the particulars before the generals can be of any use to them.

The revolution introduced into philosophy by Lord Bacon came from the establishment of the truth that in the pursuit of knowledge we should not attempt to deduce facts from principles previously laid down, but to induce principles from ascertained facts. The wisdom of the inductive philosophy is as evident in the processes of education as in any other art, but there are few persons of mature age who were not obliged when children at school to memorize a multitude of rules, definitions, and abstractions, of the meaning of which they had at the time a very imperfect comprehension.

Nature does not commit this error in teaching children their mother tongue, but makes language entirely a practical matter, until the child, by continual imitation and repetition of the words and phrases he hears pronounced in his presence, becomes master of the methods of social communication of those with whom he is associated. The child, though not a word has ever been said to him of the rules and terminology of technical grammar, becomes in time practically an expert grammarian, and makes all the appropriate variations in persons, numbers, cases, moods, tenses, etc., at the proper times and in the proper places. I suppose that nobody would claim that if this child had been sent to school and had been taught after the scientific methods usually there employed, he would have become as proficient in the use of language as he becomes at home under nature's teaching. Why, then, should we not employ nature's method in teaching the deaf and dumb? The fact that our pupils are deaf does not alter their natures, nor afford any good reason why a natural and philosophical method should not be employed in their instruction.

Mr. Oscar Browning, one of the most distinguished of modern writers on education, says in his work on "Educational Theories" that in all probability the natural method is the readiest and best way of teaching language, but that it requires for its successful exercise two conditions which are not always at hand—ability on the part of the teacher and diligence on the part of the pupil. Now, we know that for children to acquire their mother language at home by the natural method does not require any great ability on the part of their teachers, nor extraordinary capacity and diligence on the part of the pupils. Mr. Browning refers, I suppose, to teaching language by the natural method to classes in schools. The natural method requires for its most advantageous employment rather the freedom of the family circle than the formality which is exercised in schools. At home, the children are taught individually, according as the peculiarities of each case require; at school, they must for the most part be taught collectively and in the mass. At home, the children are taught language from the events which spontaneously occur, but at school the teacher has often to create the circumstances and imagine the events to which the language he is teaching refers. The child at home is continually hearing and speaking language from morning till night, but at school it is only a portion of the day in which he is engaged in exercises of language. Were a child placed in a family where a foreign language only is spoken, he would learn it in the same way in which he acquires his vernacular; but if sent to school to learn the language the process must necessarily be somewhat different and less effectual in its results than the one nature employs. From having less practice in the use of language than he would have in the social circle of a family, he would not so soon and so readily learn, by intuition, the principles on which the language is founded. The teacher of a school has therefore, in connection with the practice he gives his pupils in language, to point out the principles which the examples presented to them establish, to graduate the difficulties which the pupils must encounter, so that they may have but one difficulty to overcome at a time, to warn them against the mistakes which they are liable to make and to correct the errors into which they fall, and continually to examine and drill them on the idiomatic expressions and the fundamental principles of the language. We may well say, then, that to teach language in schools by the

natural method, successfully, requires ability and ingenuity on the part of the teacher, and that it is not to be taught precisely in the same way in which children acquire their vernacular.

While the acquisition of their mother tongue by children at home may, without any serious hindrance to their progress, be left entirely to chance, all school education, to be of much profit, must proceed from a well-devised plan and drive at certain positive, predisposed results. The science which the teacher using the deductive method teaches first must, by the inductive method, be given to the pupils as they progress in the attainment of the language. The employment of the natural method in teaching language in schools is not necessarily nor properly "a mere hap-hazard method of teaching, without order or plan."

It is a remarkable fact that while all children who hear and are not imbecile completely master their mother tongue by home education, deaf-mutes who are not of superior ability fail to do this by the education given them at school. It has been suggested that very dull deaf-mutes, being unable from want of memory to recollect and master all the irregularities and idiomatic expressions in which the English language abounds, might be taught a modified and simplified language, in which the irregularities and abnormal idiomatic phrases should be avoided, omitted, or made regular.

While I would agree that very dull deaf-mutes in classes at school should be taught only the most simple forms of language, and only a few of the most common irregular idioms, I would object to teaching them anything for the English language which is not that language. Until rules can be prescribed for idioms, language cannot be wholly taught by rules, but a correct use of language must be in a great part an act of memory. A very large proportion of the mistakes which our pupils make in using language comes from a too exact conformity to rules, regardless of their exceptions.

Some years since, some Japanese students residing in this country being about to return home, where they proposed to become teachers, wrote to some of our most distinguished linguists to inquire whether in their opinion, considering the difficulty in acquiring the English language with all its irregularities, it would not be well for them to *regularize* the English language, and to teach this modified language to the Japanese, instead of the irregular difficult English language now in use.

The reply they received, if I remember rightly, was that, if they taught the English language at all, they had better teach it as it is than as they might think it ought to be.

The English language without idioms, and made entirely regular, would be almost as unlike the language actually in use as if it were a foreign language. Let me here tell a short, simple story, supposed to be in idiomatic English, and then turn it into English made regular, except in the orthography.

Idiomatic English.

Two men were riding on horseback.
Their horses took fright.
They ran very fast.
The men fell from their horses on the ground.
They were very much hurt.
A farmer saw them lying on the ground.
He took them in his arms.
He put them into his wagon.
He conveyed them home.
A doctor took care of them.
In a few weeks they got well.

Regular English.

Two mans were riding on horse backs.
Their horses taked fright.
They runned fastly.
The mans falled from their horses on to the ground.
They were very much hurted.
A farmer seed them lying on the ground.
He taked them into his arms.
He putted them into his wagon.
He conveyed them to homes.
A doctor taked care of them.
In a few weeks they getted goodly.

I do not think that the remedy for the want of proficiency in the language of dull pupils is to make them write more exactly in accordance with rule and to instruct them by the scientific method, but to teach them individually more as children are taught language at home, by the natural method, than can be done in large classes in school.

After all that can be said in respect to the best method of teaching language, it must be admitted that a great deal de-

pends upon the ability, skill, and zeal of the teacher, much more, perhaps, than upon the particular system which he advocates and professes to employ; and I should be prepared to see better results from the instructions of a superior teacher employing the scientific method, especially if he conjoined a great deal of practice with his science, than from the efforts of an inferior teacher employing the natural method who altogether neglected the attempt to ground his pupils in the fundamental principles of the language.

THE SIGN-LANGUAGE THE BASIS OF INSTRUCTION FOR DEAF-MUTES.

BY GILBERT O. FAY, M. A., PH. D., HARTFORD, CONN.

[THIS is the closing portion of a profoundly philosophical paper read at the Tenth Convention, entitled "The Mental Life of Deaf-Mutes, as related to their Education and Care." Proceeding from the premise that thought-life is analogous to root-life, the author discusses the origin of ideas and of language, both spoken and sign, and its adoption by the mind in its operations. He then considers the advantages and the limitations of the various methods of instructing the deaf, as articulation, pantomime, writing, and the manual alphabet, when employed separately, showing that while all methods are limited all are useful, and none are to be excluded. Pantomime, however, he regards, on psychological and practical grounds, as the fundamental language of deaf-mutes, valuable to all methods.—ED. ANNALS.]

In the opinion of the writer, listening to and weighing the replies of fifty years of experiment, it is not wise to reject entirely nor to belittle and neglect any of the methods now considered, however much, taken singly, they may be and are liable to criticism and limitations. Articulation, with its occasionally unequalled achievements, its more moderate though unheralded products, and its occasionally unequalled failures, should be offered to every pupil and continued where practically promising. Its recent and accumulating successes justify our higher hopes. Finger-spelling and writing, slow-paced but sure, have their very important and very convenient uses at every turn. These methods fail of their best results only when misapplied or when exclusively held, seeing no good or equal good beyond their own logical circle.

By such a procedure they erect themselves systems, severely artificial as related to mutes, upon the ruins of another respect-

able system, friendly in its philosophy, erected hardly by any one, but suggested rather by the struggles, the aspirations, the partial successes of deaf-mutes themselves, and improved by the professional thought of generations of men and women who have entered into and participated in the characteristic mental habits and vernacular language of deaf-mutes, thereby the more effectually to raise mutes themselves to a higher and a better life. It has and does, indeed, cost hearing teachers years of earnest study and a degree of social seclusion. But the added power possessed at last, and the greater usefulness obtained, have been and are a full reward.

It is not necessary nor is it desirable in any system to omit, to prohibit, to extirpate the language of pantomime, springing up and ripening, as it does, in the social instincts and overtures, the mental life, of every deaf person. Hearing gone, shall we refuse, shall we hesitate, to extend to the drifting, drowning mute the poor, perhaps, but effective, temporary assistance of another language, already his—a language which, latent in every human being, has antedated in the human constitution the existence and perfection of speech itself, and to which revived, the mute, finding it difficult to go beyond, thankfully for a while returns—a language, using which the restless infant enters upon and the tottering veteran closes life's career—a language which, upon the stage of the polished and as woven into the dialects of the less civilized races, and also in the more stiring commercial life and metropolitan necessities of the moving, mingling masses and peoples of every tongue, has still a prominent meaning and use—a language which, in its more glowing periods and loftiest flights, oratory always adds to scanty speech—a language which, under the tutelage of the remaining senses, reaches, as used by educated deaf-mutes and their teachers, a clearness, an eloquence, a power, as impressive to them as any spoken language ever is to any hearing audience—a language which exercises over them, through the whole range of human thought, a supreme influence which no words spoken, written, or finger-spelled can hope to equal?

It needs not, in an institution, to be taught. For all purposes of explanation and instruction it is as rapid as speech. By giving it the friendly hand of recognition, the unnatural, the incessant, the petty, the continually-baffled discipline of repression disappears. By such social condescension, by becom-

ing as little children, even as deaf-mutes, the kingdom of their hearts is entered and won, and teacher and pupils together enter that circle of mutual knowledge and love constituting, in human relations, the kingdom of heaven. What is taught in any grade is rapidly taught and seldom forgotten. A shortening of schedule time in certain school exercises is possible without injury. A far larger part of the school day and of the school term, extending to years, is left for literary practice, oral, spelled, or written. The daily product will be indeed, every sentence of it, an act of translation. But the pupil approaches his task with a surprising, an accumulating vigor, and is likely to attain a degree of success, a translating facility and correctness, not far behind the best work obtained in schools teaching a foreign language.

In the race of scholarship with hearing competitors, especially those who are native-born, the mute, not including the semi-mute, by reason of his necessity of translation, is clearly entitled to some handicap; an allowance unsolicited by him when competing with those to whom speech is unnatural and difficult. Nor will any fair-minded critic, even among the deaf, sensitively alive to the entailments of their misfortune and ambitious to escape them, demand of teachers the impossible feat of raising deaf-mutes, as a class, to the same identical plane of power and learning, unless it be in the line of their own deficiency and of its removal, accessible to hearing persons of equal opportunities and talents. Approximation only is possible. Deaf-mutes in the race of life are, from the outset, heavily weighted. Our ordinary failure, as educators, to quite reach in our pupils the absolute hearing standard, and our occasional falling far below it, do not, by any means, call on our own part or on theirs for self-flagellating penitence or bewildering despair. The remarkable productions, the remarkable delivery, of semi-mutes upon the exhibition stage or in print illustrate mainly the staying properties of hearing-life. They do not correctly represent the average facts, the real achievements, the straight and narrow, perhaps winding, way of deaf-mute education itself, the real contents of the school-room's busy hours, the exemplary industry and progress of genuine deaf-mutes.

No child is so lowly that it cannot and will not learn something by pantomime, at least. No pupil is so gifted as to outgrow it. No system of instruction is so exalted as not to find in it a pow-

erful ally. While the hours of school are filled, as they must be, with set exercises, in themselves a task, but all tending to a better knowledge and use of the English sentence, the fractions of time, before school and after, the hours of recreation and of manual labor, the more stately occasions of public address and of graceful social intercourse, will witness the unconstrained, the rapid, the joyous unfolding of mind and heart, in accordance with laws of life mercifully enacted by Him who first deprived the child of the sense the most important to its social life, and who has, by our choice, imposed upon us the duty, or, rather, has by his providence conferred upon us the privilege, of restoring it to society again as fully as we may.

That teacher will be most a teacher who, "with malice towards none, with charity for all" existing theories of philosophy and systems of practice, shall most readily and fully recognize the interior life, as well as the existing language, whatever they may be, of his pupils. He will labor steadily and definitely to conduct them up to and into the correct use of spoken or, at least, of written speech. But, while so doing, he will not neglect their mental growth, nor will he decline to welcome to his professional resources every means of intelligence, of influence, and of power.

That superintendent will prove most really a father to the mutes of his charge who shall, in his personal intercourse and official relations, walk with them, or just before, and never apart.

That institution will most fully deserve its name and justify the heavy cost of its support that, in the classifying analysis of its work, in the duties assigned to persons, in the assignment of its successive hours, and in the character and qualifications of its teachers and of its officers of every grade, shall estimate most accurately all the characteristics of its pupils, natural and acquired, their greatly differing capacities, and all the possibilities of their education, unseen as yet, but devoutly desired and intelligently, resolutely sought.

Such a system, rationally eclectic, practically comprehensive, will best agree with the growing liberality of existing philosophies, and the common sense, compositely derived, of American life, and will also best obey that higher injunction, "Prove all things; hold fast that which is good."

THE TEACHER'S WORK.

BY LESTER GOODMAN, B. A., JACKSONVILLE, ILL.*

[MR. GOODMAN read a thoughtful and inspiring paper at the Tenth Convention, entitled "What is Most Needed to the Perfect Working of our System of Deaf-Mute Education?" Acknowledging the great results already obtained in the education of the deaf, he expressed the belief that the highest possible success was not yet reached, and that the reason must lie in some defect in the institutions, the pupils, the methods, or the teachers. Each of these points he considered separately, approving on the whole the organization of our institutions and the methods of instruction employed, declaring the pupils not responsible for any defects in results, and finding the great need to be improvement in the character and work of the teachers. We quote this last part of the paper.—ED. ANNALS.]

The fundamental matter in the administration of an institution, lying back and beneath all other questions, is the teacher. The one vital condition of a good school is a good teacher. That wanting, system, machinery, money are fruitless. The school-rooms, apparatus, classification, supervision are important, but wholly inadequate until vitalized by the living teacher. The superintendent does little or nothing for the mute if he does not see that those whom he accepts as teachers are well prepared for the work. He who undertakes the awakening, enlightening, and guiding of the soul of a deaf-mute needs special preparation. The testimony of public opinion is that every pursuit of life demanding skill and knowledge requires also preparation. The preacher, the lawyer, the doctor, the dentist, the engineer, the artisan, the cook, and even the nurse, require special training-schools.

The best metaphor yet hit upon for describing the relation between the pupil and his teacher is the comparison of the mind of the child to the young plant, and of the teacher to the careful gardener.

Do you know what the gardener has done? He has transformed the crab-apple into the pippin, and the bitter almond into the luscious peach. That is what we are to do; and let us remember that we cannot blame the flower for what the soil and the gardener's training have made it.

It is said that the farmers who attempt to cultivate the worn-out lands of the eastern slope of the South Atlantic States destroy their chance for a crop by deep plowing. The thin

layer of productive soil on the surface is buried under the stiff and stubborn clay, and nothing comes in response to the farmer's toil. The true science is to utilize the surface, and work downward, by a constant fertilizing process, till a substantial foundation of a deep and fertile soil can be established. The analogy holds good in the education of the deaf. Put in the educational plow up to the beam, and we bury the surface-power of quick observation, and find ourselves trying to raise a crop of wisdom and knowledge out of a stubborn chunk of stupidity or a yielding slush of conceit. The sense-power, which is so characteristic of the deaf, warns us to begin by developing it, and by giving it careful direction. We must be content with doing what we can therewith, while we gradually feel our way inward toward the secret sources of power that lie hidden in the lower recesses of the deaf-mute mind.

Garfield, in a lecture to the Teacher's Class in Hiram College, said: "When I first taught a district school I formed and carried out this plan: After I had gone to bed at night, I threw back the bed-clothes from one side of the bed. Then I smoothed out the sheet with my hand. Next, I mentally constructed on this smooth surface my school-room. First, I drew the aisles; here I put the stove, there the teacher's desk, in this place the water-pail and cup, in that the open space at the head of the room. Then I put in the seats, and placed the scholars upon them in their proper order. I said, 'Here is John, with Samuel by his side; there Jane and Eliza,' and so on until they were all placed. Then I took them up in order, beginning next my desk in this manner: 'This is Johnnie Smith. What kind of a boy is he? What is his mind, and what his temper? How is he doing? What is he now as compared with a week ago? Can I do anything more for him?' And so I went on from seat to seat, and from pupil to pupil, until I had made the circuit of the room. I found this study and review of my pupils of great benefit to them and to me. Besides, my ideal construction, made on the bed-sheet in the dark, aided me materially in the work."

This explains Garfield's success as a teacher. Comment is useless. Is there one teacher in our profession so saturated with his work? If not, why not? Only when we teachers are able and willing to seek for such ingenuity and practice, such patience and thoughtfulness, will success crown our efforts.

There is nothing more detestable than a crank-turner in an educational mill. There is nothing more glorious than a live worker; and let us remember that, in order to be successful teachers, we must, ourselves, be learners. Our minds should grow every day, and the studies that nourish us should nourish our pupils. It does not matter so much what we study; only let it be something to keep our minds thoroughly awake.

If there be any who think that the life of a teacher of the deaf is one which cannot give scope to high intellectual attainments, they had better grapple more closely with the material and psychical questions which can always be seen by eyes that can see. Having so grappled, they may find, as wiser men have found before, how much there is in our profession for him that hath eyes to see and heart to understand.

The model teacher will be a person not only experienced in one single line, but a person of wide horizon, of general culture, of large experience, of a kind disposition, but earnest and severe in his requirements.

It was a very happy circumstance for the Athenian sculptor that the finely-veined marble of the Pentelicus was close at hand, but this does not explain the Parthenon. The faultless modelling and grouping of the figures that crowned its frieze came from a mind sensitive to the highest beauty, and a hand sure and firm in its lightest touch. Given the same quarries, and neither Roman nor Spartan could have produced the same result. Attic genius gets world-wide recognition, not because it was fortunate in the material upon which it worked, but because it used what came to its hand with such transcendent insight into the possibilities of the beauty in the unshaped stone. Our cause wants this transcendent insight; our cause wants nothing so much as steady looks at it out of honest-seeing eyes.

In all the arts the manner and form of success are due to the material with which the artist works, but the essential success depends upon the artist himself. If his conception of the thing he is to do is great, the picture or statue will disclose greatness, no matter what limitations the age, the time, or the surroundings may impose upon the worker. If, on the other hand, the vision of beauty or truth be indistinct, or the hand that gives it form uncertain and faltering, the fact that the inspiration of a great art age is in the very air of the studio will not give to the work that which the worker lacks. This is true of the teacher. In

a very true sense, the competent and conscientious teacher is a great, grand, glorious artist. There are facts in human experience which transcend art, which indeed art is always trying to reproduce. Where has art matched the sweetness, the tragedy, the sublimity of the pitiful deaf boy standing with hand clinging to his hat, with eyes flaccid and dull, with listless limb and emotionless countenance, before the one who is to give him equipoise, light up his eye, put life into his limb, and intelligence into his face? I repeat, where has art matched this picture?

The dignity and importance of our work can hardly be exaggerated. When we consider the fearful moral and intellectual destitution of the uneducated deaf and dumb—when we think of the high plane in the mental, social, and religious scale to which we aim to restore them—how must the conscientious man feel when he knows that such great interests are in careless or perfidious, in unsafe or unworthy hands?

What is most needed to the perfect working of our system of deaf-mute education? I say enthusiasm, backed by brain-work on the part of the teacher.

Enthusiasm is the height of man; it is the passing of the human to the divine. A young man, viewing with great delight the productions of an artist's skill in coloring, asked the painter how he mixed his paints to produce such effects. The artist said, "I mix my colors with brains." The reply is expressive. Michael Angelo did not see angels in rude and unhewn blocks of marble by inspiration, but by brains. Von Bülow charms an audience, not by inspiration, but by brains. Sumner legislated laws with brains, and Webster was successful in his profession because he used his brains.

Talents, gifts, opportunity are very unequally distributed, but the possibilities of energy, industry, and persistence are shared alike by all men, and these are the qualities which win and command success. There is a divine force born in every human soul which no obstacle can withstand. It is this force that enables an engineer to pierce five miles of solid rock, and make a highway for the wealth of a continent.

Our profession is crying for the teacher to study it in its scientific aspects: for him to devote to it his time and his talents; for him to study every pupil committed to his charge, first as a human being, then as belonging to a group. lastly as an individual.

Hundreds of telescopes nightly sweep the skies to gather astronomic truth. Our cause wants more eagerness on the part of the teacher in directing the gaze upon the phenomena of deaf-mute life and education; greater inspiration to join in a crusade for facts; a more accurate marking out of the field for observation.

"Ah!" said a brave painter to Emerson, "if a man has failed, you will find he has dreamed instead of working. There is no way to success in our art but to take off your coat, grind paint, and work like a digger on the railroad all day and every day.' This is true of *our* work.

We are called teachers; let us be teachers. Let us so labor that each one of us can feel, I am a good, efficient, progressive, growing worker in the field of deaf-mute education.

I can imagine, a score of years hence, the then venerable form of Dr. Gillett hearing through a phonograph the echo of some of the words that I have said to-day. If this is conceivable, I can further imagine that he would say, "Why! we knew very little about deaf-mute education in those days. Our pupils are now using idiomatic language with freedom." Is this inconceivable? What is man's boast—what his glory? 'Tis to make the inconceivable conceivable.

HOW BETTER RESULTS MAY BE OBTAINED.

BY A. L. E. CROUTER, PHILADELPHIA.

[We present the conclusions reached by Mr. Crouter in his excellent paper read before the Tenth Convention, entitled "A Plea for Better Results in the Instruction of the Deaf and Dumb." In the first part of the paper he calls attention to the great sums expended in the education of the deaf for buildings, support, and instruction, the expectations of the public, and how far these expectations fall short of being realized. He then shows how, in his judgment, better results are to be obtained.—Ed. Annals.]

First. There must be more individual instruction. This will necessitate smaller classes and an increase of instructors, but we know of no other remedy for the growing evil of large classes. Grading is well, and is a great aid to the teacher in the performance of routine work by the saving of time and labor. But human minds cannot be graded like wheat or wool; they cannot be run through the same mould—they will perish if you attempt it. Each must have opportunity for its own natural,

individual growth; each must be fed upon food that it can properly digest: otherwise there will be torpor and death. If you will refer to the great results attained in the early institutions of the country you cannot but conclude that they are mainly to be attributed to this cause alone. Their teachers were no more zealous than those of the present day, but they had small classes, and were thus given time and opportunity for such individual training as they knew to be necessary.

Second. We must insist upon *thoroughness* and *simplicity*. We pass over the ground too rapidly. This may result from the large number each teacher has under his care, necessitating the neglect of the many in order to make a good showing of the few—the semi-mutes and occasionally a congenital mute—for exhibition and examination purposes. It is a great evil, and should be eradicated immediately from every class-room in the land. We must not be too anxious to get our pupils through the books, as if the accomplishment of that act were a great mental achievement. Better learn thoroughly a little than be compelled to retrace one's steps so often. Let it be our aim to make our pupils perfectly familiar, as much so as a hearing and speaking child, with simple language and the simple rules of arithmetic, before attempting to make geographers, historians, grammarians, chemists, and philosophers out of them. Let us make sure that they have at their command a store of simple language upon which, without the slightest hesitation or error, they can draw at will for the full and free expression of all their wants, the recital of incidents of daily life, and the correct expression of their ideas, simple as they may be, upon subjects of common interest. That this may be done for *all*, and not a *portion*, there can be no doubt. At the Institution with which we have the pleasure to be connected it has been demonstrated that even the dullest, under the care of experienced teachers, may acquire a proficiency in the use of simple language and arithmetic that is as surprising as it is pleasing. No effort is made to introduce high-sounding phrases or elegance of expression. Correctness and simplicity are all that is expected; these, it is certain, may be acquired by even the dullest pupils.

But to accomplish so desirable an end will tax the ingenuity and perseverance of the teacher to the very utmost. Every opportunity must be seized to convey ideas to the mind of the pupil, either by *writing* or by the use of the manual alphabet—

to use the former is preferable, as we think the impressions thus made more lasting;—every incident of the school-room and of institution life must be made to redound to the advantage of the pupil; his tastes, his preferences, his amusements, his talents in other directions, may all be made means for the gradual enlargement of his knowledge of language. In this way the eye is made to do for the deaf what the ear does for the hearing child; and as the latter, even the weakest, without much apparent difficulty, acquires spoken language, so will the former, though of course at much greater labor, accomplish the same object if we may but pursue the proper methods of instruction. We therefore cannot too earnestly urge thoroughness, simplicity, and constant practice as the sure means by which the deaf child may acquire a correct and free use of language. We may be asked, "Do you not use signs?" We reply that for purposes of explanation, illustration, and instruction before the whole class, we use them to the greatest possible extent, only being careful not to do so to the exclusion of written language. We should be sorry to class ourselves among those who would banish signs from the class-room; to our mind they are the surest, readiest, and best means of reaching the darkened understandings of our pupils; but at the same time we do not forget that language is the great result to be attained in all our instructions. Having laid this simple foundation thoroughly and well, the future progress of our work will be agreeable and comparatively easy. We may now explore wider fields; history, geography, higher arithmetic, grammar, and philosophy may now be safely made to contribute toward the intellectual growth of our pupils. But yet we must not forget even in the pursuit of these higher branches that perfection in power to convey thought is the great and lasting end of all our labors, and that when there is failure in this, it is not the fault, though it is certainly the sad misfortune, of the pupil.

Third. There must be more time allowed in which to perform the work. Several States in this respect are very generous; but, with few exceptions, six or eight years are deemed sufficient for the complete education of deaf and dumb children. Under the most favorable circumstances we cannot accomplish very much in so short a time. In the public schools pupils remain under instruction for from ten to fifteen years; is there any good reason why the deaf, with the greatest avenue of instruc-

tion forever closed to them, should not enjoy the same generous allowance of time in which to complete their education?

Fourth. The use of text-books, in our view, is a very great hindrance to the best mental development of our pupils during the first three or four years of the course. We cannot improve upon nature. No mother ever taught her child language from a book, nor according to the rules of grammar. The teacher should be his own text-book, prepare such lessons as he knows will meet the daily wants of his pupils, assume, so far as he can, the place of father, mother, brother, and sister, and thus carry forward in the most simple, natural way their mental development.

We do not wish to undervalue the many excellent books that have been prepared by experienced teachers; they supply a want, but it is not in the class-rooms of the younger pupils; nor, indeed, should they be rigorously followed in those of the older ones, unless you wish to make a lot of memorizing machines for public entertainment. Their greatest use, in our opinion, is to be found in the reading matter which they contain for the pupil who has arrived at a stage when he can easily, or with some labor, comprehend the meaning of the language used; but until well advanced no pupil can extract the sense of words by conning them over in a book. He must have their meaning fully exemplified before him in the class-room, and thereafter it will be a pleasure to him to meet with them in his reading-books. Supply the pupils with pens, pencils, slates, paper, pictures, object-lessons, and models; give the teacher the text-books, if he desires them, and allow them together to work out the meaning of words and the ideas that may be conveyed by their use.

Fifth. Large institutions, wherein are gathered together so many pupils, are not, in our opinion, so conducive of the best mental growth as smaller ones. There are so many inmates that some must be overlooked and their necessities not cared for; the weak must give way to the strong, the sensitive to the bold and aggressive. In such institutions, too, are usually found very large classes, the baneful effects of which we have already alluded to. It is claimed that with large numbers better grading may be had, but we think experience has shown that with two hundred, or perhaps two hundred and fifty pupils, (we should prefer a less number,) the best results may be obtained in this respect. In an institution so very large, and at the same time so ably managed, as the one within whose hospitable walls we are

met, this view would seem to be at once sufficiently confuted, but we believe that we express the feeling of very many of our best educators upon this subject when we assert that very large schools do not so effectually meet the wants of their pupils as smaller ones, particularly so where the instruction given is largely of a primary character. The difficulty may be obviated to a great extent by adopting the plan now followed in California, where the inmates are distributed in small families, under separate roofs, thus affording that quiet, home-like feeling so necessary to the comfort, happiness and best improvement of pupils. A much better plan, we think, would be to establish one large central school for the higher education of our pupils, and several smaller ones at different points in the State for their primary instruction, thus following out in some degree the system pursued in the public schools of our large cities. But we will not say more. The views that we have advanced are not wild nor visionary; on the contrary, they are simple and practical, and whether they or others be adopted and carried out, we indulge the hope that the time is near at hand when in all our institutions for the instruction of the deaf and dumb the greatest good of the greatest number will not only be the aim, as I believe it now is, but the *actual result* of our labors.

THE USE OF THE LIBRARY.

BY JOHN H. WOODS, M. A., JACKSONVILLE, ILL.

[FROM an admirable paper, entitled "Institution Libraries," read before the Tenth Convention by the Librarian of the Illinois Institution, we extract the part relating to the management and use of the library. Other points discussed in the paper were readers, (including teachers and pupils,) the various classes of books desirable, the location of the library, and the model librarian.—ED. ANNALS.]

The librarian has to deal with the two very different classes of readers already mentioned. First, in respect to the teachers: It is almost superfluous to say that he must have so thorough an acquaintance with the books of which he is custodian that he must be ever ready, at a moment's notice, to answer the most diverse questions, and to point out to inquirers the books containing the information of which they are in search. And not merely this, but he must "magnify his office." He must regard himself as (through the library) an educator of educa-

tors, and seek in every possible way to make the library of the highest use to every teacher. To this end he must frequently call the attention of the teachers to the treasures placed within their grasp. For instance, when a hundred volumes or more are added at one time to the library, let him hold a book reception, either at the library-room, or, if that be too small, at some other place, possibly a private parlor.

More than once has it been my pleasure to be present on such an occasion. The volumes, of all sizes, from the large quarto to the diminutive 24mo, and of all styles and varieties of binding and all shades of color, were spread out upon ten or a dozen tables, and formed a sight that no one, however slightly touched with bibliomania, could look upon without lively emotions. The invited guests, all of them teachers or officers of the Institution, found the hours only too short, and the materials for an evening of quiet enjoyment only too abundant. Dipping into this and that volume, and making note of the titles of such as looked worthy of further acquaintance, chatting with one another on the various books and their authors, and comparing opinions on suggested topics, those present had an entertainment, novel, it may be, yet abundantly profitable. There was no lack of subjects for conversation, and the weather and the fashions and the idle personal gossip, the stock themes at most social gatherings, were for once ignored. In no other way could so good an idea have been obtained of the character of the additions to the library.

Another plan is, upon each purchase of new books, to print a classified list of the titles, together with brief notes and occasional extracts from some of the books. These lists or bulletins are distributed among the officers and older pupils.

Another course, trifling it may seem to some, yet not without its value, is to give to each teacher or officer at the close of the school year a card showing the number of books he or she has read during the year, and the kind. Miss X is surprised to discover that her use of the library during the year is limited to five novels, and she inwardly resolves to improve its advantages to more purpose next year. Mr. Z is gratified to find that his reading has been of a more substantial sort—history, biography, and travels, and he thinks it may be well to diversify the quality a little next year with some poetry and fiction.

In these and other ways the earnest librarian will seek to at-

tract to the library those to whom its mere existence and presence are not at first a strong enough attraction.

But the pupils: How are they to be induced to read, when, as already intimated, reading is to them so much of a task? In this work the librarian needs the aid of the teachers. Both by precept and by example he and they should daily strive to show the pupils the vast amount of pleasure and of profit to be derived from books, and constantly encourage and stimulate them to surmount every obstacle in the way of their full enjoyment of the intellectual feast spread before them. Teachers should take the pains (if any teacher should regard such work as beyond his or her legitimate sphere of duty) to select from the library books suited to the various minds and tastes of their pupils, should endeavor to direct and influence their tastes, should manifest a lively interest in what their pupils are reading, and frequently question them in regard to the books in hand—question them, not in a formal, perfunctory way, savoring of a stereotyped examination, but in a friendly, conversational manner, as much as possible such as one speaking person would use toward another in reference to books read. Pupils should also be requested to bring their library books to the school-room with them, and desired to employ their odd moments, when not engaged in recitation, or when waiting for the teacher to correct an exercise or explain a problem, in reading. This course has for years been adopted in our Institution, with the best results. Those who cared little or nothing for books, and whose sole interest in printed matter found sufficient gratification in scanning the scrappy items of a newspaper, have become devoted book-readers and book-lovers. You may go into almost any of our school-rooms, and there you will see those who have completed their daily task, or who are waiting for their turn to show their work to the teacher, no longer sitting listless, ready for any mischief, or engaged in gossip with a neighbor, but interestedly poring over a library book.

A half hour a week in the school-room, perhaps on Friday, might be called the reading-hour, and devoted exclusively to the quiet perusal of library books, the teachers passing around from desk to desk, ready to afford all needed aid in explanations.

In the most advanced classes an hour each week should be devoted to lectures upon authors and their works, selecting,

of course, the most prominent, and taking them in chronological order, from Chaucer to Emerson. This will be found an exceedingly interesting exercise to both teacher and class. Write on the large slates a brief biographical sketch of the author, with such anecdotes, genuine or apocryphal, as may readily be gathered about him, giving the names and character of his principal works, and, perhaps, a story or incident from some one of them. If you do not think it wicked to use signs, supplement what you have written by such additional remarks or incidents as may occur to you. The pupils are to copy the lecture from the slates, and the next day reproduce its chief points in their own language, or the whole from memory. From the library, bring in Chambers's Cyclopædia of English Literature, or Howitt's Homes and Haunts of the British Poets, or Poets' Homes, in which you will generally find a picture of the author, probably also a picture of his home, and sometimes a fac-simile of his autograph; also, bring in a copy or copies of his works. Let the pupils look at all of these, and you will at once succeed in fixing in their minds the personality of an author of whom, possibly, they may never have heard, or whose name, if known to them, has been but a name, connected with nothing tangible or real. It will readily be imagined that one hour will scarcely be sufficient for all this. Yet much may be done, with due economizing of time. On some succeeding day recur to the subject, with questions. Also write upon the large slate a specimen extract from the author in hand. This will give some idea (though, of course, incomplete) of his style. This the pupil is to memorize, and write out *verbatim* the next day.

Another use of the library may be found on Saturday afternoons and evenings, when the pupils, boys and girls, separately or alternately, gather in rooms near the library-room and spend two or three hours in looking at the pictures in *Harper's Weekly*, the *London News*, and other similarly illustrated works. This weekly occasion affords a vast amount of enjoyment, and is looked forward to with eager anticipation each week. The younger pupils, especially, take great delight in the opportunity thus afforded, and even the older ones rarely lose a fondness which every child has for pictures.

THE TEACHING OF NUMBERS.*

BY S. TEFFT WALKER, JACKSONVILLE, ILL.

* * * But let us hastily enumerate some practices that are objectionable, and tend to retard a class's progress:

I. As to the stage of progress when numbers should be introduced.

The practice is to begin addition, say, during the latter half of the first year. * * * Once begun, rapid strides in the handling of abstract numbers are made; the pupils are delighted with the novel enigmas they are solving, and the teacher himself, pleased with their seeming progress and the effect produced upon visitors, loses sight of the prime object of arithmetic, and goes on doling out the abstractions that are so pleasing to his class. It is the firm conviction of the writer that a class which is introduced to the study of arithmetic only after three years have been spent exclusively in acquiring written language will, at the close of a period of six years, show much more satisfactory attainments in both branches than a class, equal in all other respects at the start, the members of which have had their attention divided between the two branches from the first year.

II. The second objection is the almost universal tendency to let pupils use large numbers too early in the course—numbers that instead of being within the grasp of their intelligence are such as are seen only in census reports or in political majorities. * * * We should endeavor to give our pupils some conception of large numbers before they are allowed to use them in arithmetical calculations. Keep a box of beans on your desk. Have one child count 100, another 1,000. Make several marks on the slates in front of the class, then ask each child what portion of the slates he thinks 1,000 such marks would cover. Then have one of the pupils make the thousand marks, drawing the line around each 100 for convenience in testing his work. When time, weight, height, and capacity come under review, it will not be a waste of time to devote attention to giving the class by similar means a unit of measurement for each of these sub-

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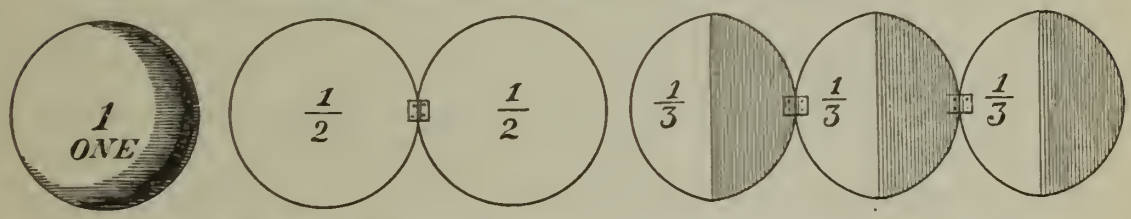
* Extracts from a valuable paper, entitled "On Teaching Numbers—The Grube Method," read before the Tenth Convention of American Instructors of the Deaf and Dumb.—Ed. Annals.

jects, by which they will be able to conceive of larger divisions as being multiples of the unit known.

III. The third objection is the paucity of objective apparatus to be found in the school-rooms of primary teachers. This is the more serious because of the inexpensiveness of such paraphernalia. * * * A table should first be procured. The surface should be inclined towards the pupils sufficiently for them to see objects resting on it. The surface should be painted black, so that crayon marks may be visible. A box of attractively-colored blocks and a box of dominoes, the spots of which are admirably arranged for practice in numbers, as well as bundles of splints, a box of beans, marbles, buttons, etc., should be the accompaniments of the table. An abacus, or, what is better, a stretched wire the length of one end of the room, with 100 colored wooden balls strung on it, should occupy a position just above the blackboard or row of slates. For the more advanced classes there should be for general use, if not one for each school-room, a full set of grocer's measures; *i. e.*, a pint, quart, gallon, peck, half bushel, and bushel, besides a two-foot rule, a yard-stick, a fifty-foot line, and scales capable of weighing from one to five hundred pounds. Also several pieces each of counterfeit specie currency of the various denominations, and of fractional currency and bills, all of which are procurable at any of our first-class business colleges. For use in teaching fractions, a set of fractional globes can be made from wooden balls of about three inches in diameter by carefully sawing one into two parts, another into three, another four, and so on, to tenths.*



IV. Neglect to give sufficient drill in the use of oft-recurring phrases, a complete knowledge of which is necessary to an understanding of some of the simplest classes of arithmetical problems; *e. g.*, "as many as," "half as many as," "twice as many as," "three more than," "five less than," "as high as," "as old as," "as far again," etc. These expressions are among

* This device for teaching fractions is a product of the inventive ingenuity of Miss Annie Morse, an instructor in the Illinois Institution for the Deaf and Dumb.

the most common of childhood, and are usually used by children of from four to five years of age with perfect ease. * * * While we would urge the importance of the pupils possessing a fair command of the simpler idiomatic forms of language before arithmetic is commenced, and especially before a text-book in arithmetic is given them, yet when we come to test by reviews or examinations their ability to apply their arithmetical knowledge, we should invariably make a clear statement in pantomime of the problem to be solved, leaving the mental powers unencumbered by the perplexities of language.

V. Instead of the old custom of teaching addition, subtraction, and division, in the order named, teach the four rules simultaneously. We believe this is the logical method, if the numbers used are such as are within easy conception of a child's mind, and as may readily be presented to their vision by illustrative apparatus. The argument that the intellect of a child cannot as readily grasp a plurality of ideas as it can a single one is, if the ideas be properly presented, easily shown to be a misconception of facts. The four fundamental operations of arithmetic are reducible to two, which may be expressed the simplest by (*a*) the process of putting together, and (*b*) the process of taking apart. One of these operations is as easily comprehended and practised as the other. It does not require an educated mind to know that if from two objects one is taken away one object remains; and, if this process is known, the reverse of it, that if to one object another is added there will then be two objects. And so, by constant use of objective illustration, the numbers in order may be introduced and the four processes used on each. * * * *

In the "Grube method" of teaching numbers, small numbers alone are treated; no number larger than the one under consideration is admitted into the lesson; each number is measured (compared) by every other number smaller than itself; the measuring process involves addition, subtraction, multiplication, and division; objective illustration is constantly used; practice is given in rapid solution of examples; combinations with other numbers are discovered and solved by the pupils themselves; and application of the principles learned are made immediately by introducing practical examples. Take, for example, the number 5 as being the lesson before us. The numbers before it having been treated,

the lesson would be, first, a conception of the magnitude and relative importance of the number by the exhibition of 5 objects. Then 5 would be measured or compared by each number less than itself. For instance, if comparing by 2, the teacher would show by blocks or dots on the black-board that 5 is composed of 2 and 2 and 1, (addition ;) that 5 less 2 less 2 leaves 1, (subtraction ;) that 2 times 2, and 1, are 5, (multiplication ;) and that from 5, 2 can be taken once, twice, and 1 left, (division.) And in like manner the teacher will take up the other numbers, not merely stating and then hurrying over these fundamental facts, but dwelling on them, and making them evident at every step to the visual sense of the child, and afterwards allowing the child to symbolize by dots, etc., all the combinations he is able to discover in the number under review. * * *

[Mr. Walker concludes with a concise presentation of the "Grube Method," referring his hearers for fuller explanations to Soldan's "Grube's Method of Teaching Arithmetic Explained," (Chicago: S. C. Winchell & Co.,) and to Fisher's "Teacher's Manual in Arithmetic for Primary Grades," (Boston: New England Publishing Co.)—Ed. Annals.]

THE PREPARATION OF ADVANCED PUPILS FOR COLLEGE.*

BY AMOS G. DRAPER, M. A., WASHINGTON, D. C.

It has been said that the most important part of a man's education is received at his mother's knee. Certainly early influences go far to control later development. Nowhere is this more true than with reference to the fitting of pupils for college. The mission of the College at Washington is but to carry onward what the Institutions have well begun. It seldom lays the foundations of scholarship and character; scarcely even does it shape the building; its powers go rather to strengthen, solidify, and adorn the structures that other and earlier hands have wisely reared.

The present is therefore a suitable time to speak of this preparation. In doing so, I shall mention the several subjects which have most engaged my attention in those who have come to the College, and in their careers while there.

English.

Here, as must always be said in referring to the education of the deaf, the first and foremost requisite is the ability

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* Read at the Tenth Convention of American Instructors of the Deaf nd Dumb.

to use and to understand the English language. It is the ladder upon which the student must rise, from the time when in his first year he grapples with algebraic problems, until as a senior he traces the subtleties of Butler's Analogy. Some students, not wanting in other respects, have failed, and with many success has been incomplete, for the lack of this single ability.

It would, perhaps, not be proper for one who has had less experience in the earlier stages of instruction than many here present to advance theories as to methods of teaching English; nor is such my intention.

But there is one *practice* of which, it seems to me, too little is made. I refer to the use of connected language in ordinary intercourse with advanced pupils. No doubt we use speech, writing, or the manual alphabet in the school-room; they convey the formal question and answer. But at other times we, instructors as well as pupils, are, I fear, apt to fall into the easy *abandon* of the sign-language; whereas we all admit that speech, writing, or dactylology can profitably be made the habitual, customary, and constant means of intercourse with pupils.

If instructors cultivate a habit of addressing advanced pupils in one of these ways, will not the pupils soon respond? Will they not in time form the habit themselves? Will they not come to feel the fact that to fall back upon the sign-language is to confess weakness? I think so, for nothing teaches like example; and, the habit once formed, their improvement in idiomatic English will be certain to follow, for it will proceed upon the axiom that practice makes perfect.

Many examples of its efficacy are in my mind. The latest impressed me not a little. Only a few days ago a bright Irish boy of twenty came to see me. He came from the Institution under whose hospitable roof we are met. His hearing was lost in infancy—before he could speak. I addressed him at once by spelling, expecting to see him nonplussed, but he replied readily in the same way; and for a quarter of an hour we conversed entirely by spelling. Sometimes he hesitated a little; he used quaint expressions now and then; but I do not recall a single mutism. I asked him how he arrived at the power, and he said one of his teachers had often told him to spell—to spell habitually.

Contrary cases, of advanced pupils who cannot express even

commonplaces in good English, are all too plentiful. We see young men of fine ability, advanced in study, possessed of much information. In the sign-language they can express a wide range of ideas with clearness and cogency; but if asked to spell, they flounder and "mouth" and wriggle; finally sinking back, abashed, into the easy, fluent, expressive, but (in its effect upon English) chaotic and mischievous language of signs.

Is it not true, and even self-evident, that all such would be greatly helped if early led to form a habit of spelling? And can we lead them to that habit more effectually than by setting them the example?

Arithmetic.

A second and indispensable part of the pupil's preparation is arithmetic. Indeed it may be said that this and English are the mental legs upon which he must stand at the start. With a good preparation in these, there is little doubt of his success in other studies.

Arithmetical principles so underlie all mathematics that the student who has grasped them will find his path through the higher branches comparatively clear. Much, also, will be gained to his whole mental character by the development of his power of attention and his ideas of order, value, proportion. "Teach a boy arithmetic thoroughly," says John Bright, "and he is a made man."

As in the teaching of English, so in arithmetic, I think less depends upon the theory than upon the practice. Given a pupil fairly intelligent, a teacher sympathetic and patient, and given much *time* in which to twist and turn and practise upon each principle involved, and success is assured. In the earlier stages a great deal of purely mental work is most helpful; employing dactylology, or, if possible, speech, and not using the pencil at all. Afterwards I would give written examples upon each principle—very many examples—greater in number and variety than any single text-book affords.

In many institutions I think too little time has been given to arithmetic. Pupils who seemed bright, or those who possessed the "fatal facility" of scribbling English merely, have been passed on to the higher branches before they were fairly grounded in the rudiments of arithmetic. The latter was my own case, and the consequences have not ceased to hamper me.

In arithmetic, as in English again, the difference is most

marked between the pupil who has learned to express himself in connected language and one who has not. There are those who can "do" examples in abstract numbers all the way from addition to cube root, but cannot define a decimal fraction, nor construe the language of simple problems. Such pupils, when they come to the higher branches, may work well in a book like Wentworth's Geometry, which demonstrates theorems wholly or chiefly by algebraic methods, but they stumble sadly when required to use one like Loomis's, which employs the language of reasoning to reach the same end. This is doubly unfortunate, since there are no better examples of the language of reasoning than good text-books on geometry afford.

I am happy to end this portion of my paper by saying that there has been a marked improvement in arithmetic noticeable among the pupils who have come to College during the last few years.

Lip-Reading.

Owing to want of time, some important subjects cannot be formally taught at the College. Among them are articulation and lip-reading. Regular instruction in these requires much time; more than a student can command who is expected to recite daily in three studies, as well as to write and correct the attendant exercises.

Hence, the student's improvement in articulation and lip-reading will depend mainly upon his own efforts. He will have abundant opportunities to practise in his intercourse with students intelligent and skilful as himself, with the many hearing persons in and about the College, and with his friends outside.

But I confess my fear that, as to lip-reading, not much can be expected from these sources.

Not because the students do not value lip-reading, but because lip-reading cannot satisfy their social needs.

When we pick out sixty or seventy of our oldest and ablest pupils and place them together to pursue studies under a common system, the social result is precisely the same as it would be if they could hear and speak. There is fun and friction, mental rivalry, and endless debate. No indistinct utterance will then suffice. The passions and emotions thus aroused will burst forth in whatever language is at once most natural, most

flexible, most forcible, and most keenly appreciated by spectators.

Can any method of intercourse which involves lip-reading answer to this description? Does any one ever see the swift jest run round the happy circle by means of lip-reading—see it tossed about, twisted, turned, and re-turned with that brevity which is the soul of wit? Does the impetuous democrat ever tackle the confident republican in that manner? Can disputants attack and defend the theory of evolution by reading one another's lips? Is Childe Harold ever quoted to any one in that way, or Hamlet burlesqued? And are all these things done with ease and pleasure to actors and spectators?

Such passages, expressed by signs and spelling, are of constant occurrence among the students. To many of them to whom Providence has vouchsafed no other natural utterance the sign-language is prose and poetry and music. For many purposes it is as free and boundless as speech itself. It does not minister to their social enjoyment alone: not to mention the lectures of the faculty, the public exercises of their literary society, made possible by signs and spelling, have been a source of great benefit to them—improving their English, sharpening their wits, increasing their self-possession, and impelling them to acquire the stores of information necessary to attack and defend effectively.

Moreover, their hearing friends outside often delight to learn the manual alphabet. It is to them a new accomplishment, as well as a certain and speedy means of communication. Scores in Washington, if not hundreds, have learned it. Often in my walks some roguish urchin or sweet-faced little girl whom I never saw before will put up a hand and spell to me.

From all this it results that while many students improve in speech very few do in lip-reading. Those who do must possess uncommon powers of self-denial. Not only is their mental horizon contracted, but their intercourse even upon commonplace topics is greatly restricted. In the nature of things, lip-reading must always be more or less slow, labored, tentative, uncertain; and where there is a constant demand for patience on the part of both speaker and see-er there can be, in general, no such thing as social enjoyment.

But while I think it unwise to overlook the limitations of lip-reading, I beg not to be misunderstood. Far from wishing to

disparage it, I have a keen appreciation of its practical value. One of my greatest regrets is that it was not my good fortune to study it as a boy. And this is written for that reason; because I esteem it so highly, and therefore would have it taught to all proper subjects, and its importance impressed upon them when, if ever, it can be done effectually—in the plastic years of early youth.

Trades.

Another most important part of the student's preparation for life, which, for reasons already stated, cannot be taught at the College, is the mastery of a trade.

Some go to College thinking of it as a road to a teacher's position and freedom from manual labor. We must remember that this is not true of the deaf alone, but of young men in general at this time. It is often a fatal mistake. Positions involving intellectual labor alone fall to comparatively few; and should a student fail of one, nor know a handicraft, his case is indeed deplorable. What can he do? He can peddle, or get "odd jobs" of unskilled labor, or a little ill-paid "copying" now and then.

But the educated man who also knows a trade is the true king of existence. Even Franklin congratulated himself that he could not fall into want, for he would go back to his types and composing-stone, if necessity drove; and this at the height of his prosperity and fame, when the world was echoing with Turgot's sentiment that *eripuit caelo fulmen sceptrumque tyrannis.*

Therefore, however brilliant the pupil's prospects, however much he may justly hope from a collegiate education, let him learn a trade; let him be encouraged to hew to the line, to push the plane to a nicety, to marshal the types, to till the paternal acres; and then, if his higher aspirations fail, he will still have a sure resource against the pinch of want or the shame of dependence.

Tobacco.

There are some personal habits, generally begun in early life and very difficult to eradicate, against the formation of which I think we ought to guard our pupils.

The use of tobacco is one of them. I trust I do not approach this question in any pharisaical spirit. I do not lift hands in

holy horror when the aroma of a good cigar floats to me upon the breeze. I can readily admit that for persons of a certain age and temperament the habit of smoking may be harmless.

Yet in wishing to protect our pupils against the habit of using tobacco in any shape, I stand upon a principle which, I think, will be assailed by no one, and certainly by no physician. It is this: that for very young men—for boys—the use of tobacco is always and necessarily hurtful. A narcotic so powerful, being habitually absorbed by a growing and immature organism, must tend to deaden the action and stunt the growth of that organism. Common sense assures us of this, and science confirms it.

I need not speak of minor objections—of countenances disfigured and soiled, of fetid breath, of stained rooms, halls, and doorways; of expense; of the danger of arousing appetites which crave still more mischievous drugs.

If we recognize the fact that the use of tobacco by boys is an obstacle in the path of their mental and physical improvement, that is reason enough for persuading them either not to form the habit at all, or to put it off to adult years, when their judgments, their purses, their brains and bodies will be better able to sustain it.

Exercise.

This whole subject of the right physical growth of our pupils is deserving of the greatest attention. The same causes that render them deaf often leave seeds of weakness in their systems which develop when any strain is put upon them. Whatever we can do to bless them with sound and well-knit frames is among the first of our duties, for thereby we shall store up the energy, courage, and temper, without which their best gifts will be of little worth.

The friends of the College have long perceived this source of failure, and sought to provide against it. During the past year the students have enjoyed an excellent gymnasium and swimming pool. Regular attendance at the former is required. Exercises under a special instructor are both concerted and individual. The results have been gratifying, but it will be seen that much will be gained if the pupil's own attention is early directed to this matter, and his efforts guided.

Expensive gymnasia and instructors are helpful, but not indispensable. Exercises in concert can easily be invented or taken from books, and older pupils can act as instructors. Let

the pupils have, too, as much time as possible for independent exercise in the open air. All the better will it be if officers and instructors take a hearty interest in their sports.

Morals.

The last point to which I shall direct attention is also the most important of all. When a graduate leaves the College halls, how shall we estimate his present worth and future promise to society? Not mainly by his intellectual and physical excellence. The keenest mathematician, the most brilliant essayist, and the fleetest runner do indeed gather in the prizes of their day; but the true prizeman is he who gives most promise that he will pursue a career characterized by energy, by courage, by largeness of heart, and fidelity to duty.

With such a character would we endow our graduates, one and all; but often the power to do so resides not so much in the hands of college officers and instructors as in those of institutions and primary schools. The spring and the streamlet may be guided, but the river sweeps on resistlessly.

Moreover, the College is and ought to be a place of comparative freedom. We cannot girt the students about with rules and guards. They are approaching manhood, and must learn to stand alone. There is indeed at the College but one vestige of institutional control: certain hours are set apart which it is understood shall be devoted to study. But the wisdom of even this rule is already debated, and its abrogation is perhaps only a question of time. The student must maintain his rank in scholarship, and avoid open offence; otherwise he is free.

For any boy, therefore, the change from institution to college is a transition. While he inherits a wealth of time to use or misuse, he has little experience to guide him.

Whatever, then, can be done in advance to strengthen his self-control is of the first importance.

Besides a general influence to this end, I think some simple text-book on morals could be profitably used during his last year at the institution. Worth more than all will be the earnest, warning, affectionate words of some principal or teacher whom the pupil loves and respects.

In a paper like this perhaps a spirit of criticism may seem to exist. If so, it is utterly disclaimed. All is said from a consciousness that the work of the College is largely dependent

upon that of the institutions. Each will be helped by a sympathetic correspondence with the other. The College would take your best pupils and return them to you and to society with stronger bodies, with abler minds, with firmer characters; but it relies not wholly upon itself—it craves all kind and intelligent assistance. And what is written is written purely to that end.

THE POSITION OF SUPERVISOR A PREPARATION FOR THE POSITION OF INSTRUCTOR.

BY MARQUIS L. BROCK, M. A., JACKSONVILLE, ILL.

[WE extract from Mr. Brock's trenchant paper on "The Value of Experience in our School Work," read at the Tenth Convention, the part in which he suggests that the position of supervisor of pupils out of school hours affords one of the best preparations possible for the position of teacher of the deaf. After speaking of the value of experience in all school work, he shows the peculiar necessity for it in the instruction of the deaf, and continues with the remarks quoted below.—ED. ANNALS.]

Collect twenty of these new deaf and dumb pupils into a class, appoint as their teacher some recent graduate radiant with college honors, and all such experiments in the past proclaim inevitable failure as the result. Some of us remember well "the wormwood and the gall" drunk alike by pupils and preceptor, while floundering in the swamps of ignorance and groaning on the deserts of disappointment, in that first year's campaign.

Give a new class to an experienced teacher, either speaking or deaf-mute, and the improvement will be such as to astonish those familiar with the best work performed in the primary departments of our public schools. Children who enter upon their studies under such favorable circumstances easily pass through the various grades, and finish their course an honor to themselves and their institution. But first impressions are lasting; and stupidity is as easily acquired as wisdom. The errors of a first year's failure retard progress, overshadow graduation day, and shed a baleful influence on the whole life of their victim.

Notwithstanding these facts, which ought to be as evident from the teachings of common sense and reason as from actual demonstration, a large number of the applicants for the position of instructor in these institutions seem to regard an utter unfitness as their highest recommendation. In common with the great unthinking crowd, they believe any one can teach the deaf and dumb. They can learn; and they expect to master all the

mysteries of the art after entering upon its duties. The only point upon which they seek information beforehand is the amount of salary paid. This would be pardonable, were it not that as our work extends it produces resources from which to draw needed supplies.

The sign-language is in more general use now than thirty years ago. The brothers and sisters of our pupils get a smattering of it. The philosophy of its formation is studied as an amusement in the families of our speaking teachers, though its practice is limited. It is the mother-tongue of the hearing children of educated deaf-mutes. The laws of its construction and its idioms are both thoroughly familiar to the intelligent sons and daughters of superintendents. It is purified and improved in the College at Washington. The supply is abundant and the quality generally good. We would not select a German, acquainted only with his native tongue, to lead speaking children through the intricacies of English grammar, nor ought we to admit persons ignorant of signs as teachers of deaf-mutes.

There is no longer the shadow of an excuse for such folly. The day of first-year failures and spoilt classes is over. That nepotism or favoritism that would force a repetition of such experiments is an insult to intelligence and treason to philanthropy.

But something more than the sign-language is needed. It is impossible for the speaking child to pass through the various grades of his school course and thereby become fully prepared to lead others over the same road; so the most graceful sign-maker and finished scholar may be at a loss in one of our school-rooms. The reason is easily shown. Boast as we may of the superiority of mind over matter, disease will always leave an impress on character. I know not how true it is that deaf-mutes drag their feet in walking, and stagger, like drunken men, in the dark, but I do know our little fellows are very peculiar. To counteract this singularity of disposition is as much the work of a teacher as to lead his class through the mazes of an English education. The fitness for this task will be most readily obtained by associating with the children themselves; and nothing affords better opportunity for getting acquainted than the work of a supervisor. Its duties are the best possible normal school for instructors of deaf-mutes. One year in constant attendance upon all the different grades of pupils, in

the study-room, on the play-ground, and at their meals, gives greater advantages than two years in the school-room or a full college course at Washington. Young men and young women, speaking or deaf-mute, who are unwilling to avail themselves of the benefits gained in such a process of training, proclaim their natural unfitness for the work of a teacher.

POLITICS IN INSTITUTIONS FOR THE DEAF AND DUMB.

BY MARQUIS L. BROCK, M. A., JACKSONVILLE, ILL.

[In the latter part of the paper from which the foregoing extract is made Mr. Brock shows the importance of the position of principal or superintendent in an institution for the deaf, and the necessity that the person occupying that office should add to natural fitness familiarity with the sign-language and the experience of a teacher. The discussion that followed elicited from the Convention a general expression of entire agreement with the views expressed in the paper, and at the same time a feeling of kindness and good-will to the gentlemen present who, in some cases against their own desire, had been placed in such a position without the training and experience of which they themselves recognize the importance. We quote Mr. Brock's remarks on political appointments.—Ed. Annals.]

The venom of party malice never penetrated a recess more sacred or polluted a shrine more holy than a deaf and dumb institution. If these schools are to become the spoils of the victor, exhibited, like the drugged babes of mendicant organ-grinders, to extort money from a generous public, the sooner the inmates are turned out and the buildings reduced to ashes the better for unfortunate humanity and the rights of tax-payers. In order to obviate this danger, one rule in the management of State educational charities ought to be rigidly adhered to. Let both parties be fully and honorably represented in the board of directors, in the faculty, and in the commissary; then, in every case, let fidelity, ability, and experience be the only tests of fitness for the higher places.

* * * The only really competent superintendent is the one fitted by nature to sympathize with children, and qualified by experience to administer to their wants and conduct their education. When to this is added the ability to manage men, happy is the institution that has such a head.

THE TENTH CONVENTION.

BY THE EDITOR.

The Tenth Convention of American Instructors of the Deaf and Dumb was held at the Illinois Institution for the Instruction of the Deaf and Dumb, Jacksonville, Ill., from Saturday, August 26, to Wednesday, August 30, inclusive. This was the second time the Illinois Institution had extended its hospitality to the teachers of the country, the Fifth Convention having been held here in 1858. The number present on that occasion was 44; on this it was 184; but in the mean time the number of pupils in the Illinois Institution had increased from 115 to 592, making it the largest school for the deaf in the world. Amply equipped in all respects for the accommodation of this large body of pupils, the Institution was able, under the admirable direction of Dr. P. G. Gillett, its efficient Superintendent, aided by courteous assistants and the members of his own family, to entertain the Convention apparently without inconvenience to the hosts—certainly to the great convenience and comfort of all the guests.

The unanimous choice of the Convention for its presiding officer was Dr. E. M. Gallaudet, President of the National College, who performed the duties of the office with the ability, dignity, and grace that are characteristic of all his acts. The prompt and efficient manner in which the proceedings were carried forward was also due in no small measure to the faithful labors of the Business Committee, in the direction of which the executive ability of its chairman, Dr. G. O. Fay, of Hartford, found fitting employment.

The extracts from the papers read at the Convention, published in the present number of the *Annals*, will give those of our readers who were not present an idea of the range of topics discussed, and will afford a foretaste of the feast in store for them when the Proceedings of the Convention, with these and other papers and the remarks that followed them, are published in full.* Besides the papers of which specimens are here given

* The stenographic report of the Proceedings is to be published by the Illinois Institution. Copies will be furnished to the teachers and other officers of our American Institutions through their principals or superintendents. Others desiring them may apply to P. G. Gillett, LL. D., Superintendent of the Illinois Institution for the Instruction of the Deaf and Dumb, Jacksonville, Ill.

there were others of value not so readily admitting of extracts, as Miss Sheridan's on Religious Instruction, Mr. Swiler's on Physical Education, Dr. Milligan's on Physical Aids to Teaching, Mr. Haskins' on the Necessity of more Systematic Instruction, Mr. Hammond's on Compulsory Education, Mr. Williams' on the American Asylum and its Early Instructors, and Mr. Noyes' on Deaf-Mute Education in Minnesota. Miss Garrett's earnest "Plea that the Deaf-Mutes of America may be taught to use their own Voices" we reserve at her request for publication in full in the next number of the *Annals* instead of giving an extract in this. We are confident that we meet the wishes of our readers in publishing Mr. Draper's paper without omissions, and wish that we could also reproduce the touching and beautiful manner in which it was presented to the hearing portion of the audience by Mrs. Draper while Mr. Draper gave it in the sign-language.

Nearly all the papers bore upon practical living questions, and the discussions that followed them were pertinent and suggestive. At previous conventions there has sometimes seemed to be talking for the sake of talking; but here for the most part only those persons spoke who had something of value to say. Upon many topics the discussions would have been longer had time permitted; but this lack was made up to a considerable extent in the more informal evening meetings, where, in the absence of reporter and scribe, the widest latitude was allowed for question and answer, and many of the schoolroom difficulties of the younger teachers found a ready solution in the experience of others. If Mr. Ely's suggestion of a Normal School in connection with the next Convention is carried out the practical value of these gatherings will be still further increased.

The question of articulation-teaching occupied much less time and attention than at any other recent convention or conference of instructors of the deaf. This was not because our American teachers have lost their interest in the subject or fail to appreciate its importance, but because all the arguments on both sides have become familiar, and to rehearse them would have been a waste of time. If the teachers of America err on this question, it is not from ignorance. We have listened to the discussions on the subject at home and abroad; we have read and pondered the Milan resolutions; we have witnessed the

example of foreign teachers abandoning the methods associated with the names of their own countries for those of other lands; we have looked with interest and sympathy upon the excellent articulation schools established in America; and yet all these influences have failed to convert us as a body to the belief that the "pure oral" method affords the best means of instruction for the great mass of deaf persons. If such a conversion is ever effected, it will be by the exhibition of better average results on a large scale than those generally obtained in our own country—results which most of us believe have not yet been shown, but for which we still hope. The Convention, however, whatever may have been the sentiments of its members, wisely refrained from any attempt to commit the institutions by formal vote to the support of any particular method, encouraging us, as hitherto, to work harmoniously but independently in whatever way our own judgments dictate, and leaving us free to accept whatever of value the future may bring to us from any source. Meanwhile we endeavor to profit as we may by one another's experience, and by that of our foreign brethren who are laboring in the same noble work.

The presence and active participation in the proceedings of interested and appreciative trustees and directors of institutions, such as Mr. Capps, of Illinois, Mr. Mott, of Minnesota, and others, constituted an important feature of the Convention. So also did the presence and participation of the Governor of Illinois, Congressman Springer, Secretary Wines, and other prominent men of the State not directly connected with our profession. The more the intelligent world outside understands and appreciates the nature of our work—its limitations as well as its achievements—the better will it be for the real welfare of our pupils. Such an understanding and appreciation can be gained in no way more readily and fully than by taking part, as these gentlemen did, in one of our teachers' conventions.

The visit to the Illinois Institution was in itself an education to many of us. In the systematic and economical, though bountiful and generous, administration of its domestic department, the fine equipment of its buildings, its admirably arranged school-rooms, its valuable museum of illustrative apparatus, its well chosen and wisely directed library, its beautiful art work, it has few, if any, equals and certainly no superior among the

deaf-mute institutions of the world. The examination papers found in every school-room also enabled us to judge something of the faithful and successful work done in its classes, and gave some of us new ideas of what is possible in the education of deaf-mute children, especially in the earliest years of their school training. We hope some of the instructors of the Institution will offer us through the *Annals* an exposition of the principles and methods by which such excellent results are achieved.

The Convention, entertained as it was by the Illinois Institution in a style which it is no exaggeration to call princely, doubtless cost that Institution a large sum of money, and the outlay by other institutions and by individuals for travelling expenses constituted no small aggregate of expenditure. It was an occasion of keen enjoyment to all who were present; but the enjoyment alone would not have justified the outlay of public money, however it might have been with the expenses borne by the members themselves. Was the Convention worth what it cost? When we consider the many important lessons and valuable suggestions of its public deliberations, informal conferences, and personal interchange of thought and experience, and, especially, if we are right in our judgment of the incentive and inspiration which it gave through the various forms of its influence to the future intelligent, enthusiastic, faithful, and conscientious discharge of duty by those present and through them and its published Proceedings by others, we feel sure that the same sum could have been expended in no other way with more real benefit to the cause of deaf-mute education in America and throughout the world.

THE TEACHER AS JUDGED BY HIS PUPILS.

BY THE EDITOR.

Twice during the recent Convention we were reminded of a paragraph in a little essay* by President Eliot, of Harvard College, that we had recently read, and which we wish might be read by every teacher in the land. The paragraph was this:

* The Teacher's Conscience. Chicago: The Colegrove Book Co. 1882. Small 4to, pp. 8. Price, 5 cents.

"To many conscientious teachers it is a formidable thought that their ultimate influence may depend upon qualities in themselves of which they are unconscious, or which at least they have never designedly either cultivated or repressed. Almost every grown-up person who reflects upon the effect which each of his several teachers had upon him is surprised to find that some subtile or rarely manifested quality, some occasional act perhaps inconsistent with the general character, some habit seemingly of small moment, made much deeper impression upon him than the obvious qualities, regular modes of action, and apparently important habits of the teacher. A man of many accomplishments, of dignified presence and refined character, is the head of a large school for a generation; and in the end it appears that the most vivid impressions which his old pupils retain of him are that he was very clean and always tidily dressed, and that his speech was singularly clear and accurate. Another man, slovenly, quick-tempered, rough in speech, and almost brutal in manners, is chiefly remembered for the manliness with which he occasionally confessed his errors and retracted his wrongful accusations. A college professor teaches, prays, and exhorts with signal power before a rapidly flowing stream of young men; and thirty years afterwards a sudden gloom falls upon a cheerful company of his former pupils, themselves grown gray, as they recall how he used to tell his classes on what passages of the text-book they would be taken up at the annual examination before the unsuspecting visitors. A young man of moderate parts and feeble health struggles through a few years of service in a great school before he dies. He was but a poor teacher; yet hundreds of men will never forget the unaffected reverence with which he repeated every morning the Lord's prayer. Perhaps this picture which he left upon his pupils' minds has been as useful to them as the arithmetic and grammar, which he failed to teach them, would have been. The practical lesson to be drawn from such facts as these is that a teacher needs an active imagination, and a conscience watchful and quick—an imagination which enables him to see himself through young eyes, and a conscience which is sensitive at all times, and which takes cognizance of things incidental and seemingly trivial, as well as of things great and frequently recurring."

We were reminded of this paragraph during the discussion of Sunday afternoon, when Mr. Noyes was speaking so justly and impressively of the keenness with which the pupils watch and judge the teacher's actions, and of the far greater influence exerted upon their religious education by his character and conduct than by his precepts. We were reminded of it again the next morning, when Mr. Williams read his excellent paper on what deaf-mute education in the United States owes to the American

Asylum and its early instructors. One motive of this paper was, doubtless, to defend those early instructors against certain severe strictures that have recently been made in an Institution paper upon some—not all—of them by one of their pupils who was afterwards himself an instructor in the Asylum. Mr. Williams' vindication of the pioneers in our work was, we felt, thorough and complete; it accorded entirely with the judgment we had already heard expressed by our fair-minded colleague and friend, Professor Porter, who, though to-day in every respect except years and wisdom the youngest member of the College faculty, is yet old enough to have been the contemporary and associate of some of those gentlemen at Hartford. While Professor Porter has the kindest and friendliest feeling toward the author of the newspaper articles referred to, his candid soul was filled with righteous indignation at their unfairness and injustice, as it seemed to him.

And yet we do not suppose that the articles were written with the slightest intention of being unfair or unjust. No one who looked upon their author's honest, noble face as, in spite of his more than three-score years and ten, he towered above us all at the Convention,—certainly no one who knows his honorable, useful career and the generosity, as well as integrity, of his whole life,—will believe that he deliberately and maliciously misrepresented and traduced the character of the men who were his teachers and associates fifty years ago. No; his description of them was a simple, truthful record of the impression they actually made upon his mind when he was their pupil and colleague. Another deaf-mute gentleman of high character, who was a pupil at the same time, has written to the paper in which the censures were published, saying that he fully agreed with them; and we have heard of similar judgments expressed by other pupils of that day. We must conclude that, pure and worthy as were the aims of those teachers, excellent as was their general character, there yet were some flaws, some failures, some unfaithfulness, "some occasional acts perhaps inconsistent with the general character," of which, after the lapse of half a century, so deep and vivid an impression remains upon the minds of their pupils.

Is there not here for us all a re-enforcement of the practical lesson President Eliot draws from the similar facts that have come under his observation? True, we cannot imagine any

such criticisms being made upon the noble teachers of the American Asylum who have recently died—Stone and Bull, Bird and Bartlett; upon Van Nostrand of New York, Gillet of Indiana, Wait of Illinois, Pettingell of Pennsylvania, Carroll of Minnesota; upon the saintly women who have gone from the Ohio Institution to another house of our Father's many mansions. But how is it with us who remain? Do our pupils always see us honest and faithful and true? Far be it from the writer to intimate that he knows of any members of our profession who are not so; but he confesses for himself that when he read those terrible articles they were like a mirror held up to nature. He read between the lines suggestions of his own errors and defects, and trembled at the thought of the judgments the beloved students whom he met day by day in the class-room might be even then passing upon him.

It is said that the belief in a future day of judgment, when the dead, hearing the trumpet's awful sound, shall rise from their graves to meet the living, and all shall receive the sentence of their eternal doom, is passing away from the minds of men. If this is true, we are losing one of the strongest, though not the noblest, of incentives to a virtuous life; but, whatever men may believe on that subject, we may be sure that for us teachers, as was forcibly suggested by Mr. Noyes at the Convention, there are judgment-days here and now and forever in the minds and hearts of our pupils. May God give to us all strength and grace, and make us faithful, that before that judgment-seat we may be able to stand, and having done all, to stand.

LAUNDRY WORK IN INSTITUTIONS FOR THE DEAF AND DUMB.

BY MISS ANGIE FULLER, SAVANNA, ILL.

In every deaf-mute institution the washing and ironing of the bedding, household linen, and clothing are a matter of much importance, and sometimes, owing to the lack of a thoroughly efficient plan, are a source of more or less unpleasantness, not only in the way of personal annoyance caused by the rough or negligent handling of articles, but also because of loss to individuals or the State through unprincipled servants or pu-

pils, who are sharp enough to take advantage of the fine opportunities afforded them for pilfering.

The object of this paper is to suggest a plan whereby these evils may be greatly, if not altogether, obviated, and several other good results secured, which under a less careful system or plan are not possible.

This plan being the outgrowth of personal experience in two institutions, wherein different plans were pursued, each one superior to the other in some respects, yet neither perfectly satisfactory, I give an outline of both as a preface to one which seems better adapted to general use.

In both these cases the washing was done by hired helpers, and in one of them the washers also did the ironing.

In Institution No. 1 the ironing was done by the deaf-mute girls, who were detailed in sets, each set having its own supervisor in the person of one of the older girls, who was expected to see that the work assigned to her particular set was well done, the matron being the court of appeal in all cases of remissness in duty which she could not manage alone.

The older girls were detailed to do the work requiring most skill—the younger to that which required less skill, yet gave them opportunity for practice. The washing for the superintendent's family, the matron, and lady teachers was done on Monday. In the afternoon after the close of school the first set of girls prepared these clothes for ironing on Tuesday afternoon, at which time, if the force was not considered large enough, others were pressed into service, and by supper time the work was generally finished. The ironing-room was then closed until after breakfast Wednesday morning, when the supervisor, with a force of her set, repaired to the room, folded the clothes, and delivered them to their respective owners or places.

On Tuesday the boys' clothes were washed, and before school Wednesday morning the starching and folding of fine shirts and collars were done. The ironing was done after school Wednesday afternoon. Thursday morning a part of the girls, comprising set No. 2, folded and delivered their work to some of the larger boys, who attended to the distribution. Wednesday the bedding and linen were washed, and on Thursday afternoon they were ironed by set of girls No. 3, who, Friday morning, folded and put them into their proper places. As no account was kept of the number of the various articles, there were many

opportunities for those who handled them to deplete the stock. Consequently sheets and pillow-cases sometimes changed form, and towels were missing.

On Thursday the female pupils' white clothing was washed, and on Friday their dresses and other colored articles. These were ironed Friday afternoon, at least the portion of them belonging to the small girls. The large girls generally selected their clothing from the heap, as they often preferred to iron their own clothes, or get some experienced ironer to do it for them. Owing to this liberty of each girl to select her own garments, a good deal of sly borrowing was done by those who were too indolent to keep their own clothing in repair, or who, having been admonished at home to take good care of their clothes, concluded the safest way to obey the admonition was to keep the clothing with which they were liberally supplied packed away unused. These economical ones were not, however, always satisfied with the sly borrowing which enabled the rightful owners to recover property some future week or month, but, placing themselves on a level with poor girls whose supply of clothing was so insufficient as to tempt them to dishonesty, appropriated to themselves whatever suited their fancy by the effacing of names and letting out and taking up of tucks or hems so long as they could do it undetected. Of course, besides these evils which the plan permitted, there was the serious one of extra wear on the clothing from the rough handling all had to undergo by many girls, each one of whom thought only of her own interests.

In Institution No. 2 the seamstress was charged with the care of the bedding, the household linen, and the laundry, to the extent of seeing that the work was well done; she was also authorized to hold the washerwomen responsible for loss of or needless damage done to any article entrusted to their care. In order to fulfil these requirements she met the washers in the different departments Monday morning, and, as they took the soiled articles from the large upright baskets in which pupils were directed to deposit them during the week, required them to sort all into lots, counting as they did so: thus, for example:

Household department—Sheets, 100; pillow-cases, 200; towels, 50; table-cloths, 10; napkins, 22.

Female department—Dresses, 25; aprons, 10; skirts, 20; collars and ruffles, 15; pocket-handkerchiefs, 30; hose, 36, etc.

Male department—White shirts, 25; colored shirts, 30; pantaloons, 5; coats, 2; vests, 4; socks, 45; pocket-handkerchiefs, 50; collars, 40.

On Saturday, when the washers were ready to deliver the entire lot, she again met them in the several departments to which they carried the clothes, and had them count each lot. If the number delivered agreed with the Monday morning figures, which she had noted down, all was well. If not equal to it, search was ordered for missing articles. If the search proved unavailing, reproof or advice was given calculated to produce greater care in future. When the delivery in the female department was all completed, and the bedding and linen placed under lock and key, the seamstress withdrew. Several of the larger girls then took position near the several heaps of clothes, and summoning all the girls, ordered them into circle or line, and proceeded to select for each one her complement of garments, less tumbled and worn than they possibly could have been had each girl free access to the heaps. If anything was missing, torn, or badly done up, the aggrieved person made complaint to the seamstress, who again interviewed the washers. When all that could be identified by marked name or color was delivered, if any articles remained unclaimed, they were put where they could be examined by any girl who found her memory had failed her as to what she had put into the wash. It will readily be seen that this plan necessitates order, carefulness, and honesty among both pupils and helpers, while if a list is kept of the bedding and linen belonging to an institution at the beginning of the term, together with all additions made from the sewing-room, the person who supervises this department cannot safely be dishonest.

Aside from the inconvenience to the washers of having all the clothes on hand at once, with the serious objection of each lot as it is finished being kept exposed to dust, smoke, and flies, until the whole week's work is completed, as the delivery of all on the same day necessitates, the above plan is probably as good a one for a medium-sized school as, in view of our present stinted appropriations, can be devised; but for a large school the plan followed by Institution No. 1, of getting one lot of clothes out of the way before another is begun upon, will be found more advantageous.

The following is a summary of the plan I would propose as best adapted to large institutions:

First. Large upright covered baskets that can be kept in corners out of the way, sufficient in number to receive the weekly soilings.

Second. A well-furnished laundry with a force of washers sufficiently strong to insure thorough performance of the work within the time allowed.

Third. A laundry supervisor conscientious enough to do her work faithfully, or, if a special officer to bear this title cannot be afforded, one of the matrons or the seamstress to be charged with the supervision of the laundry work.

Fourth. The institution's bedding and linen to be carefully marked and numbered at the beginning of each term, and the exact figures reported to the head matron, with all additions made from the sewing-room during the session to supply unavoidable depletions.

Fifth. The soiled clothes to be counted when taken to the laundry and counted again when delivered by the ironers; both countings to be made in the presence of the supervisor, and each lot delivered before another is begun.

Sixth. Care to be taken in the distribution of the pupils' clean clothing, trustworthy older pupils being detailed to do it if the supervisor has not time.

While this plan will require more painstaking than those generally followed, it will pay its cost, if not in actual money-saving at the outset, yet in an increase of harmony and by the educational influence it will exert upon pupils, as it will teach them order, system, and carefulness, economy and thoroughness, and also teach them honesty and a proper regard for the rights of other people.

In conclusion, it is evident that if the lessening of expenses is desirable in any case, and the importance of giving the female pupils every chance possible to fit themselves for future usefulness is considered, the question of hiring helpers to do the ironing, or of detailing the girls to do it out of school hours, is quickly settled. To be sure the manner of settlement will cause temporary weariness to pupils, but in spite of that they will ultimately be thankful for the opportunity afforded them to become skilful in a very important branch of household labor.

ARTHUR HOPPER, B. A.

BY JAMES HOWARD, DONCASTER, ENGLAND.

His life was gentle; and the elements
So mixed in him, that Nature might stand up
And say to all the world, This was a man!
—JULIUS CÆSAR, *Act V., Sc. 5.*

FEW more earnest workers in the great cause of deaf-mute instruction have adorned the present century than the subject of this brief memoir. Unostentatious, content to do the work allotted to him, with only God and his own conscience as his masters, feeling with every impulse of his large and honest heart the grave responsibilities resting upon members of the profession to which he was proud to belong, he sought but one end, that of the true welfare of the deaf and dumb. Those who knew him best never for one moment doubted that his whole being was devoted to the interests of the deaf and dumb; and in the deliberative councils of British instructors of these afflicted children his careful, sterling judgment and valuable experience, together with the unflinching advocacy of what he believed to be the best, will be long and sorely missed.

At the age of sixteen he became connected as a teacher with the Claremont Institution, at Glasnevin, near Dublin, where, on account of his avowed Christian principles and high moral character, as well as the good sound sense and intellectual qualifications which he early displayed, he at once gained the confidence, not only of the governor, Mr. Joseph Humphries, and the benevolent founder, Dr. Charles Edward Herbert Orpen, but of every member of both the parent and juvenile committees. That confidence he never once betrayed, and for a considerable portion of the nine years he remained at Claremont he was virtually head-master of the Institution; and so popular was he, and his influence felt to be such a power for good, that his severance from that Institution, upon his appointment to Birmingham, was looked upon as little short of a national calamity. Of all the able teachers of the deaf and dumb produced by our now unhappy sister country, the name of Arthur Hopper must ever stand pre-eminent. An Irishman by birth and education and warmth of affection, he possessed a large amount of that calm collectedness and dispassionate temperament which so distin-

guish the Anglo-Saxon race. The possession of these qualities rendered him more at home in England, and greatly enhanced his intercourse with the many and sincere friends whom he acquired during the period of his connection with the Birmingham Institution. He was a Bachelor of Arts of Trinity College, Dublin; a profound scholar, an accomplished linguist, always a careful student, and withal the very essence of a gentleman—so much so that all who came in contact with him felt it a privilege to know him, and those who enjoyed his intimate friendship valued it above price.

What has been said of Mr. Hopper's association with the Claremont Institution applies equally to the forty-one years he was head of the Birmingham Institution. From the first he enjoyed the unbounded trust of the Committee, and under his management the Institution grew to be one of the most important in the Kingdom. Until his last illness it was his proud boast that he had never been absent from his post half a day. Punctually in school every morning at half-past six o'clock, and the last to leave the room at the close of the day, his pupils, who were always much attached to him, felt in him they had a true and sincere friend, and gave him a corresponding affection, which they carried with them after they left school; and bright proofs of his noble example and the high principles he endeavored to instil into his pupils exist in the many steady, honest, respectable men and woman who mourn the loss of their old teacher and friend.

Beyond examining the pupils at the annual meetings and his appearance at the occasional conferences of head-masters, etc., Mr. Hopper was rarely seen on the platform. His natural modesty led him to prefer the society of his books and the companionship of a few selected friends to any honors which his learning might have brought him as a public man. He was, however, always at the call of the deaf and dumb, and ready to assist them in every way possible. Every Monday evening he held a class at one of the national schools in Birmingham for the adult deaf and dumb, where, in an earnest and faithful spirit, he endeavored to direct their thoughts and aims towards that better country where "the ear of the deaf shall be unstopped and the tongue of the dumb sing;" and towards the close of his last illness it was a most touching scene to witness the expression of deep sorrow which sat upon the countenances of those adults

who frequented his lectures, as they looked for the last time upon the face of him whom they had been accustomed to look up to as a father and friend and to venerate as a loving and painstaking instructor.

Mr. Hopper published two lesson books—an elementary and an advanced one—both of which are in use in the Birmingham and other institutions, and are considered valuable text-books. He was an accomplished and graceful signer, and whilst believing thoroughly in the advantage of signs, encouraged the endeavor to teach by articulation, and considered the time not ill-spent if the child could be taught to speak only a few words. He was, however, fearful lest the exaggerated accounts appearing from time to time of the little short of miraculous results of the "oral" or "German" system should so prejudice the public mind against the old and tried French system that in the end only disaster would result to the majority of pupils passing through the institutions of the country; for he saw only too clearly that no matter how much pains may be bestowed upon instruction in articulation and lip-reading, there are insurmountable obstacles in the way of their practical and universal application after the pupils leave school, and that writing *must* in many instances form the almost exclusive method of communication.

Mr. Hopper was never married. His domestic life was devoted to the members of his own family. His father, mother, brother, and two sisters died at his house. His devotion to an invalid brother was such as is rarely seen; but their hearts were knit together by kindred sympathies and pursuits, the brother being a man of the greatest intellectual culture, and also, from former connection with the work, an enthusiast in the cause of deaf-mute instruction. Mr. Hopper was also somewhat of a musician, and a keen opponent in a game of chess. His favorite exercise was horse riding, which, until within the last few years, he regularly took on holiday afternoons.

The writer would close this brief memoir of his old and well-beloved master and friend with an extract from a letter written by a life-long and dear friend of Mr. Hopper, to whom the writer begs to acknowledge his indebtedness for a considerable portion of the facts above mentioned:

"Few men ever lived a more correct or useful life than did our dear departed friend. Throughout the whole of our personal intercourse I never recollect to have heard him use an unkind

or uncouth expression. In the language of the Apostle, his speech may be said to have been always 'with grace seasoned with salt, that he might know how to answer every man.' He was the most genuine man I ever knew, sound and unswerving in principle, fixed and steadfast as the rock. The character of his early life, since I had known him, was what it continued to the last—sincere in his belief, humble in his profession, godly in conduct, steadfast in the faith. He sought and loved the *truth* in everything. As a teacher of youth, he was a model for us all; he lived the lessons he taught, and they were the embodiment of the truths which he believed, and which had actuated him throughout a long and holy career of usefulness. His devotion to his profession was unparalleled; his pity for the mute unsurpassed; uppermost, ever uppermost in his mind were the eternal interests of his pupils. Their temporal interests, too, hung heavy on his heart; and wherever it was practicable to forward them in a worldly point of view, he allowed no opportunity of helping them to pass. Once, on talking over the past, he said: 'On thinking over my life, I am not much dissatisfied with the retrospect in some respects; had I to begin such a life again, laborious and harassing though it may have been, I would again select the instruction of the poor afflicted deaf and dumb.'" And all through his last illness his one concern was lest by his absence the children of the school should suffer. He even early in his illness consulted his friend whether, to prevent such a result, he should not at once resign his post. The disease, however, which was cerebral, made rapid strides, and terminated the life and career of one of the brightest and best of God's servants that our profession has ever known on the 15th of February, 1882.

THE WORK OF THE NATIONAL DEAF-MUTE COLLEGE.*

BY REV. WILLIAM C. CATTELL, D. D., LL. D.,

President of Lafayette College, Easton, Pa.

THE National College for Deaf-Mutes has a deeper significance than other philanthropic institutions formed to ameliorate the condition of those deprived of hearing and speech. Any insti-

* From an address on the subject of "A Liberal Education," delivered at the National Deaf-Mute College on Presentation Day, 1882.

tution with this general aim would indeed enlist our profoundest sympathy; for our hearts go out in tender and loving interest towards these brothers and sisters of ours who are deaf or blind—they are so near to us in our Father's house, and yet they seem so far away, in their rayless or silent land, from the high privileges of our common home. And we not only admire and applaud the private philanthropy that holds forth to them its helping hand, but likewise all well directed appropriations for their benefit from the public funds; men who most critically examine the legality and expediency of appropriations from the public treasury,—State or national,—as they read these appropriations for the blind and the deaf, find their hearts beating faster with generous delight.

But "The National Deaf-Mute College," organized in 1864, means something more than "The Columbia Institution for the Deaf and Dumb," previously established, or than any similar institution having in view the general philanthropic object to better their condition. The distinct and definite aim of every college is to afford liberal culture; and while the establishment of this College by Congress emphasizes the value our national legislature places upon those liberal studies which lead to academic degrees, it marks also a great and important advance in the education provided for deaf-mutes—an advance not only in degree but in kind. These noble buildings, this generous scientific equipment, this large faculty of able and distinguished scholars—all this assures us not only of the increased thoroughness and breadth and efficiency of the special instruction here given to the deaf-mute, but also that in its enlarged range of instruction are now included those liberal studies which have for generations attracted the aspiring scholar to the academic groves of Harvard and Yale.

It is therefore no longer a disputed question whether the deaf-mute can or ought to enter upon studies which have for their object something more than to enable him to converse by writing in the absence of articulate speech, or to fit him for some employment by which he may earn his living. Elementary and practical studies are of course of the utmost importance for him, as they are for all others; they lie at the very base of all education. But the liberal training which the college gives is yet separate and distinct in its aim, and to some extent in its methods, from that which is given in all other schools; and the day

has come for the deaf-mute when there is provided for him a complete college curriculum, leading to the usual academic degrees, and committed to teachers who are not only distinguished for their general culture and scholarship, but who are eminent specialists in the peculiar methods by which all instruction must be communicated to him. And it is high honor for our country that it has led all other countries in this movement. This College for Deaf-Mutes will always enjoy the proud distinction of having been the first established; as yet it is the only one.

INSTITUTION ITEMS.

BY THE EDITOR.

California Institution.—Mr. Wm. A. Caldwell, Miss Phœbe Wright, and Miss C. Handy have resigned their positions as teachers. Miss Mary A. Dutch, formerly of the Illinois Institution, and Miss Kate Crandall, have been added to the staff of instructors. A new teacher of articulation is desired, as may be seen from the advertisement published elsewhere.

The new school building was completed and furnished in time for the opening of the scholastic year. "It is admirably adapted," Mr. Wilkinson writes, "to the purpose for which it was designed. The plan of buildings is now carried out, and the 'cottage' system with us is *un fait accompli.* It is not *grand*, as you Eastern people think necessary for such work, but it serves an excellent purpose, and on the whole I would not exchange it for anything I saw during my trip. All this is probably the tenderness and partiality one has for his own offspring."

Central New York Institution.—Mr. T. H. Jewell, late teacher in the New York Institution, has been added to the corps of instructors.

Colorado Institution.—Mr. McGregor has resigned the position of principal, and is succeeded by Mr. P. W. Downing, late teacher in the Minnesota Institution.

A new and good press has been procured for the printing office, and will be ready for use in a few weeks.

Döbling (Austria) Institution.—A new Institution was opened at Döbling, near Vienna, on the 4th of December last, under the direction of Mr. A. Lehfeld, who hitherto has carried on a private school at Hütteldorf, near Vienna. The Institution began with thirty pupils, eleven of whom had been in Mr. Lehfeld's former school. The new Institution is supported by the government.

Ealing (London, England) Training School.—A meeting in support of the Society which maintains this school was held at the Mansion House on the 10th of June last. Many persons prominent in religious, political, and social life were present. An exhibition of the pupils was given, and enthusiastic addresses in behalf of the oral method were delivered by the Bishop of Gloucester and Bristol, Lord O'Hagan, Cardinal Manning, and others.

Fredericton (New Brunswick) Institution.—Mr. Albert F. Woodbridge, late principal of the Halifax Institution, has opened a school at Fredericton, N. B., in a suitable house, pleasantly situated. There are at present fifteen pupils. "The management of the Institution," says the Fredericton *Evening Capital*, "will probably be under the supervision of a board of directors in Fredericton, composed of clergymen and laymen."

Illinois Institution.—The following appointments have been made, most of them occasioned by the resignation of former officers to enter upon other fields of labor:

Teachers: Josephine Milligan *vice* H. W. Milligan; Frances Wait *vice* Emma Wait; Alma Gillett *vice* Selah Wait, (deceased;) Laura D. Richards *vice* Eliza Rockwell; Eleanor Patten *vice* Florence Clement; Kate Getty *vice* Rinda Tomlin; Allen Waddell *vice* Lester Goodman.

Matrons: Mrs. Catherine Bull *vice* Maria Sawyer; Ruth Sturtevant *vice* Catherine Bull, (promoted.)

Supervisors: George Wait *vice* Allen Waddell, (promoted;) James Keeney *vice* W. K. Barr; Lavilla Sawyer *vice* Emma Westgate.

Dr. Milligan was engaged as teacher in this Institution for fourteen years. Miss Sawyer was matron over twenty-six years.

We abridge from the *Deaf-Mute Advance* a biographical notice of Mr. Selah Wait, who died July 30, 1882, in the fifty-third year of his age. Mr. Wait was the senior teacher of the Institution, having taught there for thirty-four years. He was a graduate of the New York Institution. "From first to last he showed himself an able and enthusiastic teacher, though constant growth attended his experience. He was a perfect master of signs; his facility in their use was marvelous, and he had a happy faculty of making illustrations so as to be easily understood. He devoted himself to the interests of his pupils; was the means of securing the highest success to several hundred deaf-mutes; and the trustees, superintendent, teachers, pupils, and people in general all pronounced him a most successful teacher. His place cannot easily be filled.

"By constant practice and study he attained a clear style of writing, which was grammatically and euphoniously correct. In the command of signs he had very few equals and no superiors. His expression of prayer was most lucid, and unequalled by any one whom we have ever seen offer prayer in signs. His knowledge of the Bible was so extensive that his prayers were always eloquent with scriptural allusions.

"He was thoroughly systematic in everything he did. His school-room, private room, books, clothing—everything he controlled or touched—were models of order and neatness. He was characterized by great personal honor and dignity, and never failed to draw around him a delighted circle of friends and associates. His distinguishing characteristic was unswerving adherence to principle. Doubtless he had his faults, (as who has not?) but we do not know what they were. We can safely say that few have ever developed more thorough usefulness. Terence said: 'I have found by experience that nothing is more useful to man than gentleness and affability.' In this regard Prof. Wait filled his sphere.

"As a father, as a Christian gentleman and public servant, and in all the varied relations of life he acted well his part, and gained the esteem and affection not only of friends, but of the entire community. He leaves four daughters and one son to lament an irreparable loss."

Indiana Institution.—Mr. Wm. A. Caldwell, late of the California Institution, has been appointed to fill the vacancy occasioned by the death of Mr. H. S. Gillet.

Iowa Institution.—Mr. Rogers writes: "Miss M. Pollock, a teacher, has resigned; also Miss S. E. Wright, matron, and Mrs. E. Willard, assistant matron. Mrs. Retta Harle, of Memphis, Mo., has been appointed matron, and Mrs. M. J. Erwin promoted from nurse to supervisor of girls. To the teaching force has been added Miss Jennie C. Cramer, a semi-mute, who has taught several years in the Minnesota Institution; Miss Alice Christie, who has never taught, but learned the sign-language while her father was connected with the Institution at Belleville, Ont., and Miss Mary Gallop, who enters the work from other teaching.

"The Institution has been repaired and put in the best condition for the work. A building, 48 feet by 54, two stories high, is being erected for a laundry and printing office. So much of the State printing as we can do will in the future be given to the Institution office. Mr. Moses Folsom, the former superintendent, has been secured to take charge of the printing department and edit the *Deaf-Mute Hawkeye.* The paper will be enlarged and issued semi-monthly."

Kansas Institution.—Dr. W. H. DeMotte retired from the management of this Institution in July to assume charge of Xenia College, Xenia, Ohio. Miss Fanny DeMotte resigned her position as teacher at the same time. The vacancy caused by the retirement of Dr. DeMotte has not yet been filled permanently. Mr. G. L. Wyckoff is now acting superintendent. Miss Effie Johnson, formerly teacher in the Nebraska Institution, takes the place of Miss DeMotte. The corps of teachers has also been enlarged by the appointment of Mr. Hiram Phillips, of Delavan, Wis., and Miss Kate Scallon, of New York. Miss Scallon will teach articulation exclusively.

Kentucky Institution.—The opening of the school was postponed to October 1st, in order that the new building might be occupied at that time.

Michigan Institution.—The following changes in the corps of officers are announced: Dr. Thos. MacIntire, principal, Miss Mary E. Wright, Miss Kate E. Barry, and Miss Laura D. Richards, teachers, have resigned their positions. Mr. Dan H. Church, late steward, has been elected superintendent, and Mr. F. A. Platt, a graduate of the State University, and recently

a teacher in the Institution, has been elected principal. Miss P. J. Wright, formerly of this Institution, and more recently of the California Institution, Miss S. Eastman, Miss E. Zimmerman, and Mr. Park Terrell have been appointed teachers.

The friends of the Rev. B. M. Fay, the first principal of this Institution, who has been confined to his bed for a year and a half of intense suffering with inflammatory rheumatism, in the course of which all hope of his recovery was abandoned, will be glad to know that he is now so much better as to have been able to go from New Haven, where he was ill, to Saratoga Springs, and that he has a fair prospect of entire restoration to health.

Minnesota Institution.—Mr. Noyes sends us the following account of changes in the corps of officers during the past year:

"In May last our beloved Mr. D. H. Carroll rested from his labors. On July 31, Mrs. S. M. Perry, who has been the efficient assistant matron and mistress of the sewing-room for eleven years, was married to George W. Lewis, of Sioux Falls, Dakota, and there reigns supreme as mistress of her own home. We opine she will occasionally find her interest going out towards the Dakota Deaf-Mute School, already organized in that place. Mr. Lewis was formerly steward in this Institution. Pender W. Downing, who has been a teacher of ripe experience here for eight years, fills the office recently vacated by Mr. McGregor in the Colorado Institution. Miss Mary E. King, who for two years was a devoted, successful teacher here, was married last June to Dr. E. E. Phillips, of Magnolia, Ark.

"These vacancies have been filled by the appointment of Mr. Louis C. Luck, of New Haven, Conn., William K. Barr, of Jacksonville, Ill., Miss Kate E. Barry, of Flint, Mich., and Miss Belle Huntington, of Rome, N. Y."

Missouri Institution.—Mr. W. S. Marshall and Miss Ellena Provines, both teachers in the Missouri Institution, were married July 6, 1882.

Ohio Institution.—Mr. Charles Strong Perry has resigned the position of superintendent on account of his health, and will soon remove to Santa Barbara, Cal. We hope his withdrawal from the profession is only temporary.

Miss Gertrude E. Woofter, a valued teacher, died during the summer vacation. Her associates speak of her as one "who, by her quiet but persistent fidelity to duty, gained the reputation of an efficient and successful teacher, deeply interested in the welfare of the deaf and dumb; and who, by her unobtrusive and tender sympathy, showed herself a true friend to all in distress."

St. John's (Boston Spa, England) Institution.—In commemoration of the "golden jubilee" of Mgr. De Haerne, the venerable founder of the Institution, who completed the fiftieth year of his priesthood in 1878, a free purse for the support of one pupil, to be called the "De Haerne Fund," has been contributed by the friends of the Institution. It is hoped the subscription will reach the sum of £500.

Western New York Institution.—Two of the buildings of the Institution—one occupied by the carpenter shop, printing office, and machine shop, and the other the school-house—were destroyed by fire on the 31st of August last. A part of the dormitory and kitchen building was also burned. The total loss was about $9,700. The cause of the fire is not known.

Wisconsin Institution.—Mr. Swiler sends us the following items: "Miss Ruth Sturtevant, our efficient matron's assistant, resigns her position here to accept similar duties in the Illinois Institution. Miss Rosetta C. Ritsher, a competent teacher of articulation, has left us at the close of four years' successful work to enjoy the quiet of her father's house. Miss N. E. Derby, formerly in charge of the printing office, and Mr. R. S. Miner, foreman of the shoe shop, both resigned at the close of last term. Miss Allie Turley, of Jacksonville, Ill., takes the matron's assistant's place. Miss Nellie Briggs, of Delavan, enters the Institution as a new teacher. Mr. Charles Lemmers, of Woodstock, Ill., takes charge of the printing office, and Mr. John Beamsley, of Geneva, Wis., goes into the shoe shop as foreman."

Virginia Institution.—An experienced and thoroughly qualified teacher of articulation will be added to the corps of instruction as soon as such an one can be engaged.

Zurich (Switzerland) Institution.—The fiftieth anniversary of Mr. G. Schibel's connection with the Zurich Institution as principal was celebrated with appropriate ceremonies on the 11th of May last. Mr. Schibel has been a teacher of the deaf for fifty-six years, having had a private pupil four years, and been a teacher in the Esslingen Institution two years, before going to Zurich. He has long been recognized as one of the ablest and most successful teachers in Europe.

MISCELLANEOUS.

BY THE EDITOR.

Conference of British Head-Masters.—The Glasgow *Magazine* for July describes a Conference of Head-Masters of British Institutions, which was held at the Yorkshire Institution, Doncaster, England, on the 30th and 31st of May last. Mr. Jas. Howard, Head-Master of the Yorkshire Institution, was elected chairman. Papers were read by the Rev. J. Kinghan, of Belfast, on "State Aid, its necessity and most advantageous form;" by Mr. W. Van Praagh, of London, on "Training Colleges; are they practicable, and what are their requisites?" by Mr. Richard Elliott, of London, on "The best means of ensuring efficiency of instruction;" by Mr. S. Schöntheil, of London, on "How to keep up a supply of efficient teachers;" by the Rev. W. Stainer, of London, on "Requisites for a course of lesson books;" and by Mr. Jas. Howard, of Doncaster, a paper entitled "Granting that both the oral and silent systems should be practised in our schools, what considerations should guide us in selecting pupils for each method?"

Mr. Van Praagh said in his paper that the utmost importance should be attached to the practical training of the teacher; and one of the greatest requisites of a training college was that there should be various class-rooms with children who were in various stages of development. Every good school presided over by a competent principal or head-master ought to be in reality a training college. One ounce of practice was worth any quantity of theory, and the best training for a teacher of deaf-mutes was actual work in a school. Training colleges were only practicable when they had a certain number of pupils and were combined with schools. The schools were the first

necessity, and the success of the training colleges must be dependent in a great measure on the school being sufficiently large to give the students experience in the various phases of the subject.

Mr. Howard said that though he was an ardent believer in the oral system, (which he practised,) he could not shut his eyes to certain facts which came under his notice every day, and which aroused in him an anxiety lest, in advocating the oral system to the extent that was common now-a-days, he should contribute to the embarrassment of the children, and particularly of the public, by leading them to expect too much from a system which, although of the greatest value, might not in the end be proved to do all that was said of it. The success of the oral system depended upon intellectual and other conditions, which were not found in more than seventy per cent. of their pupils. Where it was found that one pupil demanded so much of the teacher's time as to have a detrimental influence upon the others in the class, such pupil should be removed into the silent department. He had persevered with one or two extremely difficult cases, but in the end had given up the attempt to teach them to speak, and the result in each case had been highly satisfactory. These pupils, from being dull and lifeless; had become cheerful, industrious, and intelligent. The following should be considered fit pupils for instruction upon the silent system: Pupils deficient in intellect; pupils with malformation or defect of the organs of speech; pupils belonging to families members of which have already been educated upon the French system; pupils who, after six months' trial, show no aptitude for speaking; pupils who exhibit dislike to speaking or who manifest signs of pain in the effort; and pupils who may not remain in the school longer than two years. All others would naturally be taught by the oral method.—In the course of the discussion that followed Mr. A. A. Kinsey, of Ealing, said that though on a former occasion he had declared that there were cases which he would hand over to the silent system, he had since changed his views, and he would now wish to withdraw those words.

The Brussels Convention.—The following is the programme of the "Third International Convention for the Amelioration of the Lot of Deaf-Mutes," to be held in Brussels in 1883:

1. As to the necessity of organizing a normal school, or normal course in connection with schools, for the purpose of training teachers of deaf-mutes for their work.

2. As to the extreme limit of the number of pupils who can be instructed by one teacher by the oral method. Also at what point and to what extent would it be suitable to give instruction to a whole class simultaneously?

3. Should the pupils be taught by the same teacher during their entire course of instruction? Should they be taught by several teachers at the same time, or change teachers when they have reached a new stage of education?

4. Where and when can industrial education be given to a deaf-mute with the highest degree of success—in the institution during the course of intellectual studies, or in establishments of private industry after leaving school?

5. Whether it would be wise to establish work-shops and agricultural asylums for the benefit of deaf-mutes.

6. As to the appointment and organization of boards of direction in connection with every school for deaf-mutes.

The Committee of Organization, of which Mr. Pereire is president, has appointed Messrs. Frank, Peyron, Vaïsse, Houdin, and the Abbé Guérin, of France, Mr. Treibel, of Berlin, and Mr. Elliott, of London, a Committee to collate and summarize such papers as may be presented to them discussing any of the above-mentioned topics. The Italian periodical *Dell' Educazione*, etc., regards the absence of all Italian names from this Committee as "a mysterious ostracism" in view of the large number appointed from France alone, and of the prominence in oral instruction acceded to Italy by all parties since the Milan Convention. It fears there is a desire on the part of the Committee of Organization to exclude from this new Committee the "stalwart" oralists, especially as one of its members (Mr. Vaïsse in a long article recently published in the Paris *Courrier*, No. 1478) declares that he "does not believe in the possibility of the entire exclusion of the sign-language in the education of a congenital deaf-mute."

We know nothing whatever of the motives that led to the appointment of the Committee, but we think a more natural explanation than that suggested by our Italian contemporary may be found in the peculiar nature of the work the Committee has to do. The official language of the Convention is to be French,

and it is natural that the task of collating and summarizing the papers should be assigned to Frenchmen, with such help from outsiders as may be needed. Mr. Treibel and Mr. Elliott can render all necessary assistance for the German and English languages, while for Italian no such aid is needed, for two members at least of the Committee—Mr. Vaïsse and the Abbé Guérin—are perfectly familiar with that tongue, as was shown by the part they took in translating for others at the Milan Convention. If, however, the constitution of the Committee is, as our Italian friends seem to fear, an indication of the beginning of a reaction in France from the extreme doctrines so suddenly and ardently embraced at Milan, our American delegates, who held back from a like embrace, will need to summon all their native politeness to refrain from smiling and saying "We told you so."

Deaf-Mute Reunions.—There were several reunions of the graduates of American institutions last summer, the New England Gallaudet Association meeting at Norwich, Conn., the Association of the graduates of the Iowa Institution at Des Moines, and the Ohio, Illinois, and Wisconsin Alumni Associations at the Institutions of those States. At each of these gatherings a large number of intelligent deaf persons, nearly all of them successfully making their own way in life, were present, and took part in the proceedings. Especially interesting features of two of these assemblies were the ceremonies connected with the unveiling of memorial tributes of gratitude from former pupils to deceased teachers—the marble medallion of David E. Bartlett, in Dr. Bacon's church at Norwich, and the portrait of Horatio N. Hubbell, in the chapel of the Ohio Institution. The medallion of Mr. Bartlett, the work of a deaf-mute artist, has been described in a previous number of the *Annals.* Mr. W. H. Weeks, a teacher in the American Asylum, was the orator at Norwich, and Mr. Robert Patterson, a teacher in the Ohio Institution, at Columbus. At Jacksonville, Mr. H. S. Darnielle delivered an oration, and Miss Angie Fuller read a poem.

Church Work.—The Ninth Annual Report of the Church Mission to Deaf-Mutes, under the direction of the Rev. Dr. Thos. Gallaudet, shows gratifying progress in the work during the past year in the special field of its immediate operations, viz., New York, New England, and Northern New Jersey, as well as

in the broader sphere formerly under its control, but now conducted independently by Mr. Syle, Mr. Mann, and Mr. Turner. With the Report are published the "Proceedings of the First American Conference on Church Work among the Deaf," held at New York Oct. 4–5, 1881, and other interesting matter relating to the religious instruction and general welfare of adult deaf-mutes.

The Report of the Royal Association in Aid of the Deaf and Dumb for the year 1881–'82, London, England, also indicates continued success in the excellent similar labors of that Association. We are glad to learn from other sources that the health of the Rev. Samuel Smith, the chaplain of the Association, who has been a great sufferer for many months, is improving.

Walther's History of Deaf-Mute Education.—A history of deaf-mute education (*Geschichte des Taubstummen-Bildungswesens*) has recently been published by Mr. Eduard Walther, of Wriezen, Prussia. We have not yet been able to obtain the book, but it is spoken of by writers in the German *Organ* as the most important work of the kind since De Gérando's, and as superior to that in some respects. It gives the history of our art from the earliest times down to the present day. The biographical form is adopted, each of the many varieties of method that have been followed being associated with the name of its founder or prominent advocates. We judge from the reviews we have seen that in the part treating of recent progress in deaf-mute instruction the proportion of space and attention devoted to German teachers and methods, as compared with those of France, England, Italy, America, and other countries, is altogether undue from any point of view except the German. We hope soon to obtain the book, and to review it more at length in a future number of the *Annals.*

Deaf-Mute Education in Portugal.—The Portuguese Minister of Foreign Affairs sent us last year the following information through our own Department of State:

The first Institution organized in this Kingdom for the instruction of the deaf and dumb was founded in 1823 by King John VI, who sent to Sweden for a competent instructor and master. This Institution greatly prospered under the direction of its masters, and of a Portuguese of great merit, employed by

them, named José Crispin da Cunha; but the political revolution of 1833, which greatly influenced nearly all Portuguese institutions, affected the one spoken of also, and caused great disturbance to the persons therein occupied. To correct this state of affairs it was resolved, by decree of the 15th of February, 1834, to incorporate it with the "Casa Pia," instead of reorganizing it as a separate establishment, as it previously had been. After its consolidation with the "Casa Pia" its importance gradually declined, until in 1844, from public necessity, the grant for this special service was suppressed. Later, it dragged on an almost useless existence, until it was entirely discontinued in consequence of the changes made by the reformation of the "Casa Pia," with the intention that at some future day a new and distinct Institution would be organized on a larger scale; an intention which up to this time has not been realized.

The only establishment of this nature which exists at present in Portugal is the "School for the Deaf and Dumb" in the city of Porto. It was originally established in the city of Guimarens in 1870, by Padre Pedro Maria de Aguillar, and in 1878 removed to Porto, where it now exists. Its only director and teacher was the above-named Padre Aguillar, lately deceased, and it is now under the care of Elizeu de Aguillar, a nephew of the founder, who is the sole teacher. There are now seven boys and one girl as pupils, who live in the establishment. This charity is a private one, but it receives a subsidy from the State of $450, through the municipal chamber of Porto.

Number of Deaf-Mutes in the Argentine Republic.—We learn from the Italian periodical *Dell' Educazione*, etc., that Dr. José A. Terry presented to the Convention of Instructors which met recently at Buenos Ayres an elaborate memorial, setting forth the large number of deaf-mutes in the Argentine Republic, for none of whom is any educational provision made. According to Dr. Terry there are 6,626 deaf-mutes in that country. As the whole population according to the last census was only 1,877,480, this number is surprisingly and almost incredibly large, being in the proportion of one deaf-mute to 280 inhabitants.

The Organs of Speech.—We take pleasure in announcing that we expect to publish in the next volume of the *Annals*, beginning with the January number, a treatise by Mr. D. Green-

berger, principal for the Institution of the Improved Instruction of Deaf-Mutes, New York, on the organs of speech, considered especially with reference to the acquisition of articulation by the deaf.

The "Voice."—Our articulation teachers will find considerable matter of interest and value in the *Voice*, an international monthly review edited by Edgar S. Werner, Albany, N. Y. In the September number, for instance, are papers on "Clavicular breathing," "The tongue not essential to speech," "The philosophy of voice," "Elocution," etc. The price of the *Voice* is $1 a year; single copies, ten cents.

ADVERTISEMENTS.

The California Institution desires to employ, immediately, a competent teacher of articulation. Applications should be addressed to Mr. Warring Wilkinson, Principal of the California Institution, Berkeley, Cal.

Mr. G. D. Euritt, Staunton, Va., who has been connected with the Virginia Institution for eleven years in the capacity of teacher of the deaf and dumb, desires to secure a similar position in some other institution. Satisfactory testimonials can be furnished.

Miss Emma Garrett desires to say to persons who wish to be prepared for articulation-teaching that her price for training teachers in the theory is seventy-five dollars ($75.)

Students will be expected to observe practice daily in the oral school of which Miss Garrett has charge. Observation in the school-rooms is, of course, free to any one.

Miss Garrett reserves the privilege of limiting the number of students in the training class, as her school duties will not admit of her preparing many.

The school will shortly be removed from S.E. cor. 17th and Chestnut streets to larger quarters. As they are not yet decided upon, applicants may address communications as follows, and they will be forwarded when necessary: Miss Emma Garrett, Pennsylvania Institution for the Deaf, *Branch for Oral Instruction*, S.E. cor. 17th and Chestnut sts., Philadelphia, Pa.